THE MIDNIGHT CRY!

VOL. VI.—NO. 1. NEW-YORK, THURSDAY, JANUARY 25, 1844 WHOLE NO. 106.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, and Thursday evenings; prayer and conference meeting on Friday evening.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

At the church corner of Christie and Delancey streets, Geo. Storrs lectures on the prophecies relating to Christ's second coming in the "fulness of times," commencing Tuesday, Jan. 23, and continuing Wednesday and Thursday evenings of this week.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

Second Advent Conference in New-York.

Providence permitting, it is purposed to hold a Second Advent Conference at the Meeting house, corner of Christie and Delancey streets in this city, commencing, Feb. 6, and continuing several days.

During the progress of the Advent cause, the hearts of thousands of God's children have been gladdened by the prospect of the Saviour's near approach; and thousands of souls have been converted from the dominion of Satan to the service of Christ, and made joyful in the prospect of the Saviour's return. The evidence of his near approach still grows brighter and clearer; and as we would occupy till the Lord come, and continue to be faithful in presenting the evidence of his approach, and warning the world to prepare for his coming, we would rejoice to meet a goodly number of our Advent brethren in Conference, that we may comfort the hearts of each other, conconsider such questions as will concentrate a unity of feeling, and mature our plans for continued usefulness, while time may continue, and for more extensively disseminating these truths.

BRO. MILLER is expected to be present to lecture each evening, and we trust that many may be edified and strengthened in the faith, and others convered to the truth. All to whom this cause is dear are invited to be present. And may the God of Israel bless us with his cheering presence.

In giving a few of the names of brethren we hoped to see at the Conference, several were unintentionally omitted, but this fact is unimportant, as the very object of the notice was to give a general call.

In noticing Prof. Bush's able reply to Prof. Stuart, we inadvertently conveyed the impression that the Andover theologian was the personal instructor of his present reviewer. He was so only by his writings.

☞ There is much important matter laid over, and many letters, which have not received the attention of the Editor, who was taken suddenly ill last Saturday, but is so far recovered that he hopes to be able to prepare a double number next week.

LECTURERS.

Bro. S. S. Snow has been lecturing in this city to great acceptance, for two weeks past: also Bro. W. S. Campbell of Mass., in this city and vicinity.

Bro. Storrs came from Philadelphia on Monday evening and will remain in this city this week, (see notice of meetings.) He returns to Philadelphia on Saturday.

Bro. Battersby, late of Toronto, Canada, is in this city, and has done the cause effectual service, here and in several neighboring places.

Bro. M. Stoddard, late of the Conn. Conference, arrived on Monday last, and is now in Brooklyn.

Bro. Himes, with Bro. Hutchinson, late editor of "Voice of Elijah," Montreal, Canada, left on Wednesday morning for Philadelphia.

CALLS for LECTURERS.—With some of them we hope we shall be able to comply. Many of the places are so distant, and on routes where travelling is so expensive, that it seems hardly possible to supply them; and even if that difficulty were removed, there are but few who could be long absent from their present fields of labor.

LETTER FROM ENGLAND.—This will be read with pleasing emotions by all who take an interest in the diffusion of the Midnight Cry in England. The friends there have received another lot of books ere this, and have a full supply. We shall send another box soon, and keep them supplied so long as we have the means to do so.

Bro. R. Hutchinson, from Montreal Canada, a native of England, extensively acquainted in that country, and sent from there in 1837, as a Wesleyan Missionary to Canada, has for some time had a great desire to return to the land of his fathers, to proclaim "Behold the Bridegroom cometh." For some months past, he has published the "Voice of Elijah," at Montreal, and scattered it all over the British Empire. In accordance with his wish to visit England, he came on here expecting to sail in the last steamer, but arrived too late; he then concluded to sail in the next boat, Feb. 1st, but the calls from Canada for him to return have been so loud and urgent, that he has felt it to be his duty to comply, and return there at least for a season. He will therefore, if time continues, return to Montreal, and continue his paper, which will be circulated free of postage all over the British empire. He will also respond to calls for lectures on this subject as far as may be practicable.

CONFERENCE AT PHILADELHHIA, will commence Feb. 11th, and continue one week.

Bro. C, Dealtry wrote us an interesting letter, by the last steamer, which was received too late for this paper, but will appear in our next.

We have received a letter from Philadelphia, on "The Time of the End," which spoke of Pope Pius VI.'s captivity as occurring March, '99—no authority was referred to. We should like to see the proof.

TRACTS.—We have issued several hundred thousand small tracts, important for present distribution, at prices from ten to seventy-five cents per hundred.

A WARNING SLIGHTED.

The following article has been often published, with the title, "A well authenticated fact."

In the year 1814, the late Mr. and Mrs. Foster were acquainted with three sisters residing in London, two of whom were serious, retiring women, and the third gay and volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her the more easily to take offence at any remarks made upon it; she hated the piety of her sisters, and opposed it in many spiteful, petty ways, though they endeavored to render the differences of their opinions as little disagreeable as possible.

One night, towards the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was remarkably different from her usual manner. Instead of her usual incessant chatter about every person she had met, every thing they wore, and said, and did; she sat silent, sullen and absorbed. The gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed resolution to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, but would reduce her to submit to the control of another. As she ate nothing, her sisters asked her if she was unwell? "No."

"What was the matter?"

"Nothing."

"Had nothing distressed her?"

"She had no idea of people prying into what did not concern them."

The whole of the morning she spent in her own room, and at dinner the same scene as in the morning occurred. She ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one that expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state as on the preceding day. Her sisters again renewed their inquiries. She said, "I am well, and nothing pains me."

"Then you have something on your mind; why will you not tell us? Do we not love you; have we not the same earthly interest as you; and can we seek any good but yours in our anxious wish to share your sorrow?"

"Oh, you have superstitions enough of your own, without mine being added; I shall not tell you what ails me, so you have no occasion to rack your curiosity. I dare say you will think it some spiritual triumph, but I laugh at such things. I am not quite old enough yet to be the victim of dreams and visions."

"We do not believe in dreams and visions, Anna," was the reply.

She answered harshly, "No, and I do not intend you shall."

The sisters looked at each other, and remained silent.

The second day passed as the first. Anna was gloomy and moody, and her sisters, from pity and anxiety, were unhappy. The third morning she again entered on the day as one who loathed the light, who has no object in living, and to whom the lapse of time, in the prospect of futurity, brings neither comfort nor hope.

As her sisters looked on her, one of them suddenly said, "Anna, what was your dream?"

"Ha, what was it? You would give the world to know, but I shall not tell you. I thought you did not believe in dreams."

"Neither do we in general. We know them to be the offspring of a disordered stomach, confused images and fancies when reason is dormant, and the memory of them passes away as soon as we engage in our daily avocations, yet there is no doubt some dreams are no more sent in vain than any other affliction or warning. There is a verse in Scripture which mentions God as speaking 'In the vision of the night, when deep sleep falleth upon man.' "

She laughed again. "You have a verse in the Bible for every thing that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two."

'Anna, we do beseech you to tell us. If you really have a dream from heaven, you surely would not wish to forget it; and if not, we will help you laugh it off."

She answered, "Well, if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never saw anything anywhere the least like it

"I thought I was in the wide street of a great city. Many people were walking there besides myself, but there was something in the air which immediately struck me. They seemed thoughtful and cheerful, neither occupied with business nor with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace and such purity as never was stamped on mortal brow. The light of the city was also strange. It was not the sun, for there was nothing to dazzle. It was not the moon, for all was clear as day. It seemed an atmosphere of light, calm, lovely, and changeless. The buildings seemed all palaces, but not like palaces of earth. The pavements were all alike of gold, bright and shining, as clear as glass. The large and glittering windows seemed like divided rainbows, and were made to transmit none but the rays of gladness. It was indeed a place to which Hope may bend, and wherein Charity might dwell. I could not help exclaiming as I passed along, 'These are the habitations of righteousness and truth.' All was beauty, bright and perfect. I could not tell what was wanting to make me wish for an eternity in such a place; and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive. I returned in silence their friendly greeting, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason.

"At length I saw them approach a building, much larger and finer than all the rest. I saw them ascend its massive steps and enter beneath its ample porch, but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity. I saw persons enter who were dressed in every variety of costume of the nations, but they disappeared within the porch, and then crossed the hall in white. O, that I could describe that hall to you. It was not marble—it was not crystal—it was not gold—but light, pure light consolidated into form. It was the moon, without its coolness—it was the sun, without its dazzling ray—and within was a stair-case mounting upwards, all of light; and I saw it touched by the snowy feet and white and spotless garments of those who ascended. It was indeed passing fair; but it made me shudder, and I turned away.

"As I turned, I saw one on the lowest step looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He asked me in a voice like liquid music, 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?'

"I stood in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and manner. I wished to avoid him, but I seemed riveted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labor? Put off thine own garments and take the white livery here.'

"He continued to press me till I got weary and angry, and said, 'I will not enter; I do not like your livery, and I am oppressed by your whiteness.' He sighed, and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the stairs which led to their mysterious change, but I rejected them, and stood melancholy and distressed.

"At length, one bright young messenger came up to me, and entreated me to enter, with a voice and manner which I could not resist. 'Do not turn away,' he said, 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter now and taste of happiness. Do not all tribes and colors enter into the hall? Are they not clothed, and washed, and comforted? He gave me his hand, and I entered along with him. Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how, but I mounted the white stair-case with my happy guide.

"Oh, what a light burst upon me, when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires? Where are the glittering stars that are like the bright radiance on which I stood? Where are the forms or the looks of love that breathed in the innumerable company before me? I sank down overpowered and wretched. I crept into a corner and tried to hide myself, for I felt that I had nothing in unison with the blessed creatures of such a place. They were moving to the harmony of sounds that never fell upon mortal ear. My guide joined in raptures, and I was left alone.

"I saw the tall forms, all fair and brilliant, in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each. At length, I saw one taller than the rest—one every way more fair, more awful, surpassing thought—and to him every eye was turned, and in his face every face was brightened. The songs and the praises were to his honor, and all seemed to drink from him their life and joy. As I gazed in speechless and trembling amazement, one who saw me left the company and came where I stood.—'Why,' he asked, 'art thou silent? come quickly, and unite in the praises.' I felt a sullen anger in my heart, and I answered with sharpness, 'I will not join in your song, for I know not the strain.' He sighed, and with a look of surprising, humiliating pity, returned to his place.—About a minute after another came, and addressed me as he had done; and, with the same temper, I answered him in the same words. He seemed as if he could have resigned his own dazzling glory to have changed me. If heaven knows anguish, he seemed to feel it: but he left me and returned. What could it be that put such temper into my heart?

"At length the Lord of the glorious company of the living forms of light and beauty saw me, and came where I stood. I thrilled in every pulse in awe. I felt my blood curdle, and the flesh upon me tremble, and my heart grew hardened; my voice was bold. He spake, and deep toned music seemed to drop from his lips. 'Why sittest thou so still, when all around thee are glad? Come join in the song, for I have triumphed! Come join in the song for now my people reign.' Love ineffable, unutterable, beamed upon me, as though it would have melted a heart of stone, but I melted not. I gazed an instant and then said, 'I will not join the song, for I know not the strain.' Creation would have fled at the change in his countenance! His glance was lightning and his voice was thunder. He said, 'Then what dost thou here?' The floor beneath me opened—the earth quaked—and I sunk into tormenting flame. With the fright I awoke."

There was silence for a time, for the sisters were struck with awe. They considered the dream—the impression it had made.

"Anna," said they, "we cannot wish you to forget this dream; we surely believe it is from God. Your description of the holy city is much the same as we find in the Bible. 'The city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there, and the Lamb is the light thereof.' All who enter there must put off their garments, that is, their own righteousness, and must be clothed with linen, clean and white, even in the righteousness of the saints, 'and their righteousness is of me, saith the Lord.' Those that walk in the heavenly temple are 'those that have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb.—Wisdom daily waits on the steps, to call the sons of men into that temple, and the people of God try to persuade their followers to tread in their steps. O, dear sister, you know something of the way, do listen to the faithful warning. Join us, and walk in the path that leads to heaven."

Anna's brow was darkened, and she answered, "I will do as I please. I do not intend you to preach to me."

She continued in this state till the end of the week, and was found in her room, a corpse!—No one knew the cause of her death. She died without disease, and without change.—*Christian Intelligencer.*

All agree in condemning this unhappy female. But millions are now slighting warnings founded on the "sure word of prophecy." Reader, are YOU in that number?

* * *

PROFIT OF PERSECUTION.—God schooleth and nurtureth his people, that so, through many tribulations, they may enter into their rest. Frankincense, when it is put into the fire, smells the sweeter; the earth, when it is torn up with the plough, becames more fruitful: the seed in the ground, after frost and snow, and winter storms, springs the ranker; the nigher the vine is pruned to the stock, the greater grapes it yields; the grape, when it is most pressed and beaten, makes the sweetest wine; fine gold is better when it is cast into the fire; rough stones with hewing are squared, and made fit for building; cloth is rent and cut that it may be made a garment; linen is bucked and washed, and wrung and beaten, and is the fairer. These are familiar examples to show the benefit and advantage which the children of God receive by persecution.—*Bishop Jewell.*

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"SPEAKING GREAT WORDS."

We must consider extravagant pretensions, like the following, to be the voice of the great words of the little horn, which is to continue until Christ comes. An Episcopalian minister in Connecticut, replying to a reviewer, in the New Englander, says:—

"The Catholic System, wherever it is found, is part of the mountain that is filling the whole earth, and its presence in any place is proof of a solid, immoveable growth, which can no more be pushed back than the everlasting hills. It is a living stone. It is growing—spreading—and uprooting every plant that our Heavenly Father hath not planted; and since in the mercy of God its increase has given it root in New England, we rest, in the assurance of his promise, with a holy confidence that the sons of those who afflict the Church, shall come bending unto her; and in the next generation fill our temples with the liturgic strain: 'He hath brought me out of the horrible pit, out of the mire and clay, and set my feet upon the Rock, and ordered my goings.'

"And now Mr. Reviewer, as an earnest man, you will ask no apology for my earnestness. Something is wrong. Souls which our blessed Saviour redeemed, are daily and hourly lying down in the dust, with no hope, *through the inefficiency and impotence of the present state of the religious world.* My only apology, therefore, is: 'I believed, and therefore have I spoken.' Our contest is not personal: truth can be the only interest of either of us. It remains for the Lord to judge between us which has spoken his imperishable truth: and whether the house of Aaron have taken too much upon them in this issue, or the sons of Korah—for SUCH, we believe, ARE OUR RELATIONS TO EACH OTHER!!!'"

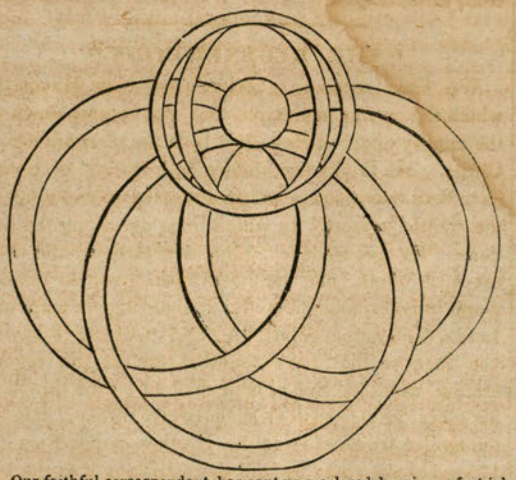
LETTER FROM LONDON.

Dear Bro. Himes,—I most gladly embrace the present opportunity of sending some account of the cause in England. The books you sent are nearly all circulated, and we have openings for the distribution of many more, as we have additional help. I refer to our dear brethren who are now going forth in different directions. In addition to brethren Winter and Burgess, we have brethren Bouton, Gunner and Barker. They met at our house on the first of January, with other friends. and held a conference. It was agreed that brethren Burgess and Bouton should go into the northern counties, and brethren Barker, Winter and Gunner into the eastern counties and lecture and distribute publications. Bro. Bonham was present.

We received a letter from brother C. Dealtry, stating his arrival at Liverpool. He had lectured there to an attentive audience, and thought of visiting Manchester and the principal towns on his way to London. Bro. Winter wishes me to say that since he wrote to brother Litch the Lord has greatly blessed his labors; not only in professors being quickened, but many sinners have been brought to God, and rejoice in the prospect of the glory that is to be revealed in that day. There are several clergymen of the Church of England who have examined the American publications, and are preaching the doctrine and distributing the works among their parishoners.

There are many in this country who seem constrained, independent of these works, to study the prophetic parts of Scripture—chiefly among the clergy of the Establishment. Yet there are some, who, although till of late they have been asleep on the most important parts of Scripture, through the reading of your works on the prophecies have discovered the nature and importance of the subject. "Litch's Exposition" has been of great use to ministers and students of prophecy generally. Storrs' "Bible Examiner" has been much called for, and "Litch's Address to the Clergy;" in short, they are *all* excellent and useful, and evidently are prized by those who have read with unprejudiced minds, to be the purest and most complete body of *sound divinity* ever laid before the British public. They are sweeping away the mists of error which have so long been palmed upon the religious public.—They are bringing sinners to God, and awakening the sleeping virgins to trim their lamps, and cause the sons of Zion to shout for joy to know their deliverer is nigh.

There has been a remarkable "sign in the sun," seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about 12 o'clock at noon, and continued for two hours. It very much alarmed the inhabitants. It occurred just before Brn. Winter, Burgess and Bouton opened their mission in that city. It seemed to prepare the way for the truth, so that they met with good success there.



Our faithful correspondent has sent us a colored drawing, of which we insert an exact, though reduced, engraving. The small inner circle represents the sun, of a light orange hue; the outer part of the two larger circles, at unequal distances from the sun, appeared of the same hue; but the inner part of those circles was a very deep yellow; the sky within these circles appearing of a dusky brown color: and the three large circles, passing through the sun, appeared a distinct bright light.

The brethren intend, on their return to the country, re visiting Norwich. Some of the friends there have formed themselves into a committee for the purpose of opening a spacious building for them, which will hold several thousand people. We received a very encouraging letter from Bro. Hutchinson, of Montreal; also a number of his papers, which are excellent. It is like a two-edged sword, cutting both ways, as it strikes at the root of the "temporal millennium" and "return of the Jews;" also gives a correct understanding of the prophecies. Had we known before that he had been waiting for a call direct from England, he would have had it long ere this. There is no doubt his labors would have been a great blessing to thousands in this country. I thank God I feel anxious for that day when death shall be swallowed up in victory. O, what harmony, grandeur and beauty there is in the blessed book of God. Human language fails in setting it forth in its richness and fulness, and many parts, which at one time seemed like a dead letter, now seem the best, since the Lord has so mercifully sent a light to shine upon it. O that I had the ability to do more for the spread of this glorious truth. O, for a trumpet voice on all the world to call. E. LLOYD.

21 *Parker's Terrace, Necenger Road, Bermondsey, London, Jan.* 3, 1844.

LABORS AND SACRIFICES OF PAPISTS.

"*The same horn prevailing.*"

There never was a contrast more humiliating to the good and wise, than that which is presented in our age, by the comparative efforts made by Papists and Protestants, as a body, to extend and strengthen their respective systems of religion.

You will not find a Papist in any Protestant country, who, as long as he really believes in his religion, will not manfully avow it, boldly stand up for its interest and its honor, and readily make sacrifices to promote it. But how many tens of thousands of Protestants will you find even in the most decidedly Protestant countries, who profess to be, in theory at least, of the reformed religion, and who would consider it insulting to be thought capable of embracing the principles of any other faith, who are not only profoundly indifferent to the great religious struggles of the age, and to the last degree niggardly in their contributions to promote every cause of benevolence, but who are absolutely averse to the very efforts themselves which their more enlightened and pious brethren are making.

The extract which follows, is from a letter recently received by us from a distinguished pastor of a Protestant church in one of the principal cities of France, and presents matter for profound meditation.

"Efforts made in various parts of the country (France) on behalf of populations struggling for religious liberty, are meeting with decided and persevering resistance from magistrates and courts of law, whilst *sixty* Roman Catholic missionaries are soon to occupy (six of them have set sail already,) the Islands of the Pacific ocean, in many of which the true gospel of the Son of God has been faithfully announced for twenty or even forty years past, by zealous Protestant ministers of Christ. *Forty* popish missionaries are intended to swell the list of those already laboring in the Chinese empire; whilst other bands are going forth into Africa, *and various parts of America, including even Baltimore, which is mentioned as about to be endowed with one of these apostles of darkness.* They are sent out at the expense of the "*Society for propagating the Faith,*" whose centre is in the city of Lyons, and whose revenues have been raised from 15,000 francs, to which they amounted in the year 1822, the year of its establishment, to 3,200,000 francs, its receipts in 1842: having multiplied 200 fold in 20 years. How great is our need of watchfulness, prayer and zeal, in the midst of such phenomena.

BRO. CHARLES FITCH is now at Cleveland. He has buried another child, and has taken occasion to write the following instructive article:

COMFORT FOR BEREAVED PARENTS.

The resurrection and everlasting life of little children.

There are but few parents who are not called to lay little children in the grave. After watching them day and night with intense interest, until they just begin to know and love us, and to return the caresses which we delight to lavish upon them, disease and death snatch them from our arms, and we go away, with aching hearts, and deposite their remains in the cold—cold grave. We have been accustomed to hush them to rest upon our bosoms, and lay them softly to slumber in their cradle beds, and watch their lovely countenances and gentle heavings of their infant breasts as they slept so sweetly, until we have turned away delighted with the treasure which we possessed in them, and lifted our hearts in thankfulness to God that we were able to provide for them and administer to their comfort —but death wrings out their little life, and we lay them in the dust and turn away and weep. We miss them from our dwellings; their smiles, their sweet prattlings and the thousand things which made them so dear to a parent's heart, are over, and painful to think that we shall see them no more.

But shall we see them no more? Let the word of God answer. Compare Matt., 2d chap. 16, 17, and 18th verses, with Jeremiah, 31st chap., 15, 16, and 17th verses.

In Matthew we read thus: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Remæ there was a voice heard, lamentation and weeping and great mourning—Rachel weeping for her children and would not be comforted because they are not." In Jeremiah we read as follows: "Thus saith the Lord, A voice was heard in Ramæ, lamentation and bitter weeping, Rachel, weeping for her children, refused to be comforted for her children because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord that thy children come again to their own border."

Here then is the promise of God that the children slain in Bethlehem by the rage of Herod shall return from the land of the enemy. That enemy must of course be death; and from the land of death they shall return to their own border. If this be true of the infants of Bethlehem, it can be no less true of others; and hence the declaration of Christ, "Of such is the kingdom of God." Those parents therefore who are themselves prepared for the kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the enemy, and there shall their work be rewarded. They have not then labored nor suffered in vain, for their little ones, they shall find them in their own border—the renovated earth, the glorious kingdom of our Lord and his Christ.

With what exultation will they hail them, and press them to their hearts in a world where death and sickness can come no more. I was led to pen these thoughts from the consideration that they might be a comfort to some hearts who feel as we now feel, after laying two children in the grave the present month. In less than four weeks from the burial of William, whose death has been mentioned in a previous paper, we laid our little Robert, nearly 20 months old, by his side.—These, with two which lie buried at the east, make the half of our family, now in the dust. Other parents have suffered more than this. O how sweet to such parents, the assurance of a God, that cannot lie: "Refrain thy voice from weeping, and thine eyes from tears, they shall return again."

From weeping let thy voice refrain,
And let thine eyes withhold their tears,
Thy children shall return again,
When Christ the Lord of Life appears.

C. Fitch.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, JANUARY 25, 1844.

"THE TWO WITNESSES."

Those who have examined the Second Advent application of the two witnesses, in Rev. 11, have noticed a wonderful agreement of the event and the prophecy; but many have been startled by the seeming strangeness of our views. A very intelligent person, who agrees with us in many particulars, considered our view of that text too unreasonable to be received. This remark was made, however, before examining the proofs. Whether Bro. Miller was aware that any body else ever held views like his on this point, we know not, but though we knew that some of the brightest minds in the world had defended the same truths which he preaches, on most points, we never found one to sustain him in this, till a few days ago.

In the "Plain Discovery of the whole Revelation of St. John," by Lord Napier, the following is his 21st proposition. "*The Two Witnesses, mentioned Rev.* 11, *are the Two Testaments, and (metonymicè) the whole true professors thereof.* This is proved by their number, name and office, and by the whole circumstances of the text. 1. By their number. They are TWO witnesses; so are they TWO Testaments.—2. By their name. They are called WITNESSES; so in the Latin language, wherein they have been most used, these 1200 years or more, they are called TESTAMENTA, from the word *Testis*, which means, a witness, as being witnesses of God's will. All other doubtful testimonies of men being refused, as testifieth Christ, saying, 'I receive not testimony from men,' &c. But afterward he saith, 'Search the Scriptures, for THEY are they which TESTIFY of me.' 3. Concerning their office;—they anoint us kings and priests unto God, (as Olives, Rev. 4: 4,) and they illuminate us with knowledge of the true way of salvation, (as lanterns,) [this is rendered *candlesticks* in our version, and lamps, by Doddridge, and others.—Ed. Cry.] *Lastly*, the whole circumstances of the text do so agree with these two testaments that necessarily they be the two witnesses here made mention of. As concerning the witnessing of men, it is said, 'Every man is a liar,' Ps. 116: 11, and Rom. 3: 4; and again, 'I receive not the testimony of man,' John 5: 34; therefore, no men are simply to be accepted in place of these witnesses. Yet notwithstanding, so far as men do profess these testaments, and do purely preach the simple doctrine thereof, in that case, these men are metonymicè, included under these testaments, for that their word is not their own word, but the word of these two testaments."

The argument here is almost precisely like that used by Brn. Miller, Storrs, and others, who probably never saw this work. The more we study, the fewer thoughts we find left among us, which have not been expressed in substance, by some eminent servant of God, in times past.

"THE REGENERATION."

We have received a letter from New Haven, in which the writer maintains that the coming down of the mighty angel in Rev. 20: 1, is the *first* advent of Christ. He thinks the binding and loosing of Satan have both taken place, and that we are now living in the "little season," in which he is deceiving the nations. He proceeds: "John saw thrones, and they sat upon them, and judgment was given to them," words corresponding exactly in their import with our Lord's declaration, (Matt. 19: 28,) "Verily I say to you that ye that have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." He then quotes Rom. 5: 17, and applies the "reign" there spoken of to the life of the righteous here. Now we think these erroneous conclusions flow naturally from the church's favorite idea that we are already *in* the kingdom of heaven, instead of being *heirs* of it. We think our correspondent makes a gross blunder, when he talks of those who, *while* they thus lived the life of faith, and REIGNED with Christ in a gospel sense, *were put to death* for the testimony of Jesus Christ. After Christ's followers begin to reign, they are no longer exposed to be murdered, by the enemies of their Lord! We have no occasion to occupy space in reply, but the whole theory of our correspondent is overturned when we consider the true sense of Matt. 19: 28. As it is printed in many Bibles the meaning is obscure.

Beyond all reasonable doubt, our Lord is there promising, to those who have followed him, that, in the regeneration, (or, as Campbell renders it, in the renovation, or renewal, when God shall make all things new,) they shall sit upon thrones. In this sense it corresponds with all the rest of Christ's precious promises. In Matt. 25: 31, he tells us *when* he shall sit upon the throne of his glory. It is "when he shall COME, in his glory, and ALL the holy angels with him." He presents the same glorious prospect to them, when he says: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Matt. 25: 34 shows when this kingdom will be inherited, and it is a perfect illustration of the promise that the meek shall inherit the earth. The meek do not inherit the earth while the enemy of all righteousness is its prince and its god. They will inherit it, when there is no more curse, and when there shall in no wise enter into it any thing that defileth.

Dr. Clarke, though his views on the kingdom are very confused, is clear on Matt. 19: 28. He places a comma after "*followed me*," and says: "The punctuation which I have observed here, is that which is sanctioned by the most eminent critics; the regeneration is thus referred to the *time* when Jesus shall sit on the throne of his glory, and not to the time of following him, *which is utterly improper*." Doddridge happily paraphrases the passage thus:

> "*Verily I say unto you, that you who have followed me* in my humiliation, shall at length be distinguished by proportionable honors: and *in the* great *renovation* of all things, *when* all the children of God shall, as it were, be born anew from their graves: when created nature shall put on its fairest forms to receive them, and *the Son of man*, presiding over that august assembly, *shall sit on the throne of his glory*, exalted above the highest angels of God, *you also*, my faithful apostles, *shall sit* around me *upon twelve* radiant *thrones, judging the twelve tribes of Israel*."

After the above was written, we opened Burnet's Theory of the Earth, published in 1726, the same year that Whitby died. He thoroughly discusses this subject. The following extract, though long, is very interesting:

"The wife of Zebedee came to our Saviour, and begged of him, like a fond mother, that her two sons might sit, one on his right hand, the other at his left, when he came into his kingdom, (Matt. 20: 21.) Our Saviour does not deny the supposition, or general ground of her request, that *he was to have a kingdom*; but tells her, the honors of that kingdom were not then in his disposal. He had not drunk his cup, nor been baptized with his last baptism; which were conditions, both to him and others, of entering into that kingdom. Yet, in another place, (Matt. 9: 23,) our Saviour is so well assured of his interest and authority there, by the good-will of his Father, that he promises to his disciples and followers, that for the losses they should sustain here, upon his account, and for the sake of his gospel, they should receive there an hundred-fold, and sit upon thrones with him, judging the tribes of Israel. The words are these: 'And Jesus said unto them, Verily I say unto you, that ye which have followed me,' in the regeneration or renovation, 'when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' These thrones, in all reason, must be understood to be the same with those which we mentioned in the foregoing chapter out of Daniel 7: 9, and Rev. 20: 4, and therefore mark the same time, and the same state. And seeing, in those places, they plainly signify the millennial state, or the kingdom of Christ and of his saints, they must here signify the same, in this promise of our Saviour to his suffering followers. And as to the word *palingenesia*, which is here translated *regeneration*, it is very well known, that the Greek philosophers, and Greek fathers, use that very word for the *renovation of the world*; which is to be, as we shall hereafter make appear, at or before the millennial state.

"Our Saviour, also, in his divine Sermon upon the Mount, makes this one of his beatitudes, Blessed are the meek, for they shall inherit the earth. But *how*, I pray, or *where*, or *when*, do the meek inherit the earth? Neither at present, I am sure, nor in any past ages. It is the great ones of the world, ambitious princes and tyrants, that slice the earth amongst them; and those that can flatter them best, or serve them in their interests or pleasures, have the next best shares. But a meek, modest and humble spirit, is the most unqualified person that can be, for a court, or a camp; to scramble for preferment, or plunder. Both he, and his self-denying notions, are ridiculed, as things of no use, and proceeding from meanness and poorness of spirit. David, who was a person of an admirable devotion, but of an unequal spirit, subject to great dejections, as well as elevations of mind; was so much affected with the prosperity of the wicked in this world, that he could scarce forbear charging Providence with injustice. You may see several touches of a repining spirit in his Psalms, and in the 73d Psalm, composed upon that subject, you have both the wound and the cure. Now this beatitude pronounced here by our Saviour, was spoken before by David, Ps. 37: 11, the same David, that was always so sensible of the hard usage of the just in this life. Our Saviour also, and his apostles, preached the doctrine of the cross every where, and foretell the sufferings that shall attend the righteous in this world. Therefore neither David, nor our Saviour, could understand this *inheritance of the earth* otherwise than some future state, or of a state yet to come. But as it must be a future state, so it must be a terrestial state; for it could not be called the *inheritance of the earth*, if it was not so. And it is to be a state of *peace*, as well as *plenty*, according to the words of the Psalmist, 'But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.' It follows therefore from these premises, that both our Saviour, and David must understand some future state of the earth, wherein the *meek* will enjoy both peace and plenty; and this will appear to be the future kingdom of Christ, when, upon a fuller description, we shall have given you the marks and characters of it.

"In the mean time, why should we not suppose this earth, which the meek are to inherit, to be that *habitable earth to come*, which St. Paul mentions (Heb. 2: 6) and represents as subject to our Saviour in a peculiar manner, at his disposal, and under his government, as his kingdom? Why should not that earth be the subject of this beatitude, the promised land, the lot of the righteous?"

"But to proceed in this argument, it will be necessary, as I told you, to set down some notes and characters of the reign of Christ and of his saints, whereby it may be distinguished from the present state and present kingdoms of the World. And these characters are chiefly three, *justice*, *peace*, and *divine presence* or conduct, which used to be called *theocracy*. By these characters it is sufficiently distinguished from the kingdoms of this world, which are generally unjust in their titles or exercise, stained with blood, and so far from being under a particular divine conduct, that human passions and human vices are the springs that commonly give motion to their greatest designs. But more particularly and restrainedly, the government of Christ is opposed to the kingdom and government of Antichrist, whose characters are diametrically opposite to these, being *injustice*, *cruelty* and *human or diabolical artifices*.

"Upon this short view of the kingdom of Christ, let us make inquiry after it amongst the prophets of the Old Testament, and we shall find, upon examination, that there is scarce any of them, greater or lesser, but take notice of this mystical kingdom, either expressly, or under the types of *Israel*, *Sion*, *Jerusalem*, and such-like. And therefore I am apt to think, that when St. Peter, in his sermon to the Jews, (Acts 3,) says all the holy prophets spoke of 'the restitution of all things,' he does not mean the renovation of the world separately from the kingdom of Christ, but complexly, as it may imply both. For there are not many of the old prophets that have spoken of the renovation of the *natural* world, but a great many have spoken of the *moral*, in the kingdom of Christ. These are St. Peter's words, (Acts 3: 19—21,) 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of RESTITUTION OF ALL THINGS.' The apostle here mentions three things: the *times of refreshing*, the *second coming* of our Saviour, and the *times of restitution of all things:* and to the last of these he immediately subjoins, 'which God hath spoken by the mouth of all his holy prophets, since the world began.' This 'restitution of all things,' I say, must not be understood abstractly from the reign of Christ, but as in conjunction with it; and in that sense, and no other, it is the general subject of the prophets."

Dr. Burnet then quotes from the prophets, and makes the following just remark:

"The affairs of the first and second coming of our Saviour are often mingled together in the prophecies of the Old Testament; but in that mixture there are some characters whereby you may distinguish what belongs to his first, and what to his second coming; what to the time when he came to suffer, and what to the time when he shall come to reign."

After quoting largely from Isaiah, he says:

The next prophet that we mentioned as a witness of the future kingdom of Christ, is David, who, in his Psalms, seems to be pleased with this subject above all others; and when he is exalted in his thoughts and prophetical raptures, the Spirit carries him into the kingdom of the Messiah, to contemplate his glory, to sing praises to its king, and triumph over his enemies, (Ps. 68,) "Let God arise, let his enemies be scattered; let them also that hate him flee before him: as smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God: but let the righteous be glad," &c. The plain ground that he goes upon in this Psalm, is the deliverance out of Egypt, and bringing the Israelites into the land of Canaan; but when he is once upon the wing, he soars to an higher pitch, (ver. 18,) from the type to the antitype; to the days of the Messiah, the ascension of our Saviour; and at length, to his kingdom and dominion over all the earth, (ver. 32, &c.) The 65th Psalm is an epithalamium to Christ and the church, or to the Lamb and his spouse. And when that will be, and in what state, we may learn from St. John, (Rev. 19: 7, 8, and chap. 19: 2, 9.) namely, after the destruction of Babylon, in the New Jerusalem's glory. The words and matter of the two prophets, answer to one another. Here, in this Psalm, there is a fight and victory celebrated as well as a marriage; and so there is in that 19th chapter of Saint John. Here the prophet says, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness; and thy right hand shall teach thee terrible things. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre," &c. Ps. 45: 3, 4, 6. There St. John says, having described a conqueror on a white horse, "Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he will rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God: and he hath on his vesture, and on his thigh a name written, KING of KINGS, and LORD of LORDS." Rev. 19: 15, 16. This is the same glorious conqueror and Bridegroom in both places, and his victory is not gained, nor these nuptials completed, till the second coming of our Saviour.

In many other Psalms there are reflections upon this happy kingdom, and the triumph of Christ over his enemies, as Ps, 2, Ps. 9, and 24, and 47, and 85, and 110, and others. In these, and such-like Psalms, there are lineaments and colors of fairer state than any we have yet seen upon earth. Not but that in their first instances and grounds they may sometimes respect the state of Israel, or the evangelical state; but the eye of the prophet goes farther; this does not terminate his sight: his Divine enthusiasm reaches into another world: a world of *peace*, and *justice*, and *holiness;* of joy, and victory, and triumph over all the wicked; and consequently such a world, as neither we nor our fathers have yet seen. This is an account of two prophets, David and Isaiah; and of what they have more openly declared concerning the future kingdom of Christ. But to verify St Peter's words, in Acts 3: 21, viz: that all the "holy prophets since the world began" have spoken of the restoration of all things at the second coming of Christ, we must suppose that, where the prophets speak of the restoration and future glory of *Judah* and *Jerusalem*, they do, under those types, represent to us the glory and happiness of the church in the future kingdom of Christ: and most of the prophets in this sense, and under these forms, have spoken of this kingdom; in foretelling the restoration of Jerusalem and Sion; and happy days, peace, plenty, and prosperity to the people of Israel.

Most of the prophets, I say, from Moses to Malachi, have spoken of this restoration. Moses, in the 30th of Deut. ver. 4, 5, 9. David, in many of those Psalms we have cited: Isaiah, besides the places fore-mentioned, treats amply of this subject, (chap. 51,) and in several other places.* So likewise the prophets Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Zephaniah, Haggai, Zechariah, Malachi. All these have, either expressly or under the types of Jerusalem and Sion, foretold happy days and glorious triumph to the church of God. And seeing in the New Testament, and in the prophecies of St. John, the Christian church is still represented, as under persecution and distress, till the fall of Antichrist, and the millennial kingdom; it is then, and not till then, that we must expect the full accomplishment of these prophecies; the restoration that St. Peter says was spoken of, by all the prophets; and the mystery, which St. John says (Rev. 10: 7) was "declared to his servants the prophets," and would be finished under the seventh trumpet, which ushers in the kingdom of Christ.

This argument is irresistible. We may challenge the world to overthrow it. Modern writers are fond of sneering at Dr. Burnet's Philosophy, but they have never given us a better.

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* Isaiah, ch 11; ch. 43; ch 49: 13, &c. ch. 66. Ezekiel, ch. 28; ch. 37. Hosea, ch. 3, and ch. 14. Joel 3: 18. Amos, ch 9. Obad. ver. 17, &c. Mich. ch. 4. ch. 5. Zeph. 3: 14, &c. Haggai, ch 2. Zach. 2: 10, &c, and ch. 9: 9, &c, and ch 14. Mal. ch. 3. ch. 4.

Second Advent Conference in Boston.

Providence permitting, it is proposed to hold a Second Advent Conference at the Tabernacle in Boston, commencing Jan. 28th, and continuing several days.

Bro. Miller is expected to be present to lecture each evening, and we trust that many may be edified and strengthened in the faith, and others converted to the truth.

The Suddenness of Christ's Coming.

Let this be remembered by the fatigued pilgrim. His warfare will not be long ending. "In a moment"—"the twinkling of an eye," 1 Cor. 15: 52. Let it also be remembered by the careless sinner. His doom wlll not be long coming. "Sudden destruction," 1 Thess. 4: 3. Few who meditate upon the Second Advent give this point sufficient notice. Reader, if you are not ready to be killed by "lightning," you are not ready for Christ's coming. O be wise before it is too late. X.

THE JEWS.

While we defend the great doctrine of the gospel, that there is now no difference between the Jew and the Greek,—that all who are in Christ are Abraham's true seed, and heirs of the glorious promises, which have been so strangely given up to those who have forfeited their right, and who can recover it only by putting on Christ, and becoming joint-heirs with him, we are in danger of feeling too little commiseration for those whose leaders have caused them to err. The modern doctrine of a temporal millennium, by introducing the promised times of predicted glory without the second coming of Christ, is not at all adapted to convert an unbelieving Jew. They truly said, that when Messiah cometh, he abideth forever,—though they did not know that this is to be fulfilled at his second coming, and not at his first. Those who said this, had directed their minds to *a part* of the word of God, and had believed it; but another part they rejected: therefore God rejected them. Now let us show their unbelieving descendants that Christ has once come, and been offered to bear the sins of many, and that to those that look for him, he will soon appear the second time, to their salvation. Then they will see that they are not mistaken in their expectation of a king to reign in glory forever. They have read, in their own Scriptures, such passages as these: "Once have I sworn by my holiness, that I will not lie unto David. His SEED shall endure FOREVER, and his throne as the sun before me." Ps. 89: 35, 36. "The Lord hath sworn, and will not repent, Thou art a priest FOREVER, after the order of Melchizedek." Ps. 110: 4 "Of the increase of his government and peace THERE SHALL BE NO END, upon the throne of David, and upon his kingdom, to order and to establish it with judgment and with justice, from henceforth, even FOREVER." Isa. 9: 7. "My servant David shall be their prince forever." Ez 37: 25 "The God of heaven shall set up a kingdom which shall never be destroyed." "His dominion [the dominion of "one like the Son of Man"] is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 2: 44, and 7: 14. "In his days shall the righteous flourish." "His name shall endure forever." Ps. 72: 7, 17.

Let us show the Jew that all these promises are soon to be fulfilled, and show him that there is no other name under heaven, given among men, whereby he can be saved, except the name of Him, of whom his fathers, in their ignorance and unbelief, were the betrayers and murderers. When he sees that we reverence the Old Testament Scriptures, and give him a perfect key to unlock what has seemed so dark in them, his stubborn unbelief may give way. We are looking for that coming which he has looked for, as the *only* one. Hence, we may find an avenue to his heart, which those who reject that coming might seek for in vain.

We occupy a middle ground. On one side of us, the popular clergy and commentators, such as E. F. Hatfield and others, tell us that Christ has come once and set up his kingdom. The Jew cannot believe this, because he knows that the Scriptures, relating to the setting up of that kingdom, have not been fulfilled.

On the other side, many modern Millennarians tell the Jew, that if he holds on to his unbelief a little longer, the Lord will come and convert him. The truth evidently lies between these opposite errors. Christ is soon coming to establish his kingdom, in exact accordance with the prophecies. "The Redeemer will come to Zion, *unto them that turn from transgression* in Jacob." "In the Lord shall ALL the seed of Israel be justified, and shall glory." Isa. 59: 20, and 45: 25. "*All the seed*," in one of these verses, must be those "that turn from transgression." In other words, all the true seed shall be justified and glory in the Messiah—"God manifest in the flesh." There is no salvation to those who wilfully reject the true Messiah, and count themselves unworthy of everlasting life. Least of all, should they expect a miraculous interposition in their behalf, who have rejected all the miraculous fulfillments of the prophecies which they profess to reverence, in the Messiah who has once come.

We have read the lectures to the Jews, recently delivered in this city, by C. F. Frey, and published in the Baptist Advocate. Some portions are interesting. He begins by correcting several mistakes.

1. "It is a sentiment as false as it is common, that no man ought to change the religion of his parents." Under this head, he says:

"All our nation know and approve of the conduct of our venerable father Abraham, who forsook the idolatrous religion of his parents, and embraced the holy religion we profess. For 'thus says the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor, and they served other gods.' Joshua 24: 2. I am aware that it is said, 'Abraham had an especial call from God to do so.' True; at that time there was no written word of God, and he spake to his people in dreams and visions of the night; but now, since God has made known his will and mind in the Sacred Scripture, concerning all things necessary to faith and practice, we have no farther promise of a new revelation, but must be guided by the Bible, and the Bible only. Oh, my beloved brethren, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Christ.'" John 5; 39.

Mr. Frey then corrects this mistake, which is very prevalent—"It is impossible for a real Jew, a descendant of Abraham, to become a Christian or die as such." He says:

"All the apostles of Christ were Jews, and died as martyrs in defence of the Christian religion. After the ascension of Christ, there were one hundred and twenty diselples waiting for the promised Spirit, and all these were Jews. On the day of Pentecost, fifty days after the resurrection of Christ, three thousand made a public profession of the religion of Jesus, the greater part of whom were Jews; and soon after, five thousand were added to the church, and many of the priests became obedient to the faith. When the apostle Paul came up to Jerusalem, and had informed the elders of his success in preaching the gospel to the Gentiles, they glorified the Lord, and told Paul that myriads of the Jews also had believed. Acts 21: 20. And permit me, my beloved brethren, to recommend to your serious consideration, the striking conduct of one of our nation who was a real Jew, but embraced the Christian religion, died a martyr, and whose motives have never been impeached I refer to Saul of Tarsus. He was a Hebrew of the Hebrews, of the tribe of Benjamin, a member of the Pharisees; brought up at the feet of Gamaliel, the chief Rabbi, and had made greater progress in the Jewish religion, than any of his cotemporaries; he hated Christ, and persecuted the saints even unto death; and yet this very Saul of Tarsus became a believer in Christ, counted all things—all the privileges, honors, and pleasures he might have enjoyed—he counted them but loss and dung for the excellency of the knowlege of Jesus Christ his Lord; he preached the gospel more abundantly, to the Jews first, and also to the Greeks; he counted it an honor to suffer for the name of Jesus, and died as a martyr for the truth of the Christian religion. During all the ages of the Christian dispensation, God has had a remnant of the house of Israel, according to the election of grace, who have lived and died in the faith of the gospel. And blessed be God, that even in our day, there is a goodly number of our dear people, who are not ashamed nor afraid to confess Jesus as the promised Messiah, although they have been obliged to forsake father and mother, and all that nature calls great and good."

The third mistake is this: "The Jewish and the Christian religion are in direct opposition to each other, and the Jewish is unchangeable." Mr. Frey says:

"This mistake arises from confounding the words *Religion* and *Dispensation*. The *former* is the same in all ages; the *latter* has varied in different periods of the world. True religion consists in love to God and love to man. After our first parents had sinned, a new way of worship, or dispensation of religion, was made known, viz,, to worship God through a Mediator, who was to bruise the head of the serpent, or to destroy the works of the devil, and sacrifices were immediately appointed to show the way in which this work was to be accomplished, and the blessed effects to be produced by it. This dispensation continued from Adam to Moses, with but little change. This was a kind of private or family worship; the head of every family was a prophet, priest, and king unto God He taught and instructed his own family, offered up his own sacrifices, and governed his children and domestics in the fear and admonition of the Lord.

"The next dispensation of religion, is that from Moses until the coming of the Messiah. The moral law was engraven upon tables of stone; the ceremonial law was extended and enlarged, and a political code of laws was added. The third dispensation of religion is called the Christian. Under this dispensation, the moral law remains unalterable; but the ceremonial and political laws are abrogated and done away; possessing the substance, the shadow is no longer needed.

"The division and distinction of these three different dispensations is not peculiar to Christians. Our famous Rabbi, *Yehuda hachased*, [Judah the righteous,] who lived about one hundred and fifty years before Christ, has said, that as the world was made in six days, and the seventh was the Sabbath, and as one thousand years are with the Lord as one day, so the world was to be two thousand years without the law, two thousand years under the law, and two thousand years under the government of the Messiah; and the seven thousandth year would be the Sabbath of rest, or what Christians call the millennium."

This extract is valuable from its great antiquity. It is not strange that it varies slightly from strict accuracy.

But the most important topic of this lecture is, the correction of the fourth mistake.

"4. The next mistaken idea of our dear people which I wish to rectify, is their confounding the first and the second coming of the Messiah. This was the chief cause why our nation rejected Christ, and has continued to this day a stumbling-block and a rock of offence. It is evident that our people, in the days of Christ, expected that the Messiah would appear but once, and live forever; that he would neither suffer nor die. It is certain that they did not look for a spiritual Messiah to save them from sin and hell; but they expected a mere temporal deliverer, who should free them from the galling yoke of the Romans, to set up the throne of David his father, sway the sceptre of universal dominion, and raise his Jewish brethren up to the enjoyment of riches, honors, and earthly pleasure, and that the Gentiles would have neither part nor lot in the matter.

"Hence, when they saw the Lord Jesus Christ possessed of Almighty power, that he could command legions of devils, and they instantly obeyed him; they greatly rejoiced, and wanted to make Jesus a king; but when he plainly told them, ye are mistaken in your expectations, my kingdom is not of this world, the Son of Man came to seek and save them that are lost, and he must be crucified and slain; then they cried 'away with him! away with him! we will not have this man to reign over us;' he is a deceiver, and an impostor, he says he is the Messiah, but he does not answer the character which our Rabbins have given of the Messiah; and as a deceiver and false prophet he ought, according to our law, to be put to death, and they cried 'crucify him! crucify him!' Now the priests, scribes, and lawyers, no doubt, knew better, for they must have been acquainted with the Scriptures that speak of a sufferiug Messiah, as well as of a glorious king; hence our Lord's indignation was directed against them; but the people at large had but little opportunity of knowing the Scriptures; for at that time printing had not been known, and the copies of the Bible must have been very few, and exceedingly expensive. Hence, in the days of Hezekiah, there was but one copy of the law to be found. The people, therefore, ought rather to be pitied than harshly condemned. Hence the blessed Saviour, when nailed to the cross, prayed for his murderers, saying: 'Father forgive them, they know not what they do.' Farther, let it be observed, that the very Apostles of Christ, after that they had been with him for more than three years, still labored under the same mistake. They, no doubt, sincerely believed that Jesus Christ was the promised Messiah, the Son of God, but they had no idea of his dying to save sinners. And when Jesus told them how he must go up to Jerusalem to suffer and to die, Peter said, 'be it far from thee, Lord, this shall not be done unto thee.' Matt. 16: 21, 22. They expected him to restore the kingdom unto Israel, and vied with each other who should be the greatest in that kingdom, and inquired, 'what shall we have who have forsaken all and followed thee?' Hence, when they saw Christ actually crucified and put to death, their faith was shaken, they were scattered and sad, till Jesus Christ, on the day of his resurrection, opened to them the Scriptures, and showed to them out of the law, the prophets and the book of Psalms, how the Messiah must FIRST suffer, and then enter into his glory. His first coming was to suffer and die, his next coming will be, not to judgment, as too many say, but to sit upon the throne of David his father, and reign for a thousand years upon the earth as king of the Jews and king of the nations."

We reply to this last sentence, that we consider it a direct contradiction of the apostle Paul, who says, "Christ shall judge the quick and the dead at his appearing and his kingdom." If Mr. Frey would only take this declaration of Paul, and all the other Scriptures on this subject, and bring them to bear on the hearts of the unbelievers he so affectionately addresses, he might do them great good. We hope our brethren will exert themselves, to give the truth to the lineal descendants of Abraham. While we deny the unscriptural claims made in their behalf, let us pity them, and try to convert them to the true faith, in the Coming One.

Let us hear Mr. Frey on one other point:

"The cruel manner in which our people have been treated in every Christian country, these United States excepted, has prejudiced their minds against the Christian religion, and kindled a spirit of hatred towards them.

"It is needless, and it would be too painful to my feelings, to give but a brief statement of their sufferings. Three times have they been banished out of Britain, and their property confiscated; eight times they have been driven out of France; in Spain, Portugal, and Italy, &c., they have been shut up in prisons, tormented in the inquisition, and massacred by thousands; and all this was done under the profession of the Christian religion. And why should it be thought strange that the Jews hated these robbers and murderers, and despised and hated their religion? Verily I myself did so till I was twenty-five years of age, but when, at that time I first read the New Testament, I was astounded beyond expression, and asked an aged, venerable minister, 'How is it possible that a religion, like that of the New Testament, which is the very image of Jehovah—love itself; a fountain of benevolence towards all mankind, and a perfect code of laws; holy, just and righteous, should teach men to act so cruelly and unjustly?' His answer was, 'It was not the religion of Jesus, the religion of the New Testament, that taught them to act thus, it was the religion of the Pope; it was not the disciples of Jesus that acted thus, but it was the Roman Catholics who so cruelly treated the poor Jews.' Oh, said I then, let my Jewish brethren know this, for they think, as I thought, that every one who is not a Jew, is a Christian; they know no difference between a nominal and a spiritual Christian; between him that is born only of the flesh, and him that is born of the Spirit. Speak of regeneration, and they will say, as Nichodemus did, 'How can a man be born again when he is old?' I said then, and that is forty-seven years ago, send missionaries to the Jews to preach the gospel to them, that they may hear what the Christian religion is; furnish them with the Old and New Testament, especially in Hebrew, and they will soon find out that in Jesus Christ all the predictions concerning the Messiah have been fulfilled, and that consequently he is the Messiah.

"Little did I expect, at that time, to live and see the wonderful change which has since taken place. The conduct of Christians toward the Jews, and the conduct of the Jews towards the Christian religion, is unparalleled in their history. Not only have their temporal circumstances been greatly meliorated, but their spiritual and eternal welfare has also been greatly promoted.

"The indefatigable labors of the dear missionaries, travelling amongst our people in Poland, Russia, Prussia, Germany, Holland, and Palestine, have been greatly blessed in removing prejudices, stirring up a spirit of inquiry, and convincing many of the truth, as it is in Christ Jesus our Lord. More than three thousand of our Jewish brethren have publicly professed the Christian religion, and thirty-five converted Jews are now preaching the gospel of Christ.

"Oh, that the same spirit of zeal, activity, and usefulness may be speedily witnessed in this happy country in behalf of the fifty thousand Jews scattered throughout this land."

Mr. Frey lives at 169 Bleeker street, in this city, where he will be happy to see those who wish to co-operate in promoting Christianity among the Jews. We heartily wish success to every well-directed effort, and hope the true gospel will be preached to every unbeliever, whether Jew or Gentile. Will not our readers feel and act in this matter? Cannot we do more for those called Jews?

PHILADELPHIA.—The brethren there sustain two meetings, one at the Museum, and one at a meeting house in Juliana street, which, providentially, was offered to be let a few weeks ago. We received a letter from Bro. Storrs, too late for the last paper. His audiences were large and deeply attentive. He said: "The meeting house in Juliana street, is about the size of the one, corner of Catharine and Madison streets, New York: but a much more pleasant house. Three quarters of the hearers, I should think, are new faces; persons that have never heard on the subject; and the interest is deeper than at any place where I have lectured since the meetings in New York, last winter. Several were forward for prayers last evening, (Jan. 15th,) and many more rose up desiring prayers.

PUSEYISM,---A SIGN OF THE TIMES.

— "My people know not the judgment of the Lord.
How do ye say, We are wise,
And the law of the Lord is with us?
Lo, certainly, IN VAIN MADE HE IT;
The pen of the scribes is in vain.
The wise men are ashamed,
They are dismayed and taken,
Lo! THEY HAVE REJECTED THE WORD OF THE LORD;
And what wisdom is in them?" JER. 8 : 7, 8, 9.

"Ye have made the commandment of God of none effect by your tradition." Matt. 15 : 6.

"The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits." 1 Tim. 4 : 1.

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD: be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and SHALL BE TURNED UNTO FABLES. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 1—5.

All these Scriptures are strikingly characteristic of these last days. The prominent illustration of them is in the writings of the Puseyites, or Tractarians, but the Christian world is sadly infected with the same spirit. The last Protestant Churchman quotes from the standard Tractarian writers, and compares them with the creed of Pope Pius IV. Here are a few specimens:

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church. I also admit the Sacred Scriptures, according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the fathers."—*Romish Creed.*

"We agree with the Romanist in appealing to Antiquity as *our great teacher.*"—*Newman, Lec. on Rom. p.* 47.

"*There is altogether sufficient evidence,* INDEPENDENTLY OF THE SCRIPTURES, *that the Apostles taught as divine and necessary certain doctrines, and inculcated* AS ESSENTIAL, *certain practices.*"—*Brit. Crit. for April,* 1842, *pp.* 273—4.

"The tradition of the Church Catholic is the legitimate interpreter of Scripture."—*Tracts for the Times, No.* 71, *p.* 15.

"The argument of ultra-Protestantism may be taken, and we may say 'the Bible and nothing but the Bible;' but this is an unthankful rejection of [tradition], another great gift, *equally from God.*"—*Tract* 71, *p.* 8.

"The notion of the Bible being 'the sole authoritative judge in controversies of faith, is *a self-destructive principle.*'"—*Newman, Lect. on Rom. p.* 35. "*When the sense of Scripture, as interpreted by reason, is contrary to the sense given to it by Catholic antiquity, we ought to side with the latter.*" *Ib.* 160. "The unanimous witness of Christendom is the ONLY, and the fully sufficient, and the really existing guarantee of *the whole revealed faith.*"—"*Scripture and tradition taken together are the joint Rule of Faith.*"—*Tract* 78, *p.* 2.

"So long as men are content to receive the Bible in its *authorized sense,* so long the system of revelation stands firm and unshaken. One creed, one definite belief is necessary: they receive that one belief *because the Church offers it them.* The whole process of believing being comprised in one single act of acceptance, the work is finished as soon as it is begun. Before inquiry can have commenced, the man is already a believer; and therefore inquiry as the means of discovering truth is prevented, anticipated, cut off; it does not enter into the system. But once introduce inquiry, as the ground of belief, as the means of arriving at truth, and you cannot limit its office or its operation."—*Brit. Crit. for April,* 1842, *No.* 62, *p.* 488. "To give up the one sense of Scripture which the Church teaches, is ultimately almost to give up the light of revelation itself, and to reduce man again to the guidance of natural reason; for although it leaves a divine book in his hands, it refers him entirely to human reason for the explanation of it. The words he reads are heavenly, but the sense he fixes upon them is the result of the mere exercise of his natural powers of mind. He wants the dogma, *the Church's traditional divinely inspired sense of the Bible to make it really a revelation to him.*" *Ib.* 481.—"Scripture, it is plain, is not, on Anglican principles, the rule of faith."—*Tract* 90, *p.* 11.

Reader, are you not filled with horror at such sentiments? Can you imagine that a Christian church should receive them, except with united indignation and alarm? Would not a healthy church instantly reject them, with shuddering and loathing? But what is the fact? In Great Britain, 9,000 of the clergy, or three quarters of the whole, are infected with them. In this country, the poison seems to have corrupted the body, as fearfully as it has there. There were two Episcopal papers in this state, and both of them have earnestly defended Dr. Pusey and his coadjutors, and scarcely whispered a word in condemnation. "The *Protestant* Churchman" has been started, but the Bishop has frowned upon it, from the first, and he is sustained by an overwhelming majority of the clergy.

But, alas! we need not stop among Episcopalians. Almost every sect relies upon its standard commentators, its creeds, and confessions, more than upon the simple word of God. Is not this insulting Jehovah? And will he not visit for these things? The signs are abundant, to show that we are in the last days. O let us be sure that we are not in Babylon, lest we be partakers of her plagues.

QUESTION.

Dear Brother Southard,—It is not a self-evident truth in all matters of religious faith, that every man is accountable *himself* to God, that by no possibility of effort can he be rid of his personal responsibility to read, search, examine, think, pray, investigate and believe what he ascertains to be truth, *for himself!* is not this an individual, personal work, which can never be performed by proxy? If so, what are we to think of those religious teachers who are determined to prevent, if possible, any one over whom they have influence, to read the Scriptures, except through their glasses? Is not this the spirit of Popery? and yet how much of this is manifest in most of our Protestant churches at the present time! B. G. S.

REMARKS.—The Apostles themselves disclaimed dominion over the faith of the early Christians. They confessed their ignorance on some points, even while inspired to speak in the name of Jehovah on others. If Peter himself, "the Prince of the Apostles," (as Romanists call him,) had been consulted about preaching the gospel to the Gentiles, before his vision at Joppa, he would have given a decision most glaringly OPPOSED TO THE TRUTH. Now, if Peter, after having been most intimate with Christ from the beginning of his mission, and after being filled with the Holy Ghost, and after his preaching had been made the honored instrument of converting thousands,—if he was still an unsafe guide, even when acting as a commissioned apostle (on points in which he had not been divinely instructed,) how manifest is our duty to cease from man, and cling with unyielding tenacity, to the pure word of God.

A Second Advent brother recently called on us, after having an interview, with the pastor of the church to which he had belonged. The pastor reproved him sharply for forming such opinions as he had, and told him it was very wrong for him to believe so differently from the learned and pious men of the church. He also told him that if he had been in the way of his duty last winter, he would have been satisfied,—meaning, doubtless, that if he had attended his lectures against the Second Advent doctrine, he would have been convinced of its unsoundness. Now, *we* did attend those lectures, and were convinced of their manifold errors.

What monstrous error in doctrine, or what prevalent crime in Christendom has not been sanctioned, at some period, by great names in the professedly Christian church? A most striking illustration of the folly of trusting to others, is found in the writings of Rabbi Moses Maimonides. He was a Jew, born in Spain in 1131, and died in Egypt at the age of 70. He was celebrated for his wonderful learning, and was esteem-by the Jews as a divine next to Moses. Of his numerous works, the "Mische Terah," and "More Nevochim," are considered most important. Now, with all his learning, he did not believe in Christ. He acknowledges that the 70 weeks revealed to Daniel, by Gabriel, relate to Messiah, but adds that "the Rabbins of blessed memory have said, 'let the bones of him rot who attempts to compute the end;' and the reason they assigned, is, that because the common people, finding the end is come, i. e. the time specified is elapsed might be led into an error, to think that theM essiah has come already." Iggereth Hatteman, fol. 125; c. 4.

If our modern preachers should preach to Jews, they must tell them that their rabbins are blind guides.—When we find teachers called Doctors of Divinity teaching in direct opposition to the plain meaning of the Bible, we are bound to abandon them.

COLLINS, N. Y.—Sister Olive Mariah Rice was lecturing in this place on the 13th instant.

* * *

☞ Bro. A. M. Osgood has resigned his charge as pastor of the Methodist E. Church in Salem, N. H., and, in company with Bro. Eastman, has gone to the great West to labor in the vicinity of Rochester. He preached last Sabbath at Worcester, Mass., on his way there.

* * *

BRO. S. C. CHANDLER has closed his labors at Newark, and has complied with an invitation to give a course of lectures at Lansingburg, N. Y.

WESTBOROUGH, MASS.—Bro. James writes: "We have not the pleasure of announcing the rapid spread of the love-cheering doctrine of the speedy second coming of our blessed Lord, which it may be the happiness of some of your correspondents to do, but we can inform you that there is a band of brethren and sisters here, who are firm in the faith of the advent nigh—steadfast, unmoveable, always abounding in the work of the Lord; confidently leaning upon the prophecies and promises of God's holy word; hoping soon, very soon, if we continue faithful, to meet our Lord in the air, and so forever be with Him."

HARTFORD, CT.—Bro. Aaron Clapp writes, Jan. 15: "The Second Advent believers in this place remain firm in the faith, and are looking daily for their coming Lord. We have a good band, and many precious meetings. The Lord blesses us with the joys of salvation;—and a number have of late been hopefully converted to God."

CLAREMONT, N. H.—Bro. Jacob Weston writes, Jan. 19: "We have had a glorious conference at Claremont; I never was at a meeting where the power of God was so sensible and so great."

UTICA, N. Y.—Bro. David Plumb writes, Jan. 18: "The dear brethren here are gaining a permanence and stability in the faith that greatly rejoices me.—Looking for Christ has become a *settled habit,* and every one 'who hath this hope in him purifieth himself even as He is pure.'"

LETTER FROM A P. M. IN INDIANA.

Please send the Midnight Cry to J. M. I have been so much interested, and have received so much benefit from the perusal of that excellent publication, that I would part with almost any thing, except my Bible and friends, rather than be deprived of the pleasure, light and instruction, I have received by the attentive perusal of the Midnight Cry, in connection with the word of life, and there are many others here, who have been equally benefitted in proportion, as they have had an opportunity of examining the doctrine therein contained, and a goodly number have been trimming their lamps, and procuring oil, and are rejoicing in the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ.

I have just been reading the account Matthew has given us, of the circumstances attending the birth, nativity, and first advent of our blessed Savior. I could not but remark the striking similarity, in one respect, and the evident contrast, in another, between the men of that generation, and those of the present. It appears they had some intimation of the time in which this most glorious personage should appear. There were a few wise men east of Jerusalem, who appear to have been looking for the fulfillment of this event, and there was one sign given of its fulfillment, viz: a star appeared. This was sufficient for a full confirmation of their faith. They prepared gifts of gold, frankincense and myrrh, and straightway made their journey to Jerusalem, and went to king Herod, and inquired: "Where is he that is born king of the Jews? for we have seen his star in the east, and have come to worship him."

Herod, unlike our present rulers and D. D's, believed the report, and was troubled, and all Jerusalem with him, and immediately assembled the chief priests and the elders, or scribes of the people, and demanded of them where Christ should be born. They told him that he was to be born in Bethlehem of Judea, Why? Because thus it is written BY THE PROPHET: and thou Bethlehem, &c.

Then they believed and understood the prophecy in reference to the place, and near the time of the advent of the blessed Jesus, and Herod, after he had diligently enquired of the wise men, (which few are now inclined to do) what time the star appeared, sent them to Bethlehem, with a charge to search diligently for the young child, and when they had found him, to bring him word, that he might go and worship him also. It appears quite obvious, that Herod, although he fully believed that Christ was born in Bethhelem, yet he had no intention of paying homage to this illustrious personage, but he began to tremble, lest his hopes of a continuance of his kingly power, and that of his successors, should be cut off, and his throne crumble to the dust, by the succession of this (as they supposed) temporal King of the Jews. This is manifest by his conduct; for as soon as he saw he was mocked by the wise men, by their not returning, he sent forth executioners and slew all the children in Bethlehem, and in the coasts thereof, from two years old and under, according to the time he had diligently enquired of the wise men.

Thus much for Herod and the men of that generation. We come down to the present, a time big with great and important events; and what do we see? do we not discover a similarity between the wise men of old, and a few of the present generation, who, having learned by books of the prophecies, according to times, numbers, and signs therein given, and plainly set forth, that this same Jesus is about to come in like manner, as he ascended into heaven, and establish his everlasting kingdom, after the complete destruction of the kingdoms of this world, and the creation of the new heavens, and new earth—believe the record true and faithful as to times and numbers? These, full in the faith, trim their lamps and go forth to enqire, watchman, what of the night? They find a few faithful watchmen at their posts, who reply, The morning cometh, and also the night, if ye will enquire, enquire ye; return: come. Their hearts being tuned in unison, they respond with the words of the Revelator, even so come Lord Jesus.

But now for the contrast. They go to the Herod's, the high priests, the D. D's, and rulers of the people, and enquire, where is he that is born king of the Jews, and when is he to come again, for we have seen the signs of his coming, and wish to be prepared to go and worship him; "Watchman what of the night?"

" O, I suppose the night cometh, and perhaps the morning will come some time; I cannot tell when; but if ye will enquire, enquire ye for the approach of the temporal millennium, or spiritual reign of Christ, and the return or restoration of the carnal, unbelieving Jews to the land of Palestine. If the Savior ever comes personally, it will not be for at least one thousand years, or three hundred and sixty thousand from the commencement of the millennium, and I cannot tell, neither do I think any finite being can tell any thing about it. All the prophecies, in reference to this matter, are dark and mysterious, and perhaps, will never be understood.

But enough of this. I would just say to all who are looking for the blessed hope, " wherefore, brethren, seeing ye look for such things, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Yours in the bonds of faith,

D. BARTHOLOMEW, P. M.

Aurora, Ind. Jan. 13. 1844.

LETTER FROM BRO. R. E. LADD.

CABOTVILLE, JAN. 16, 1844.

Dear Bro:—It is my earnest desire that the Midnight Cry, and other periodicals which unfold the glorious news, " Behold the Bridegroom cometh," may be sustained until " He cometh, whose right it is to reign;" and they *will* be sustained, I doubt not, if Advent believers are as firm and unwavering every where as they are in this vicinity. We have been obliged, for peace sake, and for the cause of truth, to come out from the various sects with which we were united, and meet in a place by ourselves. We now hold meetings in a hall on the Sabbath, and have hired an humble room for prayer and conference meetings during the week.

Bro. S. Hawley, Jr., has preached with us for the last three months, with great satisfaction and usefulness to us all. He is dearly beloved by us, and we much desire to have him remain among us; but he is too good a man for our limited sphere.

The conference has just closed at Chickapee Falls. Bro. H. preached the last sermon last evening, on the " kingdom;" and it was a most masterly production. It has been a season of refreshing and encouragement to believers.

I am more deeply impressed daily, with the rapidly approaching scenes of the future. I feel how awfully solemn is our present position. Just upon the crumbling brink of time, the veil about being removed; the saints waiting in trembling suspense; the last drops of mercy's tears falling from heaven to earth: the wicked scoffing and mocking; the professed, but apostate Churches bemoaning their sterility and leanness; the watchmen, the vast proportion of them asleep at their posts, and quietly waiting to turn to ridicule the honest convictions and belief of those who have been awakened, and are proclaiming the solemn midnight cry; the inquiry constantly proposed, " Where is the promise of His coming;" the signs all past: even the earth itself sinking into apparent quietude and safety.

" All things continue as they were'," " every vision faileth," saith the scoffer.

What an awful presage of the coming storm! how soon is this scene to be changed. The nations to be gathered to the great battle that is to decide the fate of the world, the faces of the wicked, now so light and bouyant, to gather blackness, and those of the righteous, now marked with anxiety and hope, to be lighted up with joy and triumph. R. E. L.

A PILGRIM AND A STRANGER.

The following old piece is truly appropriate now. When sung in the spirit of the Second Advent faith, it is enrapturing.

I'm a pilgrim, and I'm a stranger,
I can tarry but a night,
Do not detain me, for I am going
To where the streamlets are ever flowing;
I'm a pilgrim, &c.

There the sunbeams are ever shining,
I am longing for the sight;
Within a country unknown and dreary,
I have been wand'ring forlorn and weary;
I'm a pilgrim, &c.

Of that country to which I'm going,
My Redeemer is the light;
There no sorrow, nor any sighing,
Nor any sin there, nor any dying;
I'm a pilgrim, &c.

PUBLISHER'S NOTICE.

VOL. VI.—We commence another volume on the principle of " occupying till the Master come." All our friends and subscribers will see that we cannot cease our work without great damage to the cause, and that we cannot carry it forward without the regular subscription. Being bound then, to continue in every good word and work till the great Master of the vineyard shall give us our discharge, we shall continue the " Midnight Cry" till the " Bridegroom" shall come.

Let every friend of the cause do what they shall judge to be right in this case. " The Judge standeth at the door." J. V. HIMES.

New York, Jan 23, 1844.

☞ The articles that appeared in the Cry of Dec. 21st, on the *Intermediate State*, and the *Resurrection of the Dead* are now published in the "*Bible Examiner*," No. 9: 48 pages, 18 mo. *Price* 10 cents single copy; one-third discount per hundred.

Also, will be published in a few days, if time continue, my "*Six Sermons*," showing that the *Wicked have not Immortality*, in No. 10, Bible Examiner, containing about 80 pages, 18 mo. *Price* 12 1-2 cents single; one-third discount per hundred. *Address me*, NEW YORK. GEO. STORRS.

LETTERS RECEIVED DURING THE TWO WEEKS ENDING JANUARY 23.

POSTMASTERS.—Union Mills, N. Y.; Vernon, N. Y.; Pomfret Landing, Conn., each 25 cts. Durham, Conn., 50 cents. Lake Village, N. H.; Cabot, Vt.; Troy, Mich.; Franklin, Ky.; Pleasant Valley, N. Y.; Dexter, Me.; Lisbon, O; Lowellville, O.; Pittsfield, Mich.; Gorham, N. Y.; Cranberry Creek, N. Y.; Wolcott, N. Y.; Colan, Mich.; Marysville, O.; Winchester, Ct.; Taftsville, Vt; Waterford, Vt.; Homer, N. Y.; Delavan, N. Y.; Zanesville, O.; Allegany City, Pa.; Clinton, N. Y.; Leaksville, Geo.; Paris, Ind.; Red Mills, N. Y.; Edgecomb Corner, N. Y.: Plainville, Ct.; Aurora, Ind.; Cheshire, Ct; Shiremanstown, Pa.; Candor, N. Y.; Barnesville, O.; Manchester, N. H.; Hartford, O.; N. Sunderland, Mass.; New Britain, Ct.; Williamstown, Vt; Southbury, Ct.; Lansingville, N. Y.; Victor, N. Y.; Orwell, Vt.; Covert, N. Y.; Perriton, N. Y.: Church Creek, Md.; Tonawanda, N. Y., each $1.

Southbury, Ct.; Sennett, N. Y., each $1.50.

Bradford, N. H.; Troy, N. Y.; Richland, N. Y.; Bradford, N. H.; Abington, Ct.; Bradford, N. H.; Akron, O.; Chinnabee, Ala.; Harrisburgh, N. Y.; Montgomery, Vt.; E. Durham, N. Y., each $2.

Richmond, Vt.; Adams, Mass.; Ridge, N. Y.; Litchfield, Ct; Burlington, Vt., each $3.

Collins, N. Y.; Greenville, N. Y., each $4.

Akron, O., $13.

Norwalk, O., (draft,) $22.

Myer's Mills, Pa.—Montgomery, Vt.—Copenhagen, N. Y.—Lewistown, N. Y.—Canal Fulton, O.—Newburgh, N. Y.—Buffalo, N. Y.—Danville, Ky.—Tyson Furnace, Vt.—N. Prospect, Me.—Willington, Ct.—Shippensburg, Pa.—Indianapolis, Ind.—S. New Berlin, N. Y.—West Windsor, O.—Hornby, N. Y.—Victory, N. Y.—Hobart, N. Y.—Buffalo, N. Y.

INDIVIDUALS.—Cyrus B. Doty—Wm. True—E. H. Whiting—Henry Sharp, each $1.

J. W. Brittan—Jonathan Cole—Aaron Clapp—D. D. Johnson, each $2.

B. B. Brown, $3.

Chas B. Hotchkiss, $4.

G. S. Miles—S. T. Bolton (Indianapolis, Ind)—Alexander Weldon—Tyrconnel, C. W.—Hiram Shipman, H. Patten, each $5.

A. P. Barringer, (on account,) $8.

Randolph C. Ladd, (on account,) $10.

Josiah Litch, $35.

Josiah Litch, Geo. W. Price, Israel E. Jones, E. Marsh, A. A. Sawin, Sidney S. Brewer, Aaron Ellis, W. G. Davidson, John Kilton, E. C. Galusha, J. V. Himes, B. Buerrier, S. T. Bolton, S. G. Mabey, A Believer, Ali Andrews, Z. Whitney, W. S. Nichols, A. A. Stevens, W. H. Scott, S. Bliss, W. Gordan, Levi H. Cole, R. Hutchinson, John Starkweather, L. D. Fleming, J. Wyeth—W. Shepherd, J. V. Himes, Geo. Storrs, W. T. Huntington, Charles Clapp, A. H. Brick, Wm. Timpson, Milo Bostwick, Mary Jane Tullock, S Reed, David Plumb, Jacob Weston (all right,) Henry H. Rogers, C. S. Minor, A. Hale, J. B. Cook, David Reynolds, S. S. Brewer, R. J. Emerson.

THE MIDNIGHT CRY!

VOL. VI.—NO. 2. NEW-YORK, THURSDAY, FEBRUARY 1, 1844 WHOLE NO. 107.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

Second Advent Conference in New-York.

Providence permitting, it is purposed to hold a Second Advent Conference in this city, commencing, Feb. 6, and continuing several days.

During the progress of the Advent cause, the hearts of thousands of God's children have been gladdened by the prospect of the Saviour's near approach; and thousands of souls have been converted from the dominion of Satan to the service of Christ, and made joyful in the prospect of the Saviour's return. The evidence of his near approach still grows brighter and clearer; and as we would occupy till the Lord come, and continue to be faithful in presenting the evidence of his approach, and warning the world to prepare for his coming, we would rejoice to meet a goodly number of our Advent brethren in Conference, that we may comfort the hearts of each other, con-consider such questions as will concentrate a unity of feeling, and mature our plans for continued usefulness, while time may continue, and for more extensively disseminating these truths.

Bro. Miller is expected to be present to lecture each evening, and we trust that many may be edified and strengthened in the faith, and others convered to the truth. All to whom this cause is dear are invited to be present. And may the God of Israel bless us with his cheering presence.

* * *

Second Advent Conference in Philadelphia.—A Conference (and lectures on the speedy Advent of Christ) will be held in Philadelphia, at the Saloon of the Chinese Museum, to commence Sunday, Feb. 11. During the week, meetings will be held at the Saloon at 10 o'clock, A. M., and at 2 o'clock P. M.

☞ The evening lectures will be given at the Chapel in Juliana-street.

Bro. Miller is expected to be present and give a course of lectures. Other lecturers are expected to be present, and assist in the exercises.

The Editor—Correspondents.—When our last paper went to press, it was expected that a double number of the Cry would have been issued this week. But the health of the editor, which was then apparently improving, soon became much worse, and he is still confined to his sick room.

This circumstance must answer as an apology for any seeming neglect of our numerous correspondents. Every thing of the kind will be duly attended to, as early as practicable.

The circumstance of the editor's health, has likewise prevented the issue of this week's paper as early as usual.

A New Work.—"*A Brief History of that Old Serpent, called the Devil, and Satan, by* L. D. Fleming," is the title of a little work, of about 50 pages, just published, and for sale at this office. The manner in which the subject is taken up, renders the work very timely, and we hope it will have an extensive circulation. It contains some very important hints for Adventists, by which we hope they will be profited. Price, $4 per hundred, and six cents single.

Publications.—Publications on the subject of Christ's second coming, are for sale at 40 and 41 Arcade, Philadelphia. Address J. Litch. Also at Baltimore, Md., on the southwest corner of North and Fayette sts. Address J. Litch.

CINCINNATI.

In speaking of the progress of the cause in *Cincinnati*, the Western Midnight Cry of the 20th ult., says:

"The lectures on Sabbath last were attended with their usual interest. The Lawrence Street Church was filled with attentive hearers throughout the day. In the evening a goodly number came forward for prayers. The house on Fifth street was well filled in the morning and afternoon, and the new Baptist Church on Webster street was crowded in the evening. The meetings each evening, so far in the week, have been well attended. The Lord is still with us. Souls are awakened and converted; to God be all the glory,

Bro. R. Hutchinson of Montreal, will, by Divine permission, Lecture on Sabbath morning next, in St. Luke's Building, cornor of Grove and Hudson streets, and in the afternoon and evening, at Brooklyn, in the "House of Prayer," in Adams street. An opportunity will be offered to all who feel interested in the subject of Christ's speedy coming, to aid Bro. Hutchinson in spreading the light in British North America and Europe.

N. B. Prof. N. N. Whiting will lecture on the Prophetic periods, afternoon and evening, in St. Luke's Building.

Newark, N. J.—Bro. M. Stoddard of the M. E. Church, from Conn., thinks of being at Newark next Lord's day, if circumstances permit. Should he not be able to attend, some one will probably fill his place.

EDITORIAL CORRESPONDENCE.

Dear Bro. Southard,—My flying visit to New-York and Philadelphia, with brother Hutchinson, last week, was a very interesting one. Brother H. was most kindly received, and the Canada Mission, of which he has the charge, was liberally sustained by their contributions. Our brethren abroad may feel assured that whatever is given to this mission, will be appropriated to the furtherance of the cause, both in England and the Provinces. He sends his papers *free of postage to Great Britain:* so that, though he does not go to England, he sends a large number of his paper, the "*Voice of Elijah,*" into all parts of the British Empire.

Our brethren in Philadelphia have opened a new place of worship, in Julianna-street. It will contain over a thousand persons, and thus far has been thronged. Bro. Storrs, Litch, and others, have given lectures, and the prospect is that much good will be done in this new field of labor. *Bro. Litch* labors with the old congregation at the saloon of the Museum, where crowds continue to assemble to hear the word.

The depot for books and papers is at 40; 41, Arcade, where a full supply of all our works may be had. Address J. Litch.

Baltimore.—Bro. Litch has been lecturing here with good success. We shall open a depot for our publications without delay in that city.

Washington.---We hope to go to that place, if time continue, with Bros. Miller and Litch, from the Philadelphia Conference. If I can raise the means, a daily paper, on the speedy Advent of Christ, will be published while we continue in that city. A copy of Miller's Lectures, also, will be given to the officers of Cesar's household.

J. V. Himes.

Boston, Jan. 29, 1844.

LETTER FROM ENGLAND.

7 Upper Newington, Liverpool, Jan. 1, 1844.

Dear Bro. Southard,—I am a stranger to you personally, but feel in mind as if I had known you and our dear brethren in America, long. You have sent us our highly gifted brother, Charles Dealtry, at a time he was much wanted; for it is only about twelve months that *we have had* your blessed Midnight Cry in this land. Truly how we have been seeking the pearl of great price, with our candle commentaries, while the mid-day sun has shone upon you who have *simply* taken *God's word as he gave it*, without note or comment to darken its blessed pages. Our dear brother Dealtry's labors have been blessed to us, as well as *believers generally*, who have heard his powerful and convincing lectures: and what *is better*, he has had *souls given out of the world, as seals to his ministry*. Liverpool was never in such a spiritual ferment as now. Thousands are enquiring like the Bereans, and looking into their Bibles, to see if these things be so: and blessed be God, truth is powerful when it once gets hold of the heart of man. The scribes and pharisees rail at our brother's sound scriptural arguments, but cannot overthrow them. We were, last Thursday and Friday, at Warrington, speaking to crowded chapels, full of attentive hearers, and one of the ministers told me he believed Warrington never saw such a day forBible inquiry as *now* since the cry has been made. The cry is not "to your tents O Israel," but to your Bibles, and on your knees, for help and faith to believe what God hath said. May the Lord add his blessing to the word of his grace. Yet, dear brother, in all this, the devil is very busy, and opposes *tooth and nail* where he can.

We are but few in numbers, as believers in our Saviour's coming, as declared in Daniel's vision of 2300 days: yet there are many who have been looking for his second advent, but dare not say, how long the vision. But converts are coming in daily, and it increases our happiness, in believing our Lord so near.

Some Jews have called upon brother Dealtry, Nichodemus like, to ask questions: they feel persuaded their Messiah has been a *long time expected*, and in vain, and they do expect him ere long, and Christians being now called to expect the Lord's second advent, have given a serious turn to the enquiry. The great deception that has assisted to keep the Jews in darkness in this country, has been our clergy having so long foretold the calling of the Jews, prior to the Lord's coming: but now that the darkness is dispelling, it is evident that the Jews are to have no *further offers* than what the Gentiles have. Yet they *may be* grafted in again, *if* they continue *not* in unbelief but if they continue to reject Christ as heretofore, they cannot be brought in.

Bro. D. having lectured here to crowded congregations, speaks again on Thursday and Friday next on the (conditional) return of the Jews. Many enquiries are made, where and when doos he preach again?

I send you a "Clue to the Time," of which we have distributed gratis, (ere you get this) some thousands. I have only now to add, "Go on, we hope to meet you there."

Yours, ever faithfully,

Thomas Wilson.

Bro. Brewer, writes from Philadelphia, Jan 20: "The way does not seem to open for me to go to Cincinnati. I shall leave here in a few days for the South."

Bro. J. M. Maull.—The recent conversion of this brother to the Second Advent doctrine, has produced no little excitement among the Methodist people of this place. He has, we believe, been considered one of their most valuable Local Preachers, and for some years past has been preparing for the itinernacy of that church.—*Western Midnight Cry.*

PRESENT DUTY.

The article which follows, has been delayed several weeks. Our readers will join with us in saying, it ought to have enriched our publication, *as soon as possible*, after its reception. But we will remark, in extenuation, that it came to hand just in that week when the paper of Dec. 14,—whole No. 99, was published. That paper contained so much about coming out from corrupt or infidel churches, that it frightened some, while it pleased, and we trust, profited *many*. But the thought of instantly discharging a 74 pounder, like *this* article, before the people had time to learn what the noise in *that* paper meant, did not, at first, strike us favorably.

But Br. Plumb, the author, seeing our rather cool note, in which we hinted at this reason, (too strongly, we confess,) was prompted to write, Jan 18, in vindication of his article, as follows : * * * * .. "But what grieves me now in particular, is, that your indefinite postponement of publishing is manifestly put upon the ground that the subject is of *secondary* importance. Now *I* consider it of *primary* consequence, nay, that it should take *precedence*, at this stage of the Advent cause. I ask your attention to the fact, that John heard, as distinctly, "a voice from heaven, saying, COME OUT OF HER, MY PEOPLE," as he did that "*the hour of his judgment is come.*" And you may depend that this cry must be as *distinctly*, and as *fully* made as the other.

"But little, if anything more, needs to be done to establish the fact of the Advent at the door ; but *much* yet remains to be done to gather God's people from Babylon, and you may be sure that from now till Christ comes: this is the *principal* work. *I know* that *I have a duty to do* in this respect. I feel quite sure that not only the Advent papers will have to take this subject up in greater earnest, but the lecturers also. Is it an idle and unmeaning command to come out of Babylon, that we "be not partakers of her sins and receive not of her plagues ?" Can we stay there, and *not* receive of her *plagues?* If not, will not the blood of our brethren be required of us if we do not warn them, and enforce earnestly the duty of separating until the work is done ? So it seems to me, and I dare not do otherwise than to act accordingly."

We heartily wish to have the "duty of separating," which our Brother urges, understood and performed. We wish three things to be carefully and prayerfully considered, however. 1. *What* do you separate from ! 2. *Why* do you separate ? 3. *How* will you separate ? On each of these questions much might be written, but we will leave them to the prayers and the earnest thoughts of our readers, merely urging all to keep their hearts separate from all impure motives, evil tempers, and unholy desires, and our dear Father in heaven will guide you, if you *seek* ARIGHT, in answering all three.

Now for the article. We have not had the time, (free from sickness or interruption,) to give *all* its parts that thorough scrutiny which might enable us to say, *there is no error here*, but we are *sure*, so much of it is true and Scriptural, that we are happy, with great earnestness, to say to our readers, do read it, *immediately*, and lay not the subject aside till, with humble, prayerful searching, you have *decided* as to *your* duty ; and then fearlessly DO your duty, for, "Behold the JUDGE standeth before the door."

For the Midnight Cry.

BABYLON.

BY DAVID PLUMB.

REV. 18 : 1—8. "And after these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works : in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine ; and she shall be utterly burned with fire : for strong is the Lord God who judgeth her."

I. WHAT ARE WE TO UNDERSTAND BY BABYLON, AS REFERRED TO IN THIS TEXT ?

It is an Anti-Christian Church.—This appears from what is said in chapter 17th, respecting the woman upon the scarlet colored beast.

1. The kings of the earth are said to have committed fornication with her. v. 2. This shows that she represents an *ecclesiastical* body, since the phrase "kings of the earth" signifies the *civil powers.*

2. This woman is named BABYLON THE GREAT. v. 5. In the same verse she is also called MYSTERY, showing that it is in a mystical sense that she is so named. Hence, it follows that mystical Babylon is the *whole body of ecclesiastical Anti-christ.*

II. WHO CONSTITUTE BABYLON, OR THE ECCLESIASTICAL ANTI-CHRIST ?

It is manifest that this anomalous abomination has been in existence in every age of the Christian dispensation, and is to continue till "destroyed by the brightness of Christ's coming." 2 Thess. 2 : 7, 8. It will, therefore, be found to have assumed different forms of manifestation according to the spirit and general character of each successive age.

1. *It existed in the Apostolic age.*—Paul says, "The MYSTERY OF INIQUITY doth already work." 2 Thess. 2 : 7. What is this but the embryo state of that Anti-Christ which was afterwards named "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS ?" Again, John says, "As ye have heard that Anti-christ will come again, even now are there many Anti-christs." First Epistle 2 : 18. Here we have the working of this "mystery of iniquity" in the *apostates* of St. John's time. It was a system of *spurious Christianity;* and this is what constitutes this mystical wickedness, through all its phases and in all its modes of manifestation.

2. *Babylon assumed an organized existence in the great Papal apostacy.*—That the Roman Church was symbolized by the "woman upon the scarlet colored beast," and upon whose forehead was written the name of "BABYLON," it is hardly necessary to spend time to show. Her *blasphemy* in arrogating the attributes and prerogatives of God, "exalting herself," in the persons of her Popes, "above all that is called God, or that is worshipped"—her *idolatry*, literal and spiritual—her *harlotry*, in the licentiousness of her priesthood, and in "committing fornication with the kings of the earth"—her *persecutions*, making herself "*drunk with the blood of* [FIFTY MILLIONS OF] *the saints*"—her "reigning over the kings of the earth"—her definitely marked period of civil dominion, "going into captivity" at the end of the 42 months or 1260 days, when the ten kings made her desolate, and naked, and ate her flesh, and burnt her with fire"—all these features of her character identify her as BABYLON THE GREAT and MOTHER OF ABOMINATIONS OF THE EARTH.

But it is not my intention to dwell on what is so obvious, and what all Protestant Christendom is not only ready to allow, but zealous to maintain. I shall take another view which *nominal* Protestantism will not so readily admit. I therefore remark,

3. THAT THE BABYLON OF THE PRESENT PERIOD INCLUDES THE GREAT BODY OF THE PROTESTANT CHURCHES, ESPECIALLY OF THE CHURCHES OF AMERICA.

I shall not attempt to show this from their rejection of the *personal reign of Christ*, nor from their advocacy of the fable of a temporal millennium, lest these proofs should be thought to be too far-fetched, and therefore inconclusive, but shall adduce a class of evidence which no sophistry, I think, will be able to evade, and which I trust, will carry conviction to every honest mind. I argue the identification of the great body of the Protestant organizations with Babylon.

(1) From the *divisions* and *confusion* with which they are characterized. Babylon comes from *Babel.* Gen. 10 : 10. The primary meaning of the word is *confusion.* It was applied to the city and tower which Nimrod and his daring comrades built in defiance of God, because God *confounded* their language and *divided* and *scattered* them. See Gen. 11 : 9. Now mark the multitude of sects and parties into which the nominal Protestant church is divided, all holding a different language on theological questions and making these differences, and not Christian character, the ground of their divsions and the basis of their organizations. This one thing proves their organizations spurious : A church of Christ is a society in which all Christians can meet on equal terms of fellowship without a compromise of their rights or a sacrifice of conscience. This follows from the very nature of the Christian principle. But these sects, so far from being constituted on the principle of receiving all Christians, have been formed for the very purpose of excluding all who would not subscribe to *their* creed. As the result of this division they have waged a bitter and perpetual war with each other, to the strengthening the hands of infidels, and the dishonor of the Christian name.

This dividing and ranging under different leaders is pronounced by Paul, in 1 Cor. 3d chapter, as proof of carnality and a wicked worldly pride and ambition; for he charges them with being "carnal and walking as men," and that too when their divisions had not come to an open rupture. What shall we then say to the divisions of the present day, by which the great body of the so called Protestants have been broken up into distinct clans, and, like the ancient Babelites, after their division, have turned their swords upon each other in mutual exterminating war ? And yet they claim to be the representatives of Him who prayed that His followers "all might be *one*, that the world might know that God had sent Him." Do their confusion and divisions show this oneness, and produce the effect to prove to the world the divinity of Christ's mission ? Again, Christ says, "Hereby shall all men know that ye are *my disciples* if ye LOVE ONE ANOTHER." Do the jealousies and hostilities of these rival sects evince that love of each other which proves them, as bodies, the disciples of Christ ? They demonstrate to the contrary. And if the divisions of the Corinthians were evidences of their carnality, then surely the disruption and Babel-confusion of the great Protestant body, proves that body to be be apostate and Anti-christian. Even the Romish church herself, has not this characteristic of Babylon, for she has preserved the idea of the unity of the church, though she has secured it by the exercise of a spiritual despotism, and not by the attractive power of Christian love. And it is instructive to notice in this connection, how the same principle of exercising a lordship over the faith, has produced unity in the Catholic church and divisions among the Protestants, thus showing that Romanism is but sectarianism carried out, and that the success of any one sect over the rest would be but the establishment of another UNIVERSAL DESPOTISM to vie with the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

But the confusion of the sects among themselves respectively is still more striking, if possible, than that already mentioned. Mark the heterogeneous elements brought together. Here are some that are pious, (for God has still a people in Babylon, and will have till they all come out,) and these united with every grade of sinners in horrid contrast. The benevolent and the covetous, the poor widow and the rich pharisee, who has "devoured that widow's whole house," the temperance man and rumseller and the drunkard, the advocate of moral reform and the licentious debauchee, men and women who protest their abhorrence of slavery as being the "sum of all villanies," and those who declare it a Bible institution, together with scores and hundreds of bloody oppressors—all strike hands in the same sectarian brotherhood, and drink together from the same sacramental cup. In the same organization, we see an institution for the diffusion of the Holy Scriptures, and at the same time, the members of that body joining with the civil powers to inflict the penalty of *stripes, imprisonment,* or DEATH* upon whole millions of benighted and perishing slaves, for daring to read, or learn to read, that same word of God which they profess to be so anxious to put into the hands of those who are famishing for this bread of life.—Persons, hailing each other as brethren in the same sect, in their political and commercial relations will seek to overreach and defeat each other by every possible artifice, thereby manifesting the supremest selfishness, and the most reckless disregard of each other's interests. Member goes to law with member, "thrusting one another into prison till they pay the uttermost farthing."—Have we not here confusion and every evil work? and is not such a church a very Babel?

But I argue the connection of the body of Protestant churches with Babylon,

(2) From the consideration that they are guilty of the very crimes that stand charged against Babylon in the word of God. In these churches the same merchandize is carried on that is found in Babylon at the time of her overthrow. Rev. 18 : 10—13. "Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more; the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

Here we have the worldliness, the covetousness, the pride, the luxury of a dead and carnal church. And is not this description as true of the great body of the Protestant church as of the Catholic? most manifestly, and in one, and that the crowning characteristic, it is only true of that church, as we shall presently see. Are not rich men, with all their covetousness and pride, admitted freely into all the sects? Is not the love of money the controlling spirit in these bodies? Do not the members practice the every species of commercial dishonesty, and conform themselves to the same standard of trade as the worldly sharper? Do they not go to the extent of their means, and even beyond, in dress, furniture and equipage, vieing with their worldly neighbors in "making a fair show in the flesh?" Do they not squander thousands and millions in building splendid churches under a pretence of honoring Him who "had not where to lay his head," but really to gratify their pride and court the patronage and applause of the world? Do not their temporizing and ease-loving ministry make merchandise of the gospel, and proclaim themselves, by their salary system, a hireling priesthood, who have "taken the oversight of the flock for filthy lucre, and not of a ready mind?" In a word, is not the great body of the Protestant church merely a BAPTIZED WORLD? Facts force an affirmative answer to all these questions. But is such a church the church of Him whose "kingdom is not of this world," and whose word declares that "if any man love the world, the love of the Father is not in him?" Far from it. It is characterized by the "lust of the flesh, and the lust of the eyes, and the pride of life," and these, according to 1 John 2 : 16—18 are the elements of Anti-christ.

But the chief species of Babylon's merchandise, and that which climaxes her guilt and apostacy, is her traffic "in SLAVES, AND SOULS OF MEN." This identifies the Protestant Church with Babylon, beyond the possibility of escape. This sin does not lie against the Catholic Church. Pope Gregory, in his "Apostolic Letter" of 1840, addressed to the whole Catholic Church, denounces and prohibits this traffic in the following language: "Now, verily, by authority Apostolical, we DISALLOW and strictly PROHIBIT any Priest or layman to look upon this traffic in negroes as lawful, under *any pretext* or *feigned color;* or to presume, contrary to these things of which we have admonished them in this Letter Apostolic, to PREACH, or in *any manner whatsoever, in public or private to* TEACH." Now, where is the Protestant church that has done this, except a few of the smaller ones, that have broken off from their fellowship with the main body? All the great and leading organizations in America have not only refused to repudiate the traffic, but have attempted to defend its rightfulness from the Bible, and have received and still retain in their communion hundreds of slaveholders, with their thousands and tens of thousands of slaves. These churches are thus carrying on this perfidious trade in the souls and bodies of men, with all its attending circumstances of degradation and cruelty, of sundered ties and broken hearts. Whole families are broken up, and the parental and marriage relations disregarded and ruthlessly sacrificed to power, and avarice, and lust. The fruits of this traffic constitute no inconsiderable part of the pecuniary resources of these bodies. Thus ministers are supported, churches are built, schools of theology endowed, and missionary treasuries furnished with the "PRICE OF BLOOD."—O'Connell and the *Catholic Irish* have lately thundered out their terrible denunciation of slavery, in their address to the Cincinnati Repealers, and have refused the gains of oppression to carry forward a struggle for mere political freedom, while the American and other Missionary Boards, the representatives and agents of their respective churches, hesitate not to solicit and employ the blood-stained money, to extend among the heathen (O, horrible to tell!) the knowledge of that God who has said—"I HATE ROBBERY FOR A BURNT OFFERING." And these churches receive the right hand of fellowship from the great body of Protestant churches throughout the world; and thus the whole become involved, either directly or indirectly, in the horrible and blasphemous work. It follows, therefore, conclusively, that so long as the distinguishing mark of Babylon is the "merchandise of slaves and the souls of men," so long must the slaveholding churches of Protestant Christendom stand identified with that mystical body of CONFUSION, IDOLATRY and BLOOD."

I shall conclude by noticing—

III. THE DUTY OF GOD'S PEOPLE TO SEPARATE THEMSELVES AT ONCE FROM THESE APOSTATE AND ANTI-CHRISTIAN BODIES.

If the foregoing argument is sound, then must these bodies be abandoned by every one who would not be guilty of their crimes, and be destroyed in their destruction; for as they have "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," therefore the voice of God to all His saints is, "COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues." Dare any of God's people refuse obedience to this mandate of Heaven? Will any of them hesitate longer, and still cling to these worldly-minded, pro-slavery and Anti-christian bodies? If so, then let them mark the consequences. They will be partakers of their sins, and must receive of their plagues; for there is "no respect of persons with God." Moses said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, and it shall come to pass that every soul wich will not hear that prophet SHALL BE DESTROYED FROM AMONG THE PEOPLE." Now, the Lord Jesus Christ is that prophet, and this is one of his commands—"*Come out of Babylon.*"

The Apocalyptic angel has been uttering this cry for a number of years; first by the Abolitionists, and now both by them and the heralds of the midnight cry. But there is a strange inconsistency in some of both these classes. There are Abolitionists who, while they utter the cry, "Come out of her," neglect, at the same time, to swell the voice of the other angel, who immediately follows, and whose proclamation is, "Fear God, and give glory to Him, for the HOUR OF HIS JUDGMENT IS COME." On the other hand, I am sorry to say, there are Adventists who are zealous to proclaim "the hour of His judgment" is at hand, but refuse to admonish the people of God to come out from these corrupt organizations, and some of them go so far as to exhort them to continue in their old relations, and avow their own determination to do the same. But the voice has been uttered, and still continues to roll through the moral heavens, and thousands have obeyed. And that voice shall wax louder and louder until the work is done, and "that great city, Babylon, shall be thrown down, and shall be found NO MORE AT ALL," "for strong is the Lord God that judgeth her." Amen, and amen.

Dear Bro. Southard,—I have not hitherto, troubled your columns with any thing from my pen upon any prominent topic connected with the Advent doctrine. I therefore feel the freer to ask a place for the above; and although the subject is but imperfectly presented, yet I trust, in the absence of something better, it will, through tho blessing of God, turn the attention of the dear disciples of Jesus to what I consider one of the most important objects of the Midnight Cry, viz: the separating the saints from all false and wicked relations, and *uniting them in one*, that all men may "return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

I know that this subject has been presented to some extent through the "Cry"—especially in Bro. Fitch's sermon. But as his argument rests mainly on the fact that the churches reject the personal reign of Christ, and will do great good, yet there may be those who may think the argument too *indirect*, and, therefore, may fail to move them. This class may be benefitted by the somewhat different and more direct evidence I have presented.

Yours in in the blessed hope, D. PLUMB.

UTICA, N. Y.—Br. Swartwout, writes Jan. 23: "Br. Joseph Marsh was with us last Saturday evening, Sunday morning and afternoon. He gave three excellent lectures."

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*Slave law of Louisiana.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, FEBRUARY 1, 1844.

THE DARK DAY

For no one thing are we sneered at with more contempt, than for the notice we take of the wonderful phenomena, seen by the present generation. This is an instructive fact. When reading, in our childhood, of the murmurings and rebellions of the Hebrews, when passing from Egypt to Canaan, we have all been filled with wonder. We have been ready to ask, how could they forget the God who had so signally appeared for them ? How could the impression made by the amazing displays of his power, be effaced from their minds ? But we have equal cause of astonishment in our own age. Who would have thought it possible, that a people, for whom the Lord had wrought such a great deliverance as he has for this, could ever have become so profligate, so godless, as this is ?

The Signs of the Times for Jan. 17th, contained long extracts from a sermon, by A. Farmer, published in Danvers, Mass., in 1780. We quote a few specimens, merely to illustrate the fact that a deep impression was made by the dark day.

Amos 8 : 9. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and will darken the earth in a clear day."

My friends and countrymen. The late wonderful and unusual darkness on the 19th of May last, struck the inhabitants of this state with horror and amazement; and, at the same time, filled them with alarming apprehensions. Yea, the very brutes seemed greatly agitated. If so, could a thinking being sit unmoved, while he beheld the sun (that splendid luminary, whose bright beams of light afford the utmost joy to the beholder,) veiled in darkness at noonday ? to view nature dressed in mourning attire ; the earth enveloped in darkness : The husbandmen returning from their fields in great surprise : the midnight sentinels crowing in in answer to each other ; the dismal dire of peeping frogs ; the night-birds singing forth their dreary notes ; the beasts gazing in wild consternation. Every countenance seemed to gather blackness ; yea, a dismal gloom, which filled the beholder with fear and astonishment, waiting with much anxiety for some great event. In fine, the darkness was such as we nor our fathers never saw its equal,

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If it be granted, (as doubtless it may,) that the late darkness of the sun and moon was from the force of natural causes, moving and operating in an unusual manner, or could we investigate ever so many true causes, for the solution of this strange phenomenon, yet it will still remain, that it was the Lord's doings, *and it was marvelous in our eyes.*

NATURE's God hath given the power of motion and operation to natural causes, and always co-operates with them, otherwise they would effect nothing ; *clouds and darkness are about him ; stormy winds, hail and snow, fulfilling his word.* All the elements are at his disposal, ready to obey his sovereign command. *He maketh darkness, causeth the vapors to ascend,* and *doth whatsoever he pleaseth.*

As the late darkness must be allowed to be the effect of divine Power, from hence it follows, that we should take notice of such a great and memorable event. Not to be moved with such circumstances, to have no apprehensions of danger, must argue the greatest stupidity imaginable. The Divine Being has some great and noble end by this dispensation, which becomes us to search out and promote.....We may rationally supppose some singular judgment will follow, and this may be the very beginning of sorrows.

We have many evidences that these are the latter days, the scriptures are daily literally fulfilling. . . . . My friends, we have lately been carried through a short and unexpected night, and the shadow of death is turned into morning, and we have another opportunity to repent. Such an unusual judgment is sufficient to convince us that God is angry, and if we turn not, he will perhaps destroy or gives us up to *hardness of heart, to treasure up wrath against the day of wrath.* Let us often call to mind the thoughts, which in that dismal hour possessed our breasts. Some apprehended the Bridegroom was coming, and soon expected to see the heavens on fire over their heads, and the great cause of all, approaching to take vengeance on those who obeyed not his gospel. Did we find ourselves prepared for such an event ? Was the prospect delightful ? Could we then welcome the grim messenger Death, desiring to be loosed from this body of clay ? Again, did we judge ourselves prepared to stand before the Judge of all the earth ? Doubtless this was the case with some. But were there not a far greater number who shrunk back, and were filled with horror, at the thoughts of entering into eternity. Some perhaps were on their knees, begging for longer time. God has been better to them than their fears imagined, and granted their request.....May we consider this world as not our home, that we are probationers for eternity. May we be reconciled to God through Christ, having a part in the merits of his death and suffering ; so that *when He shall appear, who is the believer's life, we may appear with him in glory.*

Finally, *let us strive to live in peace, that the God of peace may be with you always,* by which we shall be enabled in the midst of that amazing scene of a dissolving world, when our ears will be saluted with the dismal sonnd of rending rocks ! quaking rocks ! bursting tombs ! and dissolving nature ! to stand forth unmoved, with calmness and serenity of mind, saying, *This is our God, we have waited for him. now we will be glad, and rejoice in his salvation.*

Lastly, may we take suitable notice of the late dispensation, and let us turn to that God from whom we have so greatly revolted and fallen, so that we may be at peace, and his blessing may descend and rest upon us, even life ever more.—AMEN.

A scriptural account of the uncommon darkness that happened in New England, on Friday, May 19th, 1780.

Boston, May, 1780.

LOVING BROTHERS,—Inasmuch as we have so many undeniable proofs, that the day of the Lord draws near, I think it more certified to us in the moon and stars, being all smitten at once. No writing, that I ever found, gave any account of such a thing before May 19th, 1780 ; neither can I find but one day and night of that uncommon darkness, mentioned in scripture, previous to Christ's second coming. That these few lines may be a warning and a comfort to you, is the hearty wish of your loving brother, John Kennedy.

I begin, Isaiah 13 : 6. "Howl ye, for the day of the LORD is at hand ; it shall come as a destruction from the Almighty." 10 verse, "For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" Ezek. 32 : 7. "And when I shall put thee out, I will cover the heavens, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not give her light." Joel 2 : 31. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.—3 ; 15. "The sun and the moon shall be darkened, and the stars shall withdraw their shining.—Am. 5 : 16. 17, 18. "Therefore the Lord, the God of hosts, the Lord saith thus : Wailing shall be in all streets, and they shall say in the highways, alas ! alas ! and they shall call the husbandmen to mourning, and such as are skillful of lamentation, to wailing ;" which may be referred to the 19th day of May, 1780, as it was the case in most towns in this State. "And in all vineyards shall be wailing ; For I will pass through it, saith the Lord. Wo unto you who desire the day of the Lord, to what end is it to you ? The day of the Lord is darkness and not light, even very dark, and no brightness in it."

From the number of articles of this character which have been preserved, we may be sure that the heart of the people was greatly moved ; but how transient the impression ! In a few years, it was almost forgotten ; and now the very fact is denied, or if admitted, is sneered at. Suppose the Lord should repeat the warning to-morrow, would it be of any avail ? We have not the least reason to suppose that one of our popular preachers would notice it. Many ask for more signs, but the more they are multiplied, the less effect they will produce. Therefore, the signs having once been all fulfilled, we have no reason to doubt that the Judge standeth at the door.

DO WE REALIZE IT?

We have reason to believe that many who profess to believe that Christ is at the door, do not realize it. This doctrine must be taken to heart with a living faith, to understand its power. When we feel a continual consciousness of standing in the presence of the Lord and his coming glory, the circumstances that bind us, and the whole machinery of earth, will appear to us as the dust of the balance, and the necessary preparations, our only purpose and strife. When the Son of Man cometh, shall he find this faith among Adventists ? Shall any of this consecrated band faint and grow weary through long watching, or sink under the trials incident to all who are mere sojourners—pilgrims, seeking a better country ? If we really believe that we are to be with Christ so soon, we shall most intensely realize that our home is not here. All the unsettled anxiety of the stranger's heart, the earnest desire to attain our desired haven, and the indifference to the passing allurements of the way, will be increasingly ours, as we get a nearer view of our glorious inheritance. Then let us not sleep as do others, nor faint, nor grow weary, for "we have need of *patience*, that, after we have done the will of God we may receive the promise, for yet a LITTLE while and he that shall come, will come, and will not tarry." And again, "the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Let us then not cast away our confidence, but *live by faith*, for "blessed is he that *waiteth* and cometh to the end of the days." C. S. M.

Phila. Dec. 31, 1843.

WHERE ARE THE WATCHMEN ?—A correspondent of the London Record, writing from Oxford, Oct. 18, says :

What think you of these recent converts to Romanism ? Another has just passed over, a Mr. Seager, A.. M. brought up at Worcester College, and a married man. I very much incline to the belief, that the safety of the PROTESTANT CHURCH will be secured by her *children* ; otherwise, God help her ; for those entrusted with her safety have *either deserted her*, or are *slumbering at their posts.—Record.*

WHERE ARE THE PEOPLE ?—The following frightful statement as to the spiritual ignorance and woe, now existing in Liverpool, was lately made at a meeting of the town mission there :—There are 60,000 adults who never enter a place of worship, except at a marriage or a funeral ; 12,000 adults cannot read ; 14,000 families have not a solitary fragment of the word of God ; 25,000 go to no school whatever.

When the watchmen have either deserted their posts, or lain down to slumber upon them, and 14000 families in the second city of England are suffered to live destitute of the Bible, whither is the world now tending ?

SHIREMANSTOWN, PA.—We lectured, one evening, last August, to a very attentive and interested audience in that place. Br. Sadler, writes Jan. 17 : "The Midnight Cry, God has truly made a blessing to my soul, and it has been the means of answering and dispersing every doubt with regard to the coming of our Lord Jesus Christ, in the present Jewish year. The more I look at the subject, the stronger my faith is. We have no person to lecture for us or give us, meat in due season. Would to God you could send a person to Shiremanstown or Mechanickburg, or to both places. We would endeavor to defray expenses."

AWFUL MISTAKE.—A poor German woman recently asked her Sabbath School Teacher for a tract, in her own language. She procured one from our office. The poor woman said a very wicked neighbor of hers said to her last winter, "The world is coming to an end soon, and then we shall all be happy."

"Yes," said the German woman, "if we repent, and serve the Lord."

"O" said the other, "He will come in such a hurry he will not have time to pick us out."

What a heathenish idea ! Where have our theological teachers and professed Christians been ?

Midnight Cry, Febr. 1, 1844

From the Signs of the Times,

LETTER FROM BRO. WM. MILLER.

Dear Bro. Himes,—I am now, January 8th, 1844, at my home in Low Hampton, after an absence of about nine weeks. The first place I visited was Rochester. Here I found the Second Advent cause very prosperous, under the labors of Bro. Barry, and a number of choice lay brethren. I tarried about eight days, and four or five on my return home. The Lord was with us, and many souls, as we hoped, were converted to God, and many more comforted by the truth, and rejoiced to learn that Jesus was at the door. They believe that Christ will come this year, and they say it will be this year until he comes. Amen! So say all. The regular clergy, with but few exceptions, were out against us, crying peace and safety. Dr. Whitehouse, of the Episcopal Church, preached an excellent good sound Advent discourse on the last Sabbath of the year 1843, and warmly admonished his people to be ready, for the coming of Christ was at the door. A few more such men as Dr. Whitehouse would take off the stigma, in part, attached tc the D.D.'s in this country. One of the D. D.'s in Rochester, Mr. Lucky, of the Methodist Church, wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other pic-nics, Belshazzar-like, drank their coffee and tea, and ate their costly delicacies, and sold their ice cream and sweet meats, and his pamphlet against the second advent of the dear Saviour. The night before I left, another of the revernd gentlemen had his pic-nic feast at a public house or hall, and sold as above, his tickets, ice cream, and sweet-meats. I was happy to hear that some of the churches of the different sects did not approve of such Babylonian feasts; and I do hope, in my soul, that not all of these sectarian churches will be found "eating and drinking with the drunken" when Christ shall come. I am astonished that these reverend gentlemen do not see themselves in the glass of God's word: and I would recommend them to read Luke 14 : 12—14; Matt. 24 : 48—51; Luke 13 : 25—28; 2 Peter 2 : 1—3; Jude 10 to 21. These are the last times surely.

From Rochester I went to Lockport. Here I was received by Elder Galusha, a man of God; and in his family was kindly entertained for more than a week. His meeting-house and heart were open to receive the blessed news of Christ's coming. Bro. Barry and myself labored here, in three meetings a day, for eight days. The Lord gave us a number of precious souls, as evidence of the truth. and the appearance was, that the Baptist Church, with many more from other churches, would all believe in the Second Advent doctrine. Bro. Galusha remains firm, and I think will, by God's providence, be obliged to go forth and give the midnight cry, and proclaim "the hour of his judgment has come."

I next visited Buffalo, where we found no place for Christ's second advent in any of the elegant houses of worship with which this city abounds. But the proprietor or agent of the theatre opened it for our reception. This gentleman treated the subject and ourselves in the most kind and rational manner, for which he has my warmest gratitude. The theatre was crowded every evening to overflowing, and well filled in the day time, notwithstanding all the clergy in the city advised their floating members not to go to the Miller meeting, as they call our Second Advent lectures.

We next visited Lewiston, on the Niagara river, six or seven miles below the falls. Here I gave a course of lectures to the people under the charge of Elder Cleghorn. Many came from the Canada side—and we had a good time. The people were very attentive, and we hope many went away to read and pray. I was here challenged to a debate by a Universalist mintster, as at Rochester and Lockport. They are as displeased about Christ's coming as any of the sects, although they pretend to believe that all men will be happy in the next world. I will not contend with them; it would in fact be an admission that they might be right, which I cannot for a moment believe. Michael would not contend with the devil. Why? Because he would not admit that he could be right. Was he afraid of the devil? No. But he said "the Lord rebuke thee, Satan." And so say I to his ministry.

The next place I visited was Penfield, where Bro. Bernard is pastor. I staid a week. Some souls were converted, and many were brought to believe in the Second Advent and reign of the Lord Jesus Christ on the earth. The Methodist and Presbyterian ministers, like the Pharisees in the days of Christ, would not go in themselves, nor suffer others to go, if they could hinder them; yet the house was full; and so methinks these evil servants will find it in the day of his coming; a house full and they themselves shut out; for if they are ignorant it is wilful ignorance. I understood they took much pains to report the foolish stories about stone walls and new houses, &c. When pretended servants of God take such a course, we know* they have not the spirit of Christ, and are none of his. A large number of Baptist ministers came out and professed their faith in the doctrine. Some of them will go forth and give the cry. Bro. Bernard and Galusha must go, or the Lord will not prosper them. If they go they will do much good, as there is a great call for help in that region.

I started for home, and came to my old friend's, John G. McMurry, in Lansingburg, and staid there one night; went to meeting and found Bro, Moore, the Baptist minister, in the enjoyment of the Advent faith, and laboring alone in a protracted meeting. The few Second Advent brethren in this place are firm and unwavering in looking for that blessed hope.

On Saturday, Jan. 6th, I arrived at home, having been absent about eight weeks, and given 85 lectures; I have seen a number of infidels converted to God; and more than a hundred have obtained hope where I have been. Among all the churches where the doctrine of the Second Advent is shut out, I have not heard of one case of revival; and where they have excluded their members for their connection with the Adventists, they are, to all appearance, cursed of God. And why should it not be so? Has not God commanded us all to watch? and what we watch for we expect every moment; therefore when we say we expect him this year, we certainly break no Bible rule.

It is most unnatural and unaccountable that the Christian churches should exclude this doctrine and their members for this blessed hope. I know some of the Baptist churches say they do not exclude them for their faith, but for their communion with the Advent believers. Then if it is not for their faith in a coming Saviour, why am I excluded from their pulpits, who have never communed with any but the Baptist Church? It is a false plea. But this cannot be the plea of the Methodists and Presbyterians; for they believe in mixed communion. What do they exclude for? I heard of some being excluded for "*hymning*" Second Advent melodies; others for insanity: when all the insanity proved against them was, they were watching for Christ. O God, "forgive them, for they know not what they do."

I have read Bro. Hawley's article; he appears to labor hard; but, in my opinion, darkens counsel, and makes nothing clear.

I am as ever. WM. MILLER.

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*We were at first inclined to dissent from the positiveness of this remark, but on thinking over the utter falsity, as well as folly of these stories, and the full opportunity which all who have any desire to know the truth have enjoyed, we are compelled to say Amen.—ED. CRY.

LETTER FROM PRES. WEETHEE.

BEVERLY, O., Jan. 19, 1844.

Dear Bro. Southard—Since the date of my last communication, published in one of the June numbers of the Midnight Cry, I have delivered series of lectures on the Second Advent in the following places, viz: Rutland, Meigs Co., Ohio—The Plains, Chauncey, Trimble Tp. and McArthurstown, Athens Co., O.—Meigs' Creek, in the Neely, Pisga, Bethel, Cross Roads and Rehoboth churches, and at Sharon, Morgan Co., O.—Round Bottom, Fairplay, Lowel, Beverly and Marietta, Washington Co., O. Much interest was elicited, and I may safely say that the blessed cause is on the increase in these sections of country. The number abandoning their former views of the temporal millennium, and the return of the "carnal Jews," and who are looking for the personal advent of the Messiah as the next great prophetic event, cannot be less than two thousand. We have had some precious seasons. At the Cross Roads there was held a Second Advent Conference in December, when much good was done. I am yet alone as to ministerial aid, but the Lord has been my support. I have not had the pleasure of a visit from one of the Advent brethren. I have solicited help from abroad, but have received no answer. I know you are all actively engaged, and for this reason I can excuse you. I am indebted to you and Bro. Himes for much valuable information. The "Cry" is always a feast to my soul. Oh that its voice of warning might reach every dark place on the earth, and awake the slumbering virgins.

Calls for information and lectures are numerous. I have now about twelve solicitations to preach on the "blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." I have an appointment in the Baptist Church at Marietta for the first day of February, where I expect to labor for a week or ten days. I believe that a door for usefulness is there open. From that place I go the second time to McConnellsville.

Any intelligence sent to this region will be very thankfully received and circulated. My faith in the principles of the Second Advent is unshaken. I am persuaded that God will not long spare this wicked world. My prayer is, "Come Lord Jesus." O may we be found faithful when the blessed Jesus shall appear.

Yours in the hope of soon meeting before the throne of the Messiah, J. P. WEETHEE.

LETTER FROM BRO. B. T. YOUNG.

PEEKSKILL, Jan. 27, 1844.

Dear Bro. Southard,—I have just closed a course of lectures (24 in number) in this place, and, after some opposition from ministers and people, the ground became fallow, and the plough of the everlasting gospel, directed by the mighty hand of God, sunk deep into this wilderness of unbelief, for such it was in regard to the advent nigh. But blessed be the name of God, the truth has taken effect in a wonderful manner: there were three of the most wretched drunkards brought out at the first of the meetings; afterwards a Roman Catholic became convinced of the truth. He requested to speak with me, and informed me that he had been in the state prison and pardoned out before his time. He said he had been so wicked he thought there was no mercy for him. I directed him to Christ, he came to the altar, and the Lord blessed him. Oh, how happy the change! The Lord has converted about twenty persons, and there are about twenty more who are seeking the pardon of their sins.

The people of God have been quickened and purified. The pastor, Bro. Griswold, has become convinced that the end of time is very nigh. I hope he will see the time clearly, as he is now investigating the subject closely.

There has been a remarkable sign in Venus and Jupiter for some nights past. On the 19th ult., many others with myself, saw two large stars in the west, (Venus and Jupiter, I believe,) in the latter, we saw a long streak of bright light passing directly through the centre, about two feet, apparently, above and below the centre, *like a cross*. In a short time the planet disappeared, and we could not see it, although there was no cloud near it. During this week, several persons said they saw them disappear, or go out like a candle; and on the last evening, I, with a host of witnesses, beheld this great sign; and at 6 o'clock P. M., I beheld them both near together, and at 7 o'clock, there was but one that could be seen. As I came near the church, I saw Bro. Fields, Rev. Mr. Griswold and Hobbs, with others, watching those stars.—They said that Jupiter had waned so small that it was scarcely perceptible, and then shone bright and glowing, and disappeared twice or three times: also the same of Venus. I then watched with them. Jupiter was not to be seen, Venus was exceedingly bright, and shortly after, as we all saw, it grew quite small—then it waxed great, and then became smaller still, and then disappeared. We watched the place, bnt could not see either of them again. The sky was very clear, and all who saw the phenomena, will testify that it was the most terrific sight they ever beheld.

THY KINGDOM COME.

ACROSTIC.

T o THEE our supplicating voice we raise,
H ear us in Heaven—Thy Holy dwelling place.
Y es.—let thine ear attend,—while we presume—
K nelt at thy feet to pray.—Thy Kingdom Come.
I n glorious majesty—thy right maintain,
N or let usurping rebels longer reign;
G ive to thy people—scatter'd, faint, oppress'd,
D espis'd, afflicted, poor, their promis'd rest.
O ur longing eyes shall watch till Thou appear,
M ore anxious daily—as the time is near.
C ome quickly, Lord—Thy Kingly power display—
O 'erwhelm thy foes—Thy rightful sceptre sway;
M illions are crying—Let Thy Kingdom Come,—
E xpecting hourly to arrive at Home.

Philad. Nov. 21, 1943. D. W.

"PREPARE TO MEET THY GOD!"

Standing on the crumbling verge of 1843, and in the very last moments of probation, we implore your prayerful and critical perusal of these two pages. We are the more earnest in this, because in them is contained a scriptural clue to the time when this earth, and all its inhabitants, will pass from their temporal to their eternal state; which we most certainly believe cannot pass the end of next March. You may inquire, why we extend it beyond this year. We answer, because Moses, Daniel, Jesus, and John, through whom the prophetic numbers came to us, were all Hebrews; and it is well known their year ended about the time of the vernal equinox. We invite your attention by all that is blessed and glorious in the thought of everlasting happiness with God, and all that is doleful in the view of endless banishment from him. Think not, because we say we believe the end will not come before April, therefore you may go on in sin a little longer. No, no. We entreat you to prostrate yourself immediately before God, even before you finish reading this, and give your heart to him before the sound of the last trumpet shall declare, "Time is no longer;" for the day and hour of his coming is not revealed to mortals.

2 TIM. iii. 16, 17:—"All scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness; that the man of God may be *perfect*, thoroughly furnished unto all good works." Here is our warrant for looking into any part of the holy book in search of truth.

DANIEL informs us, ii. 19, 28, 29, that the great God had *revealed* and made *known* secrets to the king and prophet, which were to take place hereafter, in the LATTER days. This ought to close every mouth which is disposed to say that we can know nothing of the future, after the great God hath made it KNOWN.

In looking further at this chapter, we see that the gold, silver, brass, and iron of the image, symbolize four kingdoms, each in turn exercising *universal* dominion; the stone cut out of the mountain without hands for the fifth, or the kingdom of heaven, before which all the preceding empires disappear by a catastrophe that grinds them to powder, so that the wind takes them away like chaff, that no place is found for them. How can complete destruction be set forth more perfectly than this? Has any such thing come upon the world since the days of Daniel? No. Then the stone has not smitten the image! it is yet future! Look out!! "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." Need the end of this world be set forth more clearly? And yet it is, in

THE VIIth CHAP. But because the fourth empire was to be disruptured, and exist for a season in the form of ten,—in which form it was to give birth to an eleventh, the most extraordinary politico-ecclesiastical power the world ever saw, which was to have the saints in its hands 1260 years, but was to make war and prevail against them, until the final catastrophe,—therefore the same great events are introduced in this chapter under a different series of symbols, viz., four beasts, instead of four metals: a lion for Babylon, a bear for Persia, a leopard for Grecia, and a monster for the Roman. But now, lest the art and cunning of wicked men should succeed in explaining away the final catastrophe of the king's dream to mean something short of the end of this world, the stupendous and sublime scenes of the last JUDGMENT are delineated with a minuteness equalled only by the grandeur of the occasion. Daniel saw the *earthly* thrones cast down, the Ancient of Days sitting on *his* throne of fiery flame, with wheels of burning fire, preceded by a fiery stream; thousand thousands ministering unto him, and ten thousand times ten thousand standing before him, the JUDGMENT set, and the books opened. Then he beheld, BECAUSE of the voice of the *great words* which the horn spake; he beheld even till the beast was *slain*, and his body *destroyed* and given to the *burning flame*. A more complete parallel to the action of the stone upon the metallic image could not be given. Now, what is the immediate and obvious cause of this destruction? The great words of the horn, most certainly. Whose voice but that old Romanism's is now heard far above all the din and clatter of the nations or the sects? Reader, do *you* hear it? if *you* do, then *you* may be sure that this world will soon be given to the *burning flame*. As the next rising scene in this sublime drama, far in the back-ground, Daniel beholds the Son of man coming on the clouds of heaven, who was brought near, and before the Ancient of Days, who gave him *dominion*, and *glory*, and a *kingdom*, that all people, and *nations*, and *languages*, should serve him; whose dominion is an everlasting dominion, which shall not pass away, as all the preceding ones had, and his kingdom that which shall not be destroyed. But do you ask what people these are, and from whence they came, that constitute this *universal*, *endless* KINGDOM, after all the nations are given to the burning flame? Themselves shall answer. Rev. v.: "For thou wast slain, and hast redeemed us to God, by thy blood, OUT of every *kindred*, and *tongue*, and *people*, and *nation;* and hast made us unto our God kings and priests; and we shall REIGN on the EARTH." There can be no mistake in the identity, for John has precisely the same numbers as Daniel. But, as the length of these two visions, which we have gone over, is not given, so we have the

VIIIth AND IXth CHAPTERS, in which the first empire is omitted, the symbols again changed, the second and third empires expressly named and set forth by two domestic animals, and the fourth by a little horn, which waxed exceeding great, and which was finally broken without hand. Here we wish to say, that we need not go out of the Bible for a single item of the history needed to establish the succession of kingdoms in these visions. Daniel expressly tells the king of Babylon that he is the head of gold. Babylon (v. 28) was given to the Medes and Persians; and we are told (viii. 21) that the rough goat is the king of Grecia. The three first kingdoms are thus positively named; so we have only to see if the Bible tells us of one more, and if so, that must be the fourth. Luke (ii. 1) speaks of a power, which *taxed* the WORLD. Aye, that is it! ROME! Now, Daniel is told that this vision, which encircles the Medo-Persian, Grecian, and fourth empires, is 2300 days long; that it extends to the time of the end; that it reaches to the last end of indignation; and that, at the time appointed, (2300 days,) the end shall be. But, after all Gabriel's explanations, Daniel says, none understood it. No wonder that he did not; for, after hearing the order given to Gabriel to make him understand it, and pondering over the idea how three such mighty empires could flourish, each one his season, and all to take place in a period of 2300 days, his *astonishment* is easily accounted for. But, like all true saints, he betakes himself to his knees, and his holy books. O, how many of the true children have found light and comfort in these two ways! Flying swiftly, Gabriel is again by his side, *talking* with him, *informing* him, giving him *skill* and *understanding* of THE MATTER, and *showing* him THE VISION. He proceeds to inform him that 490 of these days are determined (or cut off, as our learned opponents admit) for certain purposes, and to seal up the vision; then he gives him a starting-point, the only one mentioned in the book, and without which "unto 2300 days" is of no force whatever; then he tells him that, in 69 weeks, the Messiah will make his appearance. Luke (iii. 23) informs us that Jesus began to be about 30 years of age when he began preaching. Mark (i. 15) informs us that the first of that preaching was, "The *time* is fulfilled." Now, as there is no other time given in the Bible but the 69 weeks for the Messiah to come, so they must have expired at this very time. Now, I find that both of these events are set down under A. D. 26. Here, on this solid rock, we can set our feet, and look back 483 years, to B. C. 457, and *know* for a certainty, that then the decree was issued to rebuild *old* Jerusalem. We can also *know*, with the same degree of certainty, that, in 1817 years after the same point, Daniel's visions will end, and the *New* Jerusalem come in all its glory. This any one can see, by adding 26 and 1817 together, which make 1843. Or, add 1817 to 483, and we have 2300, which is the whole vision. Then the stone will smite the image to powder, the fourth beast be given to the flames, the Son of man come in the clouds, the exceeding great horn be broken without hands, the Judgment be set, and the books be opened, within four months of this date!!! Reader, are you prepared to meet it? Thus we see that it is entirely immaterial at what point of time in the 70th week the crucifixion took place, whether in the middle or the very last day of it. How true it is, that God has given line upon line, precept upon precept! for, after going over the ground three times, he again sends to Daniel, but not in vision; and his heavenly instructor says to him,

IN THE XIth CHAPTER, "I will *show* thee the truth." In the remainder of the book, he shows him all the important events of the whole vision, down to the time that the great prince Michael stands up to reign, when many of them that sleep in the dust of the earth shall awake, and the wise shall shine as the brightness of the firmament. Now, for the first time, it is made known to Daniel how Adam, Noah, Abraham, Moses, and David, could come in to this endless kingdom, which was to be set up on earth; namely, by their rising from the dead. The 4th and 9th verses of the last chapter inform us, that the words, the book, are closed, shut up, and sealed, "till the time of the end." Can any candid man want anything more than this, as a reason why it was not known, till the last fifty years, that Daniel's visions would end in 1843? Verses 4 and 10 inform us that, at the time of the end, many shall run to and fro; [what immense travelling in these days!] knowledge shall be increased; [think of the improvements in our day!] many shall be purified and made white, [how many have joined themselves to the churches since 1798!] and tried; [preaching the coming of Christ this year has most thoroughly tried this work, of what sort it is;] the wicked shall do wickedly, [no dispute on this!] and none of the wicked shall understand; [has any person seen any of the wicked, who understood that the Judgment would set this year, who continued to live in sin?] the wise shall understand; [if true second advent believers are not the truly poor in spirit that mourn, the meek that hunger and thirst after righteousness, are merciful, pure in heart, peace-makers, and those which are reviled and persecuted, and all manner of evil said against them falsely, who are?] The three last verses now demand our prayerful attention. Read them over and over, then fall upon your knees in prayer, and look at them again. If the papal church, which has shed the blood of more than fifty millions of men, women, and children, because they differed from her in matters of faith, is not "the abomination that maketh desolate," then you may search the world over for it in vain. If it is, then the "daily" must be Paganism; for that alone stood in the way of Papacy, and, as soon as that was taken out of the way, Papacy took its place. A. D. 508 is the best authenticated date for this event that I can find; indeed, historical facts are very clear, that the last of the barbarian kings that had conquered Rome was converted to the Catholic faith, and the first papal war commenced this year. The first of these numbers covers the whole ground, from the taking away of the power of Paganism, in the city of Rome, to the taking away of the dominion of Papacy in the same place; this marks the commencement of the time of the end to be in 1798. The *first* of these numbers must mark the time to begin the *last;* if not, then there is none given, and it is of course a dead letter, which we cannot admit for a moment. Beginning the two numbers together, and the *first* ending in 1798, the *last* must be about ended!! But what is this blessing upon those who *wait*, and *come* to the end of these days? and who are they? Paul shall answer: "We [saints] shall not all sleep [die], but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. Then we [saints] which are alive, and remain, shall be caught up together with them [risen saints] in the clouds, to meet the Lord in the air." But do you say that many wicked will *wait*, and *come* to this same time? They will indeed *come* to it, to their everlasting sorrow; but it is only true saints who "*wait* for his Son from heaven." Daniel is now told to go his way till the end be, for he should *rest*, ["Blessed are the dead which die in the Lord, for they *rest* from their labors,"] and stand in his lot at the end of the days. Entering upon his inheritance in the new earth, with all the saints, can alone be the meaning.

Therefore, this glorious consummation must come within four months!!! We will now look at

THE VII TIMES OF LEV. XXVI. 18, 21, 24, 28. We see, in these verses, that God promised by Moses, that, if his people would not hearken to him, and do all his commandments, he would punish them seven times, which he repeats in these four verses. As a time, times, and half a time, are proved to be 1260 years by the fulfilment of three important prophecies, therefore, seven times must be 2520 years. Now take your dividers, and place one point on 1843; open them 2520 years, and the other point rests on B. C. 677. What took place this year, that would seem to mark this the right time to commence it? Manasseh, the king of Israel, was carried in chains a prisoner to Babylon. If making a prisoner of their king was not "breaking the pride of their power," what would? The professed people of God have been in subjection to their enemies ever since; but, bless God, the seven times punishment of his people is nearly out, when

"—— thy foes shall oppress thee no more."

THE SEVEN TRUMPETS OF REV. At the time God gave this revelation to Jesus Christ, and signified it to John by his angel, the fourth or Roman empire was in the zenith of its glory; it had "devoured, broke in pieces, and stamped upon, the whole earth;" but its cup of iniquity was fast filling up. In the sounding of the four first is pointed out to us, in dreadful imagery, the gradual fall of the Western empire. The angel is here seen flying through the midst of heaven, saying, "Woe, woe, woe, to the inhabiters of the earth, by reason of the other trumpets which are yet to sound." The fifth and sixth proved to be woes indeed to the Eastern world; and, if the last should bring about the conversion of the world, it would be strange indeed, passing strange, that the last woe should be turned into one of the greatest blessings "to the inhabiters of the earth" that ever took place.

The *first* began to sound A. D. 395, and its effects were seen in the ravages of the Goths, under Alaric and Rhodogast, the first of which burned Rome in 410.

The *second* in 429, and its effects were seen in the terrible Vandal, Genseric, becoming master of the sea, and destroying the maritime power of Rome.

The *third* in 441, and its effects were seen in the ravages of Attila, surnamed the "Scourge of God."

The *fourth* in 493, and its effects were seen in Theodoric, the Ostrogoth, conquering Italy, and overturning the throne of the Cæsars.

The *fifth*, or *first* woe, in 629, brought up from the bottomless pit Mahomet, that scourge of the Eastern world, with its "smoke and locusts;" but they were "to hurt only those men who have not the seal of God in their foreheads," which they were to "torment five months," beginning July 27, 1299, when they had a king over them.

The *sixth*, or *second* woe, let the "two hundred thousand thousand" Turkish horsemen loose, which were permitted "to slay the third part of men, an hour, a day, a month, and a year," making in all, for these two specific periods, five hundred and forty-one years and fifteen days, which was completely fulfilled the 11th of August, 1840.

Here we ought to inquire the reason why the time is given for these two last trumps, and none else. Can it be for anything else, than that God intended his people should know, by its fulfilment, about the period "that time should be no longer, the mystery of God finished, and the time of the dead, that they should be judged?" I think not. The regular gradation in the three woes should not be overlooked. The first was to *torment* and *hurt* men five months; the second was to *slay* and *kill* the third part of men for an hour, a day, a month, and a year; the third was to make the nations angry, bring in the wrath of God, and destroy them which destroy the earth.

The Announcement of the Seventh, Chap. X. Imagination could hardly picture a more glorious personage. Who can help identifying him with the man that Daniel saw and described, in his 12th chapter, who was clothed in linen, upon the running waters of the river? *Then the stream of time was flowing towards the ocean of* ETERNITY; but now he is standing upon the still sea, and the firm earth; *time is now* to be *no longer*. Could he be any other than Michael, the great Prince? I think not. Important truth he then communicated to Daniel; but, after a lapse of six hundred years, and at the very closing up of God's revelation to man, he appears to John, to inform him what shall take place when the seventh trumpet *begins* to sound. Why such a glorious person? why clothed in such a glorious dress? why such a commanding attitude? why such an awful oath? *The tremendous importance of the theme and the occasion* demanded it; and what is it? *The cessation of time, and the finishing of the mystery of God.*

The Sounding, Chap. XI. "The kingdoms *are become* —." Here I wish to ask if the words "*are become*" can be construed to mean something that is TO BE?

"He shall reign forever and ever." This looks like some words of Daniel: "There was given him dominion, and glory, and a kingdom; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." This cannot apply to a millennial church; for its advocates believe, that, at the end of the 1000 years, the devil again gets the mastery.

"Has taken to himself his great power." God has now forsaken his covert, like the lion, and come out of his place, bound the strong man, and is now going to spoil his goods.

"The nations were angry." How this sets forth the state of things after the saints are caught up! When the salt is all gone; when every kind of restraint is taken off; husbands and wives tearing one another to pieces; children beating their parents; men and women striping their unfaithful pastor; subscribers cutting in pieces their doughfaced editor; a menagerie of the most ferocious beasts let loose upon one another;—will but faintly set forth the awful scenes which will occur between the time that Isaiah xxvi. 20 is fulfilled, and the violent death of the last wicked man and woman.

"Thy wrath is come." How dare men contradict the twenty-four elders on their faces before God, and say the seventh trumpet is a signal for the conversion of the world?

"The time of the dead, that they should be judged." Who can doubt that this is the DAY OF JUDGMENT?

"Reward the prophets, the saints, and them that fear thy name." Yes, Job shall see his Redeemer in his flesh; Daniel shall stand in his lot; Abraham shall enter the city which hath foundations; Moses shall not be cut short of Canaan; Eli's neck shall be restored; David's sin shall be forgotten; Paul's thorn is exchanged for a crown; Stephen's wounds are all healed; John has entered upon what he saw in vision.

"Destroy them which destroy or corrupt the earth." Now, oh my soul, what a change is come on the scene of thy contemplation! Instead of the glory and inexpressible joy we last considered, here "all the beasts and birds are gathered to eat the flesh of all men, both free and bond, both small and great." [Rev. xix. and Ezek. xxxix.] Now, "the Lord will call for a sword upon all the inhabitants of the earth;" "he will plead with all flesh;" "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." [Jer. xxv.] Now, "the Lord maketh the earth empty, and waste;" it is "clean dissolved," and "utterly spoiled," and turned "upside down;" and "the inhabitants are burned;" now "he will punish the host of high ones, and kings of the earth upon the earth." [Is. xxiv.] Now is "the day of the Lord's vengeance;" "the streams of the earth are turned into pitch, and the dust thereof into brimstone, and the land burning pitch." [Is. xxxiv.] Now "the Lord will bring this plague upon all people;" viz., "their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." [Zech. xiv.] The day has now come, "that shall burn as an oven, when all the proud, yea, all that do wickedly," "shall be burned up, root and branch," and shall be "ashes under the soles" of the feet of those that fear my name, saith the Lord of hosts. [Mal. iv.]

SIGNS OF THIS DAY. In Joel ii. 30, 31, God says, "he will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Matthew, Mark and Luke speak of about the same things as Joel; John says nothing about them in his gospel, but is permitted to *see* the same things, in vision, at the opening of the sixth seal. All these things have taken place within the memory of many now living: a great earthquake was felt nearly all over the globe, just before the dark day and night of May, 1780, which I need not speak of, as we have all heard old people say so much about it. Blood, and fire, and pillars of smoke, I myself witnessed six or eight winters ago, when standing on the Western Avenue; suddenly a splendid centre-piece was formed in the zenith, from which radiated in all directions the most splendid colors, ranging from the purest light to the deepest crimson. In London, it was so brilliant that it drew out the fire department, who horsed their engines, and galloped off towards the supposed scene of the conflagration. In November, 1833, I stood in the middle of the Common, and in every direction, emanating apparently from the same point in the heavens, I beheld with profound amazement, the "stars of heaven falling to the earth!" Why will not men believe this is what Joel and Jesus foretold, and which John in vision saw? No sane man could suppose that the prophecy meant that the great planets would come tumbling on to our little globe, like mountains falling on a mole-hill. And certainly, no one could think for a moment that the fixed stars, which are suns to other systems, would come rushing down upon this speck of matter. *It could be fulfilled in no other way than this.* In addition to these signs, Luke adds others, which are, upon the earth distress of nations and perplexity; the sea also, in great commotion, and men also, anxiously looking for some great event coming upon the earth: these have been all strikingly fulfilled within a few years past. The next thing all three of the Evangelists agree in; which is, the powers of the heavens shaken. What this is, I suppose remains to be seen. Matthew here says that the sign of the Son of man will appear, and all the tribes of the earth mourn. Now as this mourning takes place as soon as this sign appears, so we are pretty sure that all are convinced that Christ is coming, some space of time before he is actually seen. Now again, all three unite and say, "then shall they see the Son of man coming in the clouds, with power and great glory." Amen, even so come Lord Jesus. And now, dear reader,

IN CONCLUSION, let me ask, are you prepared for this momentous scene? If not, delay not a moment in making your peace with God; for no man can tell how soon the door of mercy will close. What an awful moment this!! enveloped in the "quickly" between the second and third woes!! four months must finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered: many *have* been purified and made white; the gospel *has* been published in all the world; the church *is* in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? Are you gratifying appetite, pride, vanity, temper, or lust? Are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit. Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful; and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us: this is the LORD." Amen and Amen.

LEWIS HERSEY

Boston, Dec. 20, 1843

Note.—The 2300 days begin IN the year 457, that is, 456 years and a fraction before the Christian era. Of course, they do not end till 1843 years and a fraction *of that era* have expired. The same principle should apply to the 2520 years. The Jewish year does not end till March or April. On this point, see a tract on the Time of the End, which will soon be issued.

LETTER FROM BRO. J. B. COOK.

This deeply interesting letter, (hastily read to us, while we were beginning to recover from a sudden fever, and put on file while we were ill,) we have now prepared for the press with peculiar emotions. Its beginning seems common-place. In describing the strange conduct of that minister, (in the third paragraph,) his sweet and simple conscientiousness render his sentences a little hard to read; and he evidently wrote it—as indeed most such letters are written, amidst continual interruptions. It is not, therefore, strange, that we were obliged to attempt some improvement by the use of *Italics*, and slight verbal corrections.

The moral philosophy, in the last sentence of the 4th paragraph, is beautiful, because it is so like the Bible.

But when he has mentioned that expression, of such characteristic *boldness*, by Prof. Finney; the soul of Br. J. B. Cook speaks out. Ponder his words in your hearts, or rather, the TREMENDOUS Bible truths he enforces.

AKRON, O., Jan. 17, 1844.

Dear Bro. Southard,—Since my last, I have visited New Lisbon, where we had one of the best meetings I ever enjoyed. God gave his truth triumph, for the time at least—and since leaving them I have just now heard that there are many who believe.

Thence I went to Poland again; lectured at Lowell, a village of that town, to attentive and deeply interested audiences. The truth, as it is in Jesus, has taken deep root there, and is spreading, as I learn since, throughout all that region.

Thence I went to Fowler, and also to Startford, the town adjoining. Had good meetings so far as they went. But in one place I was not a little disappointed; the pastor had promised me, ere I went, to give out my appointments, and attend himself; he also promised his people that he would do so. Thus he was pledged to them, as well as to me, to allow the doctrine of the Second Advent free course; but he managed to shut the door after one lecture (!) He spoke with me after I had lectured about one and a half hours—asked me how long I was going to lecture, to give the *outline* of the time; and said that the question of my lecturing longer would (or might) be left with the congregation. Then he got up and told the audience that as many of them had not had opportunity to hear from one who understood the subject, nor to read much on it, he had requested me to give the outline of my faith as to the time of the advent. He added that, as they would not (or *might* not. I cannot vouch for the exact word) have another opportunity, it was desirable. Thus he complimented the writer—expressed an interest in having his dear people instructed and gratified, while he was violating his clearly expressed engagement with both them and me. I would not speak hastily, but I know that I was deceived into the belief that he was willing to hear, himself, and to have his people hear, (else I should not have gone, through cold and storm, to preach to them.) They, at least some of them, were as much deceived as myself, for the time, in another way, for they supposed that he had asked me and found that I could not stay longer. This is not named because I wanted to labor there. No, no. The Lord had, as I found on my return to Warren, more interesting, and perhaps more important work for me to do; but I do love an honest man, in the ministry or out.

The fact may be useful to others. Ministers have strong temptations to yield to such double-dealing as will damn both them and their hearers. Jesus taught his servants to fear not man, but "Him who hath power to destroy both soul and body in hell." If we obey, we shall be honest; our yea will be yea, and our nay will be nay. Amen.

Thence we went to Garrettsville. The audiences were large and deeply solemn. The last evening, this people sat full three hours. The ministers all came—all said that they had been aided, edified, or like expressions. Bro. Baker and Booth, Congregational and Methodist, are quite in the faith; Bro. Rudolph (Disciple) very favorable, and Bro. Bartlet (Cong.) knows not "but that the advent is near"

I enjoy lecturing more than ever. Bro. Rudolph asked me if I did not "fortify myself against disappointment." *No*, was my reply. I have no apprehension for the true believers in the Bible doctrine of the advent: my fear is for the time-serving ministry, Pharisee church and infidel world. A speedy, burning damnation awaiteth them! Such is my conviction of their just and dreadful doom, that I dare not pray for them as if safe. See 1 John 5 : 16. It is sheer hypocrisy to put on the fashionable gauze-like garb of charity, and pray for classes or individuals as if the Bible authorised Universalism, or a near approximation to it; yet this is the type of most prayers with which heaven is insulted. Prayer seems moulded in Prof. Finney's horrible sentiment, "God had no right to make such a world as this, should he now destroy it," or God will forfeit his character for benevolence, should he close probation soon. The Professor might as well lay off restraint and say to Jehovah, 'I'll take away your name if you do not do as I think God ought to do." "*God is love*"—yet when he destroyed the world by water, he saved only "few, that is eight souls." "*God is love*"—yet the mass of his once favored people have, for their wilful rebellion, perished. "GOD IS LOVE"—yet this world "is reserved unto fire against the day of judgment and perdition of ungodly men." The judgment is fixed at the Saviour's coming, 2 Tim. 4 : 1. "The coming" is to be when the world will be as it was in the days of Noah. Matt. 24 : 37. The impious words of the professor will fall back on him, yet, like an avalanche of fire.

Recently my mind has been enquiring as to the end; the conclusion seems clearly authorized that the 2300 years end at or near the next passover; they then began B. C. 457. Mark! The deliverance of the Jewish nation from Egypt was at that time, Ex 12 : 1—40; the crucifixion was at that time; and I believe that that will be the appointed time when the end shall be. That point is certainly invested with a peculiar importance, and as the 2300 years probably end then, it may, without presumption, be stated, just as definitely as revealed facts authorize. Amen!

We greatly enjoy the reading of your paper.

Adieu. Yours in the "blessed hope,"

J. B. COOK.

P. S.—Akron is favored still. The brethren are strong in the faith. Accessions are being made to their numbers. It seems clear to me that the great truth is progressing. Another minister is out in the faith, of whom I will write more next time. J. B. C.

* * *

DIED, of pleurisy, at Warehouse Point, Ct., Jan. 8, Dr. William Daniels.

Br. M. Stoddard, in communicating his death, says: "He had been a believer in the speedy coming of the Saviour, for about a year and a half, and was one of the most fearless and faithful men in the cause that I ever became acquainted with. Br. Hawkins took the care of him in his short but severe sickness. He told me that he had witnesssd many deaths, but never one so triumphant."

EXTRACT OF A LETTER BRO. E. MARSH.

M'CONNELSVILLE, Morgan Co., O.
January 6, 1844.

Brother J. P. Weethee, from whom you have heard two or three times, is a firm Adventist. He resides in Beverly, Ohio—is a Cumberland Presbyterian minister, and is President of the College in that place; and much of his time has necessarily been devoted to the institution: but during the evenings, the Sabbaths and the vacations, he has been faithfully and zealously engaged in sounding the midnight cry: and though he has had much opposition to encounter from the clergy and members of the Cumberland Presbyterian church in Beverly and elsewhere, yet he has steadily pressed onward in the cause, and his labors have been blessed. He preaches to crowded houses, and has more calls than he can attend to. He is now lecturing in Marietta, and I expect will soon lecture in this place again. But he is alone in the great field, and needs help. Can you not send out one or two efficient lecturers to assist brother Weethee. E. MARSH.

LETTERS RECEIVED DURING THE WEEK ENDING JANUARY 31.

POSTMASTERS.—Ransomville, N. Y.—Michigan City, Ind.—Dalwin, Ill.—Mount Pleasant, O.—Southington, Ct.—Marlboro', N. Y.—Cheshire, Ct.—Clarksville, O.—St. Albans, Ill.—Bethel, O.—Rochester, Mich.—Windson, Conn.—Walpole, N. H.—Hampton, Ct.—Waterbury, Vt.—Port Gibson, N. Y.—Maysfield, N. Y.—Gorham, N. Y.—Huron, O.—Princess Anne, Md.—East Hamilton, N. Y.—Egypt, N. Y.—Shippensburg, Pa.—Akron, O—Walpole, N. H.—Blackstone, Mass.—Stow, Vt.—Cleveland, O.—Guilford, Conn.—Freedom, N. H.—South Orrington, Me—New York Mills, N. Y.—Bellbrook, O.—Berlin, Ct.—Chapinville, N. Y, each $1.

Hamden, Ct.—Granville, N. Y.—Richwood, O.—Seneca Falls, N. Y.—Freetown Corners, N. Y.—Ashburnham, Mass.—Syracuse, N. Y., each $2.

Haydenville, Mass., 2.50.

Holden, Mass—Michigan City, Ind., each $3.

Geneseo, N. Y., $3,50.

Dayton, Ill.—Ridgfield, Ct, each $4.

Lowellville, O.—Auburn, Mich.—Franklin, Penn.—Topsham, Me.—Woodstock, Vt., each $5.

Middletown, Ct., $8.

Clyde, N. Y, $13

Great Bend, O.—Litchfield, Ct.—Bloomfield, Vt.—Andersonville, Ill.—Alum Creek, O.—No. Whitefield—Cabot, Vt.—Montgomery, Vt.—Lima, N. Y.—Washington, Miss.—South New Durham, N. H.—Buffalo Hide, Tenn.—Benson, Vt.—Cortland Valley, N. Y.—Birmingam, Mich.—Oberlin, O.

INDIVIDUALS.—A. G Ridgely, James Sweet, Sidney A. Beers, Albert Lyford, Wm. S. Cresop, Horace S. Burchard, Windsor Goodenough, each $1.

John D. Poor, F. Nicholson, Z. M. Drew, Howell Mich, each $2.

E. C. Drew, $2.50.

P. G. Gerard, Charleston, S. C.—John Morrison, New Glasgow, C. W.—M. J. Blackwell, Lamar, Miss, each $3.

John H. Pearce, Fayetville, N. C., $4.

Jeremiah B. Mooney, $5.

C. Swartwout, $6.

G. R. Gladding, B. T. Young, each $10.

William Thayer, $14.

M. Stoddard, S. Wilson, J P. Weethee, T. Wrightson, T. Wilson, C. Dealtry, J Starkweather, L. D. Fleming, S. M. Matthias, C. Lyall, John Dresser, Wm. S. Campbell, Geo. Sargent, Thos. Huntington, Ali Andrews, J. V. Himes, Apollos Hale, Geo. Hassler, S. Bliss, L Reightmyer, Sheldon Palmer, Dexter Marsh, S. Hawley, jr., B. Brussier, Joseph L. Clapp, Wm. Burgess, W Wilmot, J. B. Cook, Josiah Litch, E. C. Galusha.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

THE MIDNIGHT CRY!

VOL. VI.—NO. 3. NEW-YORK, THURSDAY, FEBRUARY 8, 1844 WHOLE NO. 108.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

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LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, and Thursday evenings; prayer and conference meeting on Friday evening.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

On the death of Sophia Drake, eldest child of Bro. Thomas Drake of Philadelphia, who died Jan. 10, aged seven years.

An angel with his message came
One night—when both the parents slept,
And closely veiled his wings of flame,
And o'er their child his vigils kept,

And whispered to it words of love,
About its fair and Eden home,
And of the happy throng above,
That soon in clouds with Christ shall come]

The morning rose—a change was there!
Its friends around it sorrowing weep,
And when two days of wasting care
Were past, the loved one fell asleep.

Asleep in Jesus for an hour,
Until the coming woe is past;
And he shall come in love and power,
To bring again the love'd and lost.

Then weep not, had she lingered still,
Earth might have stained her spotless soul,
But bow submissive to His will,
And yield the HEART to his control.

C. S. M.

Phil. Jan 15.

AN OLD EVENING HYMN.

A sister sends us the following, which she copied from an old book, and justly remarks: "How strikingly the difference between Christians in former times and modern professors, as it respects looking for the judgment."

The night draws on, I must away,
In hallelujahs close the day:
The sun sets in the western skies,
I never more may see it rise.
Hark, angels chant their anthems high,
While on my death-like bed I lie;
O, spread your purple pinions round,
And may my sleep be sweet and sound.
If I awake before 'tis light,
Clad in the mantles of the night,
I'll think the last great day is near—
The trump will sound—the Judge appear.
O, may I always ready stand,
With my lamp burning in my hand,
That when I hear the Bridegroom's voice,
I may in sight of heaven rejoice.

THE EDITOR'S HEALTH.—It has pleased God in his kind providence, to lay his hand heavily upon our dear brother Southard, but we trust his health is improving. Let prayer ascend in his behalf: pray, relying upon the promise of our blessed Saviour, that if two shall agree on earth, as touching anything, we shall ask in His name, it shall be granted. Let us then, ask God, in the name of Jesus, to restore our dear brother, and it shall be done.

We have prayed with much earnestness, and we think in *faith*. Prayer offered in faith, must and *will* prevail. God can speak, and the work of restoration can be accomplished. T.

LECTURERS.—Brother Storrs returned to this city on Saturday last, from Philadelphia. Brother M. Stoddard will continue the lectures there, at the Church in Julianna street—brother Litch at the saloon of the Chinese Museum.

Brethren Whiting, Snow, Stoddard, Hutchinson, Teall, Matthias, and others, have been laboring in this city and vicinity, for the week past.

☞ We have inserted in this week's paper, a large quantity of letters. Our correspondents will excuse the liberty we have taken in abridging their articles.

Since the editor's illness, the letters have accumulated considerable: however, we have disposed of the greater portion of them, in this and last week's paper.

Several long articles have been received, which we do not feel at liberty to insert, without the supervision of the editor. T.

THE CONVENTION.

The Convention opened on the 6th inst., under auspicious circumstances. Quite a number of lecturing brethren were present, and we hope from the present prospect, that much good will not only be accomplished in the city of New York, but that a salutary influence will be exerted, that will be felt abroad.

Brother Miller is present, in the enjoyment of good health, contributing to the interest of the occasion. The meetings of the Convention will be held at the Broadway Tabernacle, on Thursday and Friday, at nine A. M., two P. M., and seven in the evening.

☞ Brother Miller is expected to lecture afternoons and evenings.

BOSTON CONFERENCE.—We learn, by BROTHER HIMES, that this Conference was well attended, and the lectures of Brother Miller, in connection with others, have waked up an *unusual* interest in that city. More hereafter.

SECOND ADVENT CONFERENCE IN PHILADELPHIA.—A Conference (and lectures on the speedy Advent of Christ) will be held in Philadelphia, at the Saloon of the Chinese Museum, to commence Sunday, Feb. 11. During the week, meetings will be held at the Saloon at 10 o'clock, A. M., and at 2 o'clock P. M.

☞ The evening lectures will be given at the Chapel in Juliana-street.

BRO. HUTCHINSON, of Montreal, is still in the city, and purposes to leave for Canada, early in the coming week.

OMINOUS TOKENS.

We can scarcely glance at the contents of the public prints at the present time, without seeing something that is peculiarly *Ominous*—something that corroborates our expectations. While the war-like attitude of nations has waxed and waned, and at times almost, (apparently) settled down with a guarantee of peace, as though nothing of importance were to be apprehended or anticipated, a change has again spread a cloud over the world's civil and political horizon, which, at each recurrence has become more dark and foreboding. The following items which we gather from the secular press, will show in what light the attitude of the nations is regarded.

Movements in Europe.

Affairs look gloomy in the English agricultural districts—the flaming torch is abroad. Destitution has overtaken the farmers' laborers, and they now destroy in a spirit of revenge where they can obtain no employment. The anti-Corn Law League is increasing in numbers and resources—it would seem that Sir Robert Peel cannot possibly hold out much longer against this formidable confederacy—threats of assassinating the Minister had been heard from some who are not members of the League.

Affairs in Ireland are in the same position as they have been of late. O'Connell has received some indirect hints from those in authority, that if he would cease to agitate they would withdraw their prosecutions against him. This offer of course was rejected. The Government at this Crisis would gladly make terms with O'Connell if it can be done without any extraordinary sacrifices. In the meantime public meetings and public dinners are held, in which every thing is said that is not complimentary to the Government.

Affairs in Spain are still in a very unsettled condition—the greatest confusion and division exists in the Cortez.

Although the surface of affairs in France appear tranquil, yet there is evidently an under current which looks full of trouble. La Fitte the great banker, delivered recently quite a revolutionary speech. He said that the peace which the country enjoyed was but apparent, and that at its root lurked confusion and anarchy; that the French people were really in a state of complete disorganization; and that venality and corruption were the ruling principles of the government. Under these circumstances (he continued) it was requisite to act with caution. For fourteen years a struggle had been raging between the central and local powers, or, in other words, between Monarchy and Democracy.

Russia is at present evincing the very worst feelings towards Greece, and the recent demonstrations of constitutional liberty in that country. Nothing short of the course pursued by King Otho could have allayed the intestine commotions in Greece; and yet Russia is determined that the new constitution shall not go into effect, and the Czar is dragging Turkey into the conflict, and creating disturbances in Thessaly and Albania. This will be a dangerous and critical step for the Porte to take, in the midst of other difficulties. If the Sultan moves against Greece, the other European powers which have approved the constitution will, no doubt, interfere, and she will come in direct conflict with England and France. In the midst of the incessant intrigues of Russia, the war in Circassia, the troubles of Turkey, and the difficulties in India, the elements of a great war in the East appear to be actively at work.

☞ Brother Israel E. Jones is in Boston, lecturing at the Tabernacle.

DECLENSION AT OBERLIN.

Akron, Jan. 8, 1844.

Dear Bro. Gillet,—I herewith return the Oberlin Evangelist, having, after due deliberation, come to the conclusion that I could no longer continue to receive it. This is no hasty determination, but is the result of much reflection and prayerful consideration. My mind was decided upon this before the development of the melancholy fall of the late editor. You are aware that I have been a subscriber for your paper from its commencement: and have, in days gone by, derived much instruction in reading its pages. I always received it with delight, and perused it with pleasure.

Sometime since, Prof. Finney commenced a course of sermons, in which he attempted to sustain the doctrine of sanctification upon metaphysical and philosophical principles. From that time (to my mind) began the spiritual declension of the Evangelist. Much intellectual matter was introduced—many great and splendid thoughts were brought to light. But the simplicity and power of the gospel was, in my view, lost sight of. I discovered that my soul was not refreshed while reading, as it formerly had been. Yet I did not distinctly comprehend the difficulty. Something was wanting.

When, however, L. D. Cochran's address was published, my eyes were opened. I there read with perfect astonishment, what amounts to this: "That unless a man is a metaphysician he cannot understand, much less explain, the simple doctrines of the cross." This, thought I, is very much like the course taken by Christians in the 3d and 4th centuries, which gave rise to the "man of sin," and certainly Prest. Mahan will not let this pass without at least interposing an antidote, for it is contrary to his teaching, when (as I trust) I was, through his instrumentality, led to embrace my Saviour.

While reading Mr. Cochran's address, it struck me forcibly that reason was substituted as a guide in searching into God's word, in place of that spirit which is promised to lead into all truth. This being so apparent, I was forced to this conclusion: there is certainly a great departure from the beauty and simplicity of apostolic times among the brethren at Oberlin, if the sentiments contained in this address are not publicly rebuked.

My expectations from the President were not realized. Instead of condemning, in his "guessing sermon" on the "teachings of the Spirit," he went, if possible, farther from the truth than Mr. C. had done. My heart *did* ache while reading that sermon, to see the miserable, *miserable* subterfuge to which he fled in order to get from the arguments and conclusions of Bro. Fitch and others on that subject. Is this Prest. Mahan, said I, that resorts to such arguments as these? What can possess him? This is not his usual candor, this is not the spirit that used to move his heart, and inspire his tongue and pen. Where is he? Lost in the labyrinth of his own unaided reason, was the answer.

Next came Prof. Finney's sermon on "God is Love." This too, I read and found the same spirit manifested as in the President's and Mr. C.'s productions, with this difference: it possessed the characteristics of Prof. F.'s bold and original mind. Such as the daring and presumptuous charge "that God would not be a benevolent God, if he should now destroy the world and the sinner out of it." Bold worm, thought I, thus to dictate to the Almighty. All these things combined, led me to exclaim with the Psalmist, "I have seen an end to all perfection," for certainly the mighty are fallen, *fallen* indeed. The arguments of Mr Cochran I heard from an avowed Deist in 1836, while Prest. Mahan was preaching in Ohio City. Those by Prof. Finney, I can hear any day from the Universalist whenever I have patience to listen to them. Has it then come to this, that the brethren at Oberlin have been obliged to adopt the reasoning of the Deist and the Universalist in order to blind their eyes and stop their ears to the great truth that Christ is about to take his own purchased inheritance, and destroy the ungodly out of it? 'Tis even so! I can account for it in no other way.

With my views and feelings thus briefly and honestly expressed, I do not feel at liberty to continue a paper that seems to me to be disseminating doctrines so opposite to what my Bible teaches me. I learn from it that the signs which were to precede the second advent of Christ have all been fulfilled, and that nought now remains, but to see "the sign of the Son of Man" in the heavens: in view of which, I feel to adopt my blessed Saviour's own language, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." I could, and should like to give you many other Scriptures, which have convinced me that this time is at hand, but I am admonished that I have said enough already.

Yours, in the hope of the gospel,

W. T. Huntington.

—

At a meeting of the 1st Congregational Church of Akron, on Wednesday evening, Jan. 10, 1844, the above communication of Deacon Huntington was read by request, whereupon it was

Resolved, That, as a church, we concur in lamenting the manifest and sad decline of spirituality apparent in the Oberlin Evangelist, and as we learn common at Oberlin, and feel it our duty to enter our solemn protest against the spirit and tone of the paper, and the principles of Scripture interpretation adopted by the professors of the institution. We are not willing any longer to be considered as the avowed friends and patrons of the Oberlin Collegiate Institute.

Resolved, That the "Oberlin Evangelist," the "Second Advent of Christ," and the "Midnight Cry" be requested to publish the above.

By order of the Church.

Charles Clapp, Clerk.

For the Midnight Cry.

The daily sacrifice, in Daniel 8 : 11, proved to signify daily desolation, by the common method of interpreting the Scriptures.

Every Bible student must observe at once that the word *sacrifice* being printed in italics, shows it to be a word not found in the original, but supplied by the translators of our English version of the Scriptures, and which they innocently supposed was the meaning of the inspired penman. Subsequent research, however, sufficiently proves their supposition to have been incorrect.

1. We will inquire, where is their authority for inserting the word *sacrifice* in the text? We answer, they had none. For this reason alone then we have a right to reject it. But does not Scripture frequently admit of, and require that words should be supplied? We answer yes: but in such cases we are to determine the words to be supplied by the sense of the passage, or reading, which goes before, or follows after the words to be supplied, and not by our own imagination, which may lead us into dangerous errors, and introduce glosses into the sacred text wholly unjustifiable in the sight of God. To illustrate the point, observe 1st verse of 70th Psalm. Here the translators have very properly supplied the first two words, "*Make haste,*" for this very good reason: because they found in the same verse a parallel in the original text, viz: "make haste to help me, O Lord." Again, in 40th Psalm 12th verse, "So teach *us* to number OUR days that WE may apply *our* hearts unto wisdom." In this example the words *us* and *our* are supplied, and very properly too, as may be seen: first, the text reads "our days," which is plural, and of consequence a plural pronoun must be supplied. Had the text read *my* days, then it would have been necessary to have supplied a singular pronoun, as David could have been speaking of none but himself. It would then have read, So teach *me* to number my days, &c.; for the same reason also *ours* is inserted, because the pronoun *we* precedes it. But to come still closer. take the vision of the 8th chapter of Daniel, 3d verse, "Then I lifted up mine eyes and saw, and behold there stood before the river a ram which had *two* horns: and the *two* horns were high." Now let us stop and enquire how did the translators know whether the original text meant two horns, or four horns, seeing that in neither case the word TWO is to be found in the original text, nor in any other part of the chapter or vision previous? We answer, they read on farther to learn that fact, as it says "one was higher than the other, and the higher came up last;" and again, for the first and only part of the vision or chapter, we have it given in the original, in the 7th verse of this chapter, where it reads, "the goat brake his two horns." Had the translators observed the same rule or method of ascertaining the word to be supplied in the 11th verse of the 8th chapter of Daniel, that they did in the 3d verse of the same chapter, they would have found in the 13th verse, what was deficient in the 11th, as they found in the 7th verse what was wanting in the 3d. This places the whole subject in a clear light, and what do we read there? "How long the vision, the daily, and transgression of desolation?" Surely who cannot see now that if there is to be any word supplied after *daily*, in the 11th verse, it should be the same word that follows it in the 13th verse, viz: "*desolation.*" As no one will dispute that the word daily has reference in both places to one and the same thing. How then are we to understand the reading of the 13th verse? "How long the vision, the daily *desolation*, and transgression of desolation, to give both the sanctuary and host," &c., and likewise in the 11th verse, "by him the daily desolation was taken away." This rendering does no violence to the text, but is in strict observance of a rule followed in hundreds of instances by our translators of the Scriptures.

W. P.

Mr. Editor,—I have been in the habit for some time past of cutting the accounts of unnumbered phenomena and strange appearances, from our daily prints; many of which have the shew of unquestioned authority. If we can repose any confidence in these chronicles, the following is but a pencil sketch of the REALITY.

A solemn glory seems to spread
  Along the changing skies,
Whose lights and shadows strangely shed
  Their dark and fiery dyes;
And wild phenomena displays
And meteors fall and comets blaze.

The Sun is darkened, and again
  Resumes its wonted sheen,
The Moon is full, yet seems to wane,
  Though not a cloud is seen.
While falling stars in myriads tell
That nature weeps her last farewell.

Old Ocean shakes his locks of foam,
  Convulsed in all his canes,
Whence bursting fires in fury come
  To gild his place of graves.
While shrieking winds are muttering low
Unearthly sounds of coming woe.

The blood stained cross is seen on high
  With characters of flame,
And FLESH and BLOOD, falls from the sky
  (A fear without a name.)
While ghostly forms are seen at even
To beckon from the clouds of heaven.

Volcanoes pour their streams of fire
  And Earthquakes threatening roar,
And signs in Earth and Heaven conspire
  To sound from shore to shore.
There is a GOD, of judgment near,
Who comes in majesty severe.

He comes, He comes, who cannot see
  The glory of his power,
Which speaks creation's destiny
  And seals it in an hour.
'Tis finished, Heaven and Earth are one
And all his glorious will is done.

Philadelphia, Jan. 3, 1844. C. S. M.

The Nephews of Judas, the Lord's Brother.

This Judas is mentioned in Matt. 13: 55, and is probably the same who is mentioned Acts 1: 13, and author of the epistle, which is the last book but one in our Bibles. This anecdote is a very important illustration of the Scripture doctrine concerning Christ's kingdom.

"Domitian, the Emperor, being informed that there were yet remaining some of Christ's kindred according to the flesh, (the nephews of Judas, the brother of our Lord; of the race and posterity of David, which the emperor sought utterly to extirpate,) he sent for them, and enquired of them whether they were of the line of David: they answered they were; he asked what possessions and estate they had; they told him they had between them thirty-nine acres of land (to the value of about nine thousand pence) out of the fruits whereof they both paid him tribute, and maintained themselves with their own hard labor, whereto the hardness and callousness of their hands (which they then showed him) bore witness. He then asked them concerning Christ and the state of his kingdom; to which they answered that his empire was not of this world, but heavenly and angelical, and what should finally take place *in the end of the world*, when he should come with glory to judge both the quick and the dead, and to reward men according to their works: which, when he heard, despising the men upon the account of their meanness, he let them go without any severity against them."—*Dr. Cave.*

REASON FOR CENSURE.

Many may wonder at what they consider severe remarks about the church and clergy. On this point, the "Second Advent" at Cleveland, justly says:

We have not reproved ministers and the churches for their cold neglect of this unspeakably interesting subject, on account of their note being able, after an honest and careful examination, to see as we see with reference to the particular year; but we have, and do still enter our most solemn protest against their coldness, their lukewarmness, their unreasonable prejudices, their joining the thoughtless throng in unchristian denunciation, their loose spiritualizing of the precious word of God, and their utter rejection of the strong and overwhelming evidence of the speedy advent of our dear Saviour, and substituting in its stead a sentiment at war with the whole tenor of the Bible. We do—and as faithful Christians we feel bound to do it—we do earnestly protest against the calling of that good which the Lord calls evil—against man's saying that when God warns the wicked world that they shall be destroyed by the brightness of his coming, he means he is coming to save them by his grace—against the dreadful perversion of the language of the Bible in the 7th chapter of Daniel, 9th and 10th verses, calling the scene there described a judgment upon Antiochus Apiphanes, when it as clearly refers to the final judgment as any passage that can be quoted—against the application of all there is contained in the 24th chapter of Matthew to the destruction of Jerusalem, when we are informed definitely that "*then* shall *all* the tribes of the earth mourn," and "he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds of heaven, from one end of the heaven to the other."

THE WESTERN MIDNIGHT CRY,

Of the 13th ult. announces the safe arrival of the Editor (Bro. Jacobs) and his family, at Cincinnati. In giving a little account of his journey, &c. he says,

"After an absence of about twenty days, during which time we have spent a Sabbath with our family and numerous friends in the city of New-York, we are again in the "Queen City of the West," comfortably situated with *our family*, in a "hired house," where we shall probably tarry till the Lord comes, or as long as we can be useful to others. We found the undertaking of removing a family, composed in part, of four small children, a distance of nine hundred miles, at this season of the year, to be an arduous one. We were upset in the stage coach, on the Alleghany Mountains, about 24 miles this side of Cumberland, in the middle of the night, while the snow was falling rapidly, and the wind blowing almost a hurricane. After extricating ourselves from the wreck, we were compelled to climb the hills about a mile through the storm, before we found a house. But when we had found it we could neither procure sympathisers nor relief. After warming, we proceeded in our broken coach as far as Uniontown, and at Brownsville, laid by twenty-four hours, in which we found some relief from fatigue, and from our bruises. We spent the last Sabbath in Wheeling, and lectured in the evening to the Methodist Protestant congregation in that place.

"On Monday morning we took the steamboat Zanesville for this place, lectured twice on board to an interesting company of passengers—encountered a Presbyterian preacher from Alabama, in a very friendly public debate, upon the "Saints inheritance," which if I could judge correctly, had a very strong tendency to do away prejudice against the Second Advent doctrine in many minds. We arrived on Wednesday morning, and found the friends all alive in the glorious hope of soon seeing our blessed Lord. During our absence, the cause has progressed under the faithful labors of Br. Kent, more rapidly than at any former time.

"We are not able, from our limited space, to make a full statement of the glorious triumphs of truth over error, during our brief absence. Br. White, another Local preacher in connection with the Asbury Chapel, a young man of excellent spirit and talent, has come out fully in the doctrine. Scores of souls have been converted, and the work is still going on."

MORAL SIGNS.—The following list of incidents we gather from a *single* paper. Were we to gather all the "*specimens*" of the kind, under which the press of these times groans, they would present a long and dark catalogue!! How rapidly must the world be ripening for the last crisis. *Robbery. A gang of Male and Female Murderers. Arson and Murder. Melancholy Suicide. An Affray—loss of Life. Assassination. Affray. Another Rogue in the person of a Clergyman.*

For the Midnight Cry.

"WONDERS IN HEAVEN ABOVE."

The following facts were not given in the other accounts of signs in Canada, and have not been published in any Second Advent paper. They ought to be. I hope you will not decline publishing them. They were witnessed in the present year.

Elder McCall, a Scotch Baptist preacher, of Dunwich, Canada West, may be referred to for the credibility of the testimony from eye witnesses, that one evening a singular spectacle was seen in the heavens, about midway from the horizon to the zenith, presenting the appearance as of a window admitting a magnificent blaze of light as from a region beyond.

Also, Mrs. McPherson, of Dunwich, C. W., and a young lady, daughter of Mr. Marsh Edison, of Vienna, C. W., solemnly testify that on one occasion they saw just before the sun set, on it the distinct appearance of a horse and rider—the rider being armed with a bow, and having upon his head a crown.

Reuben Crandall, of Southwold, C. W., a young man of undoubted veracity, is one of the witnesses who declare there was one night, between sun-down and dark, the precise appearance in the heavens of a beautiful flame-colored form, presenting to the eye the precise appearance of a person—though seeming no larger than a child 7 or 8 years old.

Yours in haste, DAYTON F. REED.

Be Busy at this Crisis.

Time is so short that those who waste any of what remains will have to give strict account. I make it a rule to keep constantly busy in some one of the following channels. To that one among them which for the time being my judgment tells me I can most glorify God, I escape for my life whenever I find idleness showing me her face, viz:

1. Striving to obtain and improve access to the *greatest* number of persons for doing good in *private conversation or preaching*.
2. Busying the energies of my soul in studying out the very best possible manner to approach my fellow beings successfully in *conversation or in preaching*.
3. Writing spiritual matter for private or public circulation.

The reader may do likewise, if he chooses.

ONESIMUS.

APPROACH OF THE GREAT DAY OF THE LORD.

"The night is far spent, The day is at hand."—ROM. 13:12.

The stars disappear—
The night wears away;
Zion's watchmen we hear
Announcing the day—

A dawning from heaven,
Softly steals on our sight;
Soon, soon shall be given
Bright crowns—robes of light.

Then droop not your heads,
Ye virgins, *arise!*
The Master, soon wending
His way through the skies,

Shall light your glad spirits
With his radiant smiles,
And call you t' inherit
Sweet rest from your toils.

O watch, then, and pray,
Till the conquest is won,
And the Saviour shall say,
"Faithful servant, well done."

Linger not in the plain—
Press on for your life,
Till mount Zion you gain:—
"*Remember Lot's wife.*"

New York, Dec., 28 1843. HELEN TAPPAN.

A SCENE IN NEW YORK.—The following incident has been widely published, and may not be new to our readers. If it was reported to have taken place in Algiers or Turkey, it might not surprise us much, though we should think it might be a slanderous fiction; but to see it published in a respectable daily paper, as having occurred in this chief city of the New World, causes a sinking of heart like that we should feel, on seeing a youth of fourteen with the loathsome marks of a confirmed drunkard, or the matured vices and incurable diseases of a worn-out debauchee.

A Leaf from the "Annals of the Poor."—That precocious juvenile who uttered the expressive exhortation—"Kick him, Bill, he's got no friends!"—had a perfect knowledge of human nature.

We dare say there are many who would not credit the statement that, in this very Christian city, and amongst the officers of a charitable institution, there is an individual who gave the other day a demonstration of heartless brutality which cast that philosophic school boy completely in the shade.

A young female, modestly clad, but pallid and emaciated, and bearing in her arms an infant, which was soon to be released from all its sufferings, presented herself as an applicant for alms at a public charitable institution.

"What do you want, why do you come here?" asked, in a harsh, growling voice, a smooth-faced, well-fed man, who sat at a desk in the office.

"Sir, I have no home," replied the poor creature thus roughly addressed—"I am starving," she added in a husky voice, as she staggered from exhaustion against the railing of the desk.

"I don't believe her," said the smooth-faced gentleman to another beside him—"she's too clean and tidy," and then with a repulsive grin intended for a smile, he turned to the poor girl and asked, "where is your husband!"

"I don't know, sir," said she, and after a pause, whilst the tears flowed fast, and she grasped the railing for support, she added—"he has left me."

There was no mistaking those accents, they were the truthful offspring of a broken heart. But the giver of alms was too much of a philosopher to be moved. The grin became more hideous than before, and looking the wretched woman hard in the face, he said—

"Well, well, I suppose your husband has gone after some other woman, and you had better go after some other man."

The pallid and wasted cheek of the poor creature, thus inhumanly insulted, was now crimsoned over, and pressing her dying child to her bosom in a frantic embrace, she rushed from the demoniac's presence, doubtless soon to find refuge "where the wicked cease from troubling and the weary are at rest."

Reader, this is no fancy sketch; it is an unvarnished narrative of a scene which actually occurred in this city within the last week. We have the name of the witness—one of our most respectable citizens—and we know that of the brutal author of this wanton insult. This will not rest here: a storm of public indignation shall yet be aroused, which shall cover the inhuman assailant of poverty and woman's heart, with perpetual infamy.—*N. Y. Tribune.*

It is several months since this was first published, but we have heard nothing from it since.

BUFFALO, N. Y.—A brother writes Feb. 1: "Elder Elon Galusha, has left his charge in Lockport, and is laboring in Buffalo this week, a great work is going on there.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, FEBRUARY 8, 1844.

THE CRISIS,

"Behold He cometh with clouds, and every eye shall see Him, and all they that have pierced him, and all the kindred of the earth shall wail because of Him."

How unutterable and overwhelming is the thought, that we now stand upon the very verge of the WORLD'S CRISIS—that a few months, or, perhaps, a few weeks, or days, will reveal the Son of God; not in His humility, poor, despised, and bound in fetters, but in all the glory of his Father and of the holy angels. What a halo of evidences cluster around this point in the world's history as prospectively given in prophecy.—Somewhere about this time we behold the great focal point of prophetic light, which so admirably fires up the hopes and the hearts of God's people. It cannot be far from this. If the vision *seem* to tarry, wait for it, it will SURELY come, it will not tarry, for at the *appointed time* it will *speak and* NOT LIE.

How many anxious eyes are turned toward the Temple, where tarries our glorious High Priest, even Jesus. As in the type, the Jews stood without and anxiously awaited and watched for the return and blessing of the high priest, so the *true Israel* will wait and WATCH for the coming of Christ. And the deep sentiment of the heart will be,

"How long, *dear Saviour, Oh how long*
Shall that glad hour delay?
Fly *swift* around, ye wheels of time,
And bring the *welcome* day."

L. D. F.

"THE HOUR OF TEMPTATION,

Which shall come upon all the world, to try them."

When the angel was revealing to Daniel the state of the world at the time of the end, he said, "many shall be purified, and made white, and tried." In the year past, we have seen many awakened by the sound of the Midnight Cry, who have found peace in believing, and having this hope within them, they have sought to purify themselves, even as he is pure. We have also abundant reason to believe that numbers are made white through the grace given unto them in the application of that blood which cleanseth from all sin. Those who have advanced thus far, according to the prophetic word, must also be TRIED. The apostle Peter, speaking of this time, says, "the end of all things is at hand, be ye therefore sober, and watch unto prayer," and "think it not strange concerning the fiery trial, which IS TO TRY you, as though some strange thing happened to you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding great joy." By such passages, we understand that the faith of every believer will assuredly be tested. The trial may come under different forms and characters to different individuals, but in every instance will be of sufficient power to shake that within us that can be shaken. If our faith has rested in any degree on the creature, on the machinery of means, or on selfish contingencies, when the cross is presented in an unexpected, humiliating, or afflicting manner, we shall be "easily offended," and casting away our first confidence, we shall lose the recompense of reward. The cross of Advent doctrine, is the cross of Christ, and we must not expect its offence to cease until probation closes, and He who is our life, shall appear. Our blessed Saviour's words to John, in a striking manner now apply to these last hours. He says, "that which ye have already, hold fast till I come, and he that OVERCOMETH, and keepeth my works UNTO THE END, to him will I give," and again, "be watchful, and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God; remember, therefore, how thou hast RECEIVED and HEARD, and hold fast and repent. If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life." And again, "because thou hast kept the word of my patience, I also will keep thee from THE HOUR OF TEMPTATION, which shall come upon all the world, to TRY them that dwell upon the earth, behold I come quickly; hold that fast which thou hast, that no man take thy crown." If we dread this hour of trial and temptation, let us hold fast that which we have received from the Scriptures, about his speedy coming, and keep the precious word of Christ with great patience, and he will assuredly keep us from being overcome by this hour of darkness, in which many will become offended, and go away, and deliver us from the hour of temptation, that is now trying all that dwell upon the earth.

Philadelphia, Feb. 3, 1844. C. S. M.

ENQUIRY.

A correspondent wishes to know: 1st, if any of the Second Advent lectures continue their pastoral charge after becoming fully committed to the subject; and 2d, if those who constitute S. A. Associations, maintain their standing in the churches.

Answer 1st.—Generally speaking, those ministers who embrace the doctrine of Christ's speedy coming, relinquish their pastoral charge, and go out to give the word of warning—but not in all cases. They are left to take the course that circumstance and duty seem to dictate.

2d.—It is not necessary that a person withdraw from the church to which he may belong to become a member of an Association. This is a matter also that is left to conscience. Circumstances of course alter cases. Such are the church connections of some, that if they dare to look for that BLESSED HOPE, and speak out their faith, they are forthwith expelled from the synagogue: others are left to the enjoyment of their religious rights *in* their synagogues. But nothing is more clear, than that if we find ourselves in *Babylon, it is duty to come out of her.*

We append the following card of the Philadelphia Second Advent Association, which will give some idea of the subject. L. D. F.

PHILADELPHIA SECOND ADVENT ASSOCIATION,

"The cause of Christ is ever espoused by those who love him, and particularly by those who are 'looking for' his 'glorious appearing' shortly. The honor of the Redeemer lies near, yea, *in* their hearts, and they wish the Gospel, the near approach of the Saviour, the midnight cry, every where proclaimed. Those in this city who openly avow themselves believers in the Second Advent as near, have enrolled their names as the "Philadelphia Second Advent Association for relative missionary purposes,' (of course not as a church,) for the object of promoting and sustaining this work; a work in support of which they would be found engaged 'when the Chief Shepherd shall appear.' All those in the different churches, who, loving the Lord Jesus, 'love his *appearing*,' 'the second time, without sin unto salvation,' and are willing to avow their faith in his coming soon, are made welcome to the Association, and are received as members upon application. No payments are required, but believing they shall need their temporal goods but little longer, every one contributes weekly ('as God has prospered,' 1 Cor. 16:2) to further those endeavors which Divine grace uses as means to raise the morally dead to life, and awaken those in our churches, who, through the opiates of self-deception and *fashionable religion*, are sleeping the sleep of death eternal!

"May these weekly offerings to the Lord be graciously returned to the givers, and may his counsels direct their aims, his pleasure accord with their various undertakings, and the seed of Divine truth sown, be followed by 'the former and the latter rain' of the Divine blessing."

PREACH THE WHOLE TRUTH.

We make the following truthful and sensible extract from a Sermon by Bishop Johns, on "The design and duties of the Christian Ministry." It sets forth, in a strong light, the duty of PURE BIBLE TEACHING, and the error of keeping back "*any part of the counsel of God.*"

"It is incumbent upon us to have a care that our doctrine be *full*. It is not enough that it be scriptural, as far as it goes—it must run parallel with the word of God. We are no more at liberty to keep back any part of the counsel of God, than to adulterate it by human additions. God has himself *reserved* all that he deemed it expedient to withhold from the knowledge of his creatures. For us designedly to conceal or mystify what he has communicated would be a presumptuous impeachment of his wisdom. The curtain which he has raised, may safely hang as high as he has lifted it, and every eye may, without fear of harm, look in upon the disclosure. Daring is the hand which would obstruct the vision in whole or in part.—That sanctimonious sensitiveness which some manifest on this subject, as if certain truths of the Christian system were too sacred for ordinary contemplation, and should be kept back for the initiated and advanced, savors more of the craft of order, than of solicitude for the glory of God, and the salvation of sinners. The principle, if once conceded, is easily extended to the whole range of revelation, and then, indeed, the priests become 'the keepers of knowledge.' How they would keep and dispense it, history has taught us a lesson not to be forgotten. We are responsible, my brethren, for the judicious proclamation of truth—the *whole truth*, and he who willingly neglects this course, does, I repeat it, practically implicate the wisdom of the Great Head of the Church. Yet to this culpable delinquency, there are, besides the consideration alluded to, temptations neither few nor feeble. A too delicate regard for the prejudices of the natural man—an undue tenderness for established customs—a mistaken solicitude to avoid giving offence by our ministry, may determine us to stand aloof from subjects of a certain class. It is easy to talk of independence, but it is better to take heed that we be independent, both in adopting and publishing, in all its fulness, the truth as it is in Jesus, remembering that for any detriment which may result to others from such delinquency on our part, God holds us awfully responsible."

* * *

REPLY TO THE SCOFFER.—A faithful sister, who had borne in silence much reproach for the cause of Christ, was asked "how the Millerites keep up their spirits, now that old Father Miller's humbug vision has failed?" She quickly replied, with a countenance beaming with hope,—

"RELIGION bears *our spirits* up,
Whilst we expect this blessed hope;
The bright appearance of our Lord,
And FAITH stands leaning on his WORD."

POPERY.

ROMAN CATHOLIC AGGRESSION.—A spacious and splendid college has been erected near Dublin, for the education of priests for foreign missions. Already there are 40 students, and there is accommodation for 200. The missionaries, when educated, are destined for the East Indies, the West Indies, Australia, the Cape of Good Hope, *New York*, &c.

BELGIAN MISSIONARIES FOR THE OREGON.—Seven religious women of the congregation of the Sisters of Notre Dame left Namur for Antwerp on the 27th; they will there embark for America. The establishment which these zealous missionaries are about to found will have its seat at Wallamette, a little colony composed of Canadians and Catholic Indians, in the service of the Hudson's Bay Company.

The same vessel takes on board the Rev. Father de Smet and his companions, and among them Father Vereruys, of the College of Peace, whose mission is to the Flatheads.—*Ami du Religion.*

☞ A Roman Catholic chapel, called the Church of the Conception, was consecrated at Hongkong on the 11th of June. It can contain one thousand persons, and cost $9000, the most of which was subscribed by foreign residents.

☞ The Roman Catholics have, in India, China, and the West of Asia, 69 bishops, 20 coadjutors, 1,856 priests, and 2,211,000 members. Three priests, as many monks, eighteen ecclesiastical students, and four nuns, are about to proceed from Ireland on a mission to India.

☞ It is supposed that there are now 900 Jesuits in France. The king, with his Italian wife, in his advanced years, has not manifested the firmness which should have been expected in resisting their inroads. If popery proceeds with its present strides in France, the way must be preparing for another revolution.—*American Missionary.*

☞ The population of Rome in 1842, is given as 467,121.

ENGLAND.

BRO. THOMAS WILSON, of Liverpool, England, in writing to Bro. C. Dealtry, and giving a description of the state of things there, politically and religiously, after speaking of the divided and mangled state of the church—of the different sects, &c., says, under date of December 13th:

"Within four years past there are those who have come out from amongst these sects, and are determined to leave the traditions of men and stay themselves upon God's word, reading it for themselves, and pleading for the Holy Spirit's influence to guide them into all truth. They begin to see the day of God's purposes at hand, and are looking for the revelation of Jesus Christ from heaven, and many are saying, Come Lord Jesus, come quickly. The Church of Scotland was formed in two sections, the High and Low Churches; but now, because the lay proprietors will persist in forcing upon the people ministers who the congregations do not approve, a third part of the faithful shepherds in the vineyard have revolted from the State Establishment, and have commenced a free church, free from state patronage or influence. Six hundred of her faithful ministers have come out from the Scotch Babylon, and nearly eight-tenths of the people with them, who are freely offering the wealth of this world to assist in building and endowing churches upon this primitive plan. The principality of Wales is in a wretched condition; the rich and powerful have lorded it over the minds and purses of the people there, until they are rebelling and making the wealthy and peaceable inhabitants to tremble. What is to be the end of this God only knows.

"Ireland has arisen to shake off her yoke to England, and seven millions of Roman Catholics are determined not to support a Protestant State Church with immense revenues, to serve one and a half millions of heretics, as they think. Daniel O'Connell has promised to set them free. Ireland, that formerly could be governed with eight to ten thousand troops, has now in it upwards of *thirty six thousand* effective force, said to be necessary to keep them quiet.

"Daniel O'Connell and several others are now impeached as subverting her Majesty's power in Ireland; and what is to be the result God only knows, and those of his children with whom his secrets are. I am one that feels fully persuaded that the settling time for all things is at hand. May you and I, my dear Bro., be found amongst those who are ready to go out to meet the Lord, having our lights burning, our lamps trimmed, and oil in our vessels."

Meetings in Cincinnati, O.—The Western Midnight Cry of Jan. 27 contains the following cheering account of the cause in that city:

In consequence of some repairs being made upon the house in Fifth street, there was no meeting in that place last Sabbath, and the congregation in that part of the city were disappointed. The day was rainy, but the congregation in the Lawrence street house was as large as usual. At the close of the morning lecture, seven or eight were baptised at the foot of Lawrence street.

Bro. Kent preached for us in the afternoon, and at the Baptist Church on Webster street in the evening. The interest still continues in that place. We had a season of much interest in the Lawrence street house on Sabbath evening. Seventeen came forward for prayers, a number of whom found peace.

Bro. Kimball lectured for us on Monday evening; Bro. Jones on Tuesday evening; Bro. White on Wednesday evening, and Bro. Maull on Friday evening—all of them local preachers, recently from the Methodist Episcopal Church. We think them very valuable laborers in the Lord's vineyard.

Bro. Kent purposes soon to leave for Indianapolis, Indiana. We are sorry to part with him, as his labors have been abundantly blessed in this place.

LETTER FROM ENGLAND.

Dear Brethren,—It is with grateful feelings I embrace this opportunity of communicating my thoughts to you on the glorious subject of Christ's Advent. I was living at London when Bro. Winter returned from America. I was very ignorant of the doctrine of the Second Coming of Christ. I supposed, with many others, that we could know nothing of the time of the Advent. But thank the Lord, he has opened my blind eyes. Through Bro. Winter's coming to England, and bringing with him some of the rich productions of the American press, I have been brought to the light. I at first opposed this blessed doctrine, but when I came to read my Bible with care, I found that most of the teachers had wrong views respecting the millenium—return of the Jews—the conversion of the world, &c. As soon as I believed the doctrine, I began to preach it to others; I felt impelled to go out and give the Midnight Cry.

We have got all the books and papers printed that we could, and have given away some thousands of the *Voice of Warning*. We have been in several counties, sounding the Alarm! Our plan has been, to travel from town to town, and get the "*Bell man*" to give notice that we should lecture on the Second Coming of Christ; and we have frequently had from a thousand to two thousand to hear us. Sometimes we have met with kind treatment, and disposed of many books, and received many invitations to come again. At other times we have met with most severe persecutions. Sometimes, when far from home, we have not been able to get lodgings in either public or private houses, and have had to lodge in out-houses, such as blacksmith shops, stables, &c. We have frequently been denied a drink of water. I might fill many sheets in speaking of such treatment in this professedly Christian land. But our worst treatment is from that class of men from whom we ought to receive the most help in this blessed mission: I mean the *Ministry*. I will name one instance only. I went to a minister in the county of Norfolk, and asked for the use of his chapel, to deliver a lecture. He answered me in a very unkind manner, and asked me if I thought the world was in a fit state for the Lord to come? I replied, I thought it was, by the looks of his chapel and the public houses: they were *full*, while he was preaching to only *twelve* hearers. It is a large chapel, and a large town. He advised me to go home and pull my night cap over my face, and sleep twice 365 days, and wake up, and I should find the world still standing. He also said the subject was too solemn to go into their chapels, &c. &c.

We have had *fourteen* camp meetings, and frequently have more than 2000 in attendance. Thank God, some of his servants are giving attention to the truth. But I regret to say, that the preachers have in some instances joined with Infidels to oppose us. We should be glad of help from America, if time continue. May the Lord give you, my dear brethren, grace to carry forward the great work.
W. Burgess.

East Durham, Norfolk, England, 1844.

LETTER FROM BRO. H. HEYES.

Troy, N. Y., Jan. 29, 1844.

Dear Bro. Southard,—We have now a place opened in the city, where meetings will continue to be held, I trust, until the Lord comes. I have calls still in the neighborhood, and wish to attend to them—but having no other lecturer than myself here, I have been compelled to fulfil the Sabbath appointments, besides lecturing in the neighboring villages during the week evenings. I am desirous to proceed on to Syracuse as soon as practicable, but cannot think of leaving Troy without some efficient lecturer to succeed me.

I feel so very unwell to-day, that I cannot furnish you with any thing like an account of my labors for the last six weeks. Many have received the truth, and taken a noble stand. After fulfilling an appointment I have in a village twelve miles distant, I intend, should time continue, to revisit the places I have lectured in, to exhort the believers to continue steadfast. I request the prayers of all. By God's help, I am henceforward resolved to preach and maintain the simple truth, leaving the result to God. "What will you do if it does not come?" To this question, I answer, I shall be in much better case than you, unbeliever, if it *does* come. And now, dear brother, in hourly expectation of hearing the sound of the last trumpet, I subscribe myself

Your fellow-traveller, in the
patience and kingdom of Jesus,
H. Heyes.

LETTER FROM BROTHER HORACE S. BURCHARD.

Verona, Jan. 26th, 1844, Oneida Co., N. Y.

Dear Bro. Southard,—In justice to my own feelings, and duty to one of the best of causes, I once more send you a small remittance, for which I wish you to continue to forward me the Midnight Cry. This paper, for more than one year, has been a welcome messenger to myself and family. That, with the Bible, now occupies all the time that my circumstances can spare for reading. And the more I study, the plainer I find the chart. I do not see how any person, acquainted with the rise and fall of the kingdoms of this world, can for one moment doubt that Daniel has given a brief and faithful outline of the world's history, from the head of gold down to that fearful and alarming position we are now occupying. The history of the past, the signs that have been given, the present moral, political, and religious state of the world, if compared with that state of things which should exist on earth at the sound of the last trumpet, I think are sufficient to convince even prejudice, and to overcome the opinions and impressions of a different education, that the time cannot be far distant, when the stone cut out of the mountain shall smite the image on its feet. What then takes place, no one need be ignorant of. For this great event, I am daily looking, and shall continue to look until faith is lost in sight. One year ago, my mind was brought to reflect, and pray for light on this subject, by hearing three lectures, delivered by brother D. F. Reed. His labors, although short, in this place, will not only prove a blessing to myself and companion, but to scores who manifested hope. As long as the advent at hand was preached, an intense anxiety rested on the minds of all. But times have altered. The watchmen plainly endorse the language, "Where is the promise of his coming?" In this I am not mistaken; for, in the church to which I belong, from the desk last Sabbath, we were told that, before the Son of Man should come, the *earth*, *sun*, and *moon*, should wear out with age; and that 365,000 years' millennium might be expected before the event, and that time had proven that the apostles and early Christians were *mistaken* in representing the time at hand in their day. In this mistake he did not include our Saviour, who has told us the same. You see how much we need a few lectures. I hope some of the dear brethren, as they are passing through the great thoroughfare, will remember us. They shall receive a hearty welcome at my house, and my influence shall be used to assist them in the great cause.

Yours, in the blessed hope,
Horace S. Burchard.

LETTER FROM DR. E. CANFIELD.

Clyde, N. Y. Jan. 22, 1844.

Dear Br. Southard,—We rejoice in the weekly reception of the Midnight Cry, and wish for its continuation as long as time continues. There are a number here who look with deep interest to the coming developments of the providence of God and the kingdom that shall have no end—but the general *stupidity* in the churches is remarkable. Is it not an indication that they are preparing themselves for the day of the Lord to burst upon them as a "*thief*"—to come upon them as a "*snare*?" They seem to be "frozen up together," so far as *active exalted piety* is concerned. Amid such a state of things how welcome would be redemption! That redemption is nigh, and I rejoice in the prospect of its being consummated within a few weeks or months—those who *understand* the word of the kingdom retain their confidence in the truth of its speedy coming: and should time roll along, I feel for one, by no means to cast away my confidence, but wait with joyful expectation for God's Son from heaven. We have meetings nightly in the Baptist Church, and some degree of interest is manifested.

Elder Mitchell presses home gospel truth on the Advent.
In the love of Christ,
E. Canfield.

LETTER FROM BRO. E. C. GALUSHA.

Rochester, N. Y., Jan. 25, 1844.

Dear Bro. Tullock,—I have just returned from Buffalo—found the cause prospering, under the labors of Bro. Whiten, from Mass. Bro. Porter had not arrived when I left. I have received a line from him, however, since I returned, from which I learn the brethren in B. are holding afternoon and evening meetings to good effect. In Lockport, the cause is flourishing beyond our highest expectations. The brethren have hired a hall which will seat about 300. When they have lectures it is filled. There are some forward for prayers every evening. They have had no lectures until within a few days, but the interest has been so great, that their meetings have been well sustained on the Sabbath without any foreign assistance. Elder Galusha is giving a course of lectures in the hall to crowded audiences. He tendered his resignation last Sabbath, and is now free to preach the whole truth, without being desired to conform his preaching to the taste of a Laodicean Church.

Bro. Marsh is now in Rochester, and intends to issue the 2d number of his paper next week. It will be united with the Glad Tidings, under the title of Voice of Truth and Glad Tidings of the Kingdom at Hand. He expects to make Rochester his home, and will continue the publication while the Master permits.

Bro. Barry is still with us. He labors in the vicinity when opportunity allows of his leaving.

From a letter received from Eld. E. R. Pinney this day, I am happy to learn that he is in the field lecturing with good success. May the Lord multiply the laborers.

Yours in the blessed hope, E. C. Galusha.

LETTER FROM BRO. E. S. LOOMIS.

Perry's Mills, Clinton Co., N. Y.,
January 15, 1843.

Dear Bro. Southard,—The injunction of the Apostle, "Honor to whom honor is due," also to esteem those who labor among us in word and doctrine very highly for their works' sake, is as binding upon us now as it was upon the primitive Christians; and in my opinion, those faithful laborers who have been sounding the midnight cry among us, and have been instruments, under God, of the glorious revivals of religion which we have witnessed for a year past, should not be left on the back ground, and the credit given to those to whom it does not belong. The facts which have suggested these thoughts to my mind are these: Bro. J. Adrian commenced lecturing on the Second Advent about two years since. His time has been spent in the north-western part of Vermont, in this county, the north-eastern part of Franklin Co., and in Canada. He says, in a letter now before me: "I have seen in the two years past in which I have been sounding the Midnigth Cry, *two thousand one hundred and twenty-five* souls converted to God, and added to the different churches." There was an account publised, as I am informed, in the "Christian Advocate and Journal," of a glorious revival in the town of Chataqua, N. Y., and vicinity last winter. in which no credit was given to the Advent cause; when, in fact, there was not a sermon delivered in the meeting except by Bro. Adrian, assisted by Bro. Dudley, and both of them proclaiming in good faith *Christ at the door.* Some of the fruits of those ten days was, 103 were added to the M. E. Church in one day. I also understood that the revivals in this county have been reported in the same paper, and the idea has gone out that it has been the result of the ordinary preaching; but the truth, in my opinion, is far otherwise. I do not know of a revival in this part of the country unless it has been brought about by means of the blessing of God upon the midnight cry. Where the cry has been made, and the ministers of the different churches have co-operated, or indeed where they have not opposed, God has poured out his spirit, and souls have been brought to Christ by scores.

Bro. Adrian and also Bro. Hutchinson has given each a course of lecturers in Champlain village, but it was opposed by the Presbyterian and Methodist ministers, together with most of their church members, and we have to lament there were but few converted; but at Rouses Point and Perry's Mills there was a glorious work. At the latter place Bro. Adrian immersed about thirty; at the former place the lectures were continued one day after after Bro. A. left, by Bro. Hutchinson, of Montreal, and afterwards by Bro. Belknap, of the M. E. Church, for several days. The result was the conversion of about 100 souls. At Chazy, the Lord's power was manifested in a wonderful manner. From 80 to 100 souls were converetd to God. Brn. Adrian, Fisk and Dudley, co-operated with Bro. Adrian. Bro. A. has also lectured at Beekmantown, Peru, Clintonville, Ausanble, Jay and Moores, also in many school districts; in all these places the spirit of the Lord has been present, and many souls have been converted. In some of these places extraordinary cases could be mentioned. Infidels and Universalists have submitted to be saved by grace, and have come out "shouting glory to God." Bro. Hutchinson has labored considerable in this part of the country, and the Lord is with him wherever he goes.

So you see the midnight cry has been faithfully sounded in this region; notwithstanding, we intend to continue our conference and lecture meetings until the Lord doth come.

E. S. Loomis.

LETTER FROM ELD. B. F. ROBBINS.

Cuba, N. Y., Jan. 27, 1844.

Dear Bro. Southard,—I have just returned from a short tour in Chataqua county, in company with Elder Rywater, of Franklinville, where we have been lecturing on the Second Advent of our Saviour near. God has been with us by his spirit, and I concluded a short account of our labors would not be unacceptable to the readers of the Midnight Cry. We spent one week at Jamestown, and lectured evenings, much to the encouragement of the dear brethren who are looking for Jesus. They are a faithful band, undaunted by the strong tide of opposition which they experience from the professed church and the world. The ministry in that place came out unitedly in opposition to us, and their sectarian feeling were laid aside for the present, to combine their strength against Millerism.

From Jamestown we went, by request of Eld. Swain, pastor of the Bap. Ch., to Busti, where we spent ten days, lecturing in the afternoon and evening. There we enjoyed a sweet and heavenly season—the Lord poured out his spirit, reviving the church, and preparing many of them, we trust, for the coming of the Master, and bringing some of the unconverted to the saving knowledge of the truth. Bro. Swain came out before his congregation, and announced his belief in the Second Advent sentiments, with Father Stoddard, an aged minister living in the bounds of the church. At the close of our lectures, about two hundred rose to manifest their convictions that the end of all things was at hand. The parting scene was a sweet and melting season, following a lecture on the theme, Why should not Christians desire the speedy coming of the Saviour ?

Yours in the blessed hope, B. F. Robbins.

Bro. S. A. Beers writes from Sandy Hill, Washington Co., N. Y., Jan. 24:

We have a little band at this place who are looking with firm and steady faith for the coming of our blessed Saviour at the end of the 2300 days. I have been doing what I could to cheer and strengthen the faith of the believers in this vicinity, previous to this winter, and have just returned from an excursion in the south-west part of this state, where I found the people in a most lamentable state of ignorance upon this glorious subject, and am still desirous to do all I can to disabuse the public mind, and dispense the truth on this cheering subject, that if by any means I might, by the blessing of God, be instrumental in saving some precious souls from impending ruin. I am now disengaged and ready to sound the alarm wherever the Lord may open the door.

Bro. C. B. Hotchkiss, writing from Auburn, N.Y., on the 16th ult., after speaking of their great disappointment in not having a visit from Bro. Miller, as they were encouraged to expect, says:

The advent brethren here are few in number, but strong in faith. We have kept up our evening meetings since last winter, and now we are making preparations to hold them on the Sabbath.

There are some among the convicts in the state prison who are looking for the coming of the blessed Lord. Some of us are teachers in the Sabbath school held there on Sabbath mornings. The prospect of doing good there is tenfold more than among the citizens in our villages, and the hope of Christ's speedy coming is more readily embraced by the inmates of that prison, than by those who stand high in our churches for piety and devotion to Christ's cause.

As an evidence that crime is on the increase, there are now 774 convicts within the walls of the prison.—The number exceeding by 4 the number of cells in the prison; while most of the jails in Western New York are crowded with criminals, waiting for their trials.

Freetown Corners, Cortland Co., N. Y.—Bro L. D. Tanner writes:—Permit me to say, through the Cry, to my numerous acquaintances, so far as I may, I am among the number who confidently believe in the coming One, now at the doors. I have invariably declared my belief to be such, ever since I had the opportunity of reading Bro. Miller's Lectures, which was seven years since.

Most of my time and energies, for the last seven years, have been expended in the cause of the slave. But while I have thus preached righteousness to an apostate church and a sinful world, I have not entirely neglected temperance, and a Judgment to come, or a *coming* Judge.

Bro. A. P. Barringer writes from Troy, N. Y., Jan. 19:—One of our excellent sisters, recently visiting in one of the towns in our county, called on a family by the name of Chapman, and while conversing with them upon the subject of the Advent, they mentioned to her that they had a piece, of some ten verses, written by their grandfather, a good old deacon, of Groton, Conn., more than half a century ago, upon the Dark Day. She borrowed it of them; and the moment I cast my eyes upon it, and read it, I could not but regard it as a very precious relic. It has on its face the very appearance of antiquity: printing and all bears the impress of olden time.

St. Louis, Mo—Bro. J. G. Smith writes, Jan. 23:—I arrived here from New York on the 12th inst. I have attended the prayer and conference meetings, which are held twice a week at Bros. Watson's and Peters.' We have no lecturer here at present. If you could send us a good lecturer, we could raise funds to pay his expenses.

Elizabethtown, N. J.—Bro. R. S. Price writes, Dec. 22:—As I have been a constant reader of the Midnight Cry, since its first publication, and have been much engaged in the Second Advent cause, I feel anxious to give you a statement of its progress in this place. The first two lectures delivered here, were by brother Storrs, last winter. Since that time, until Nov. 13, there has not been a lecturer here, but there has been a few firm believers, that have not ceased their efforts to distribute light, by the circulation of Second Advent papers. Brother S. C. Chandler has been lecturing two evenings in each week since Nov. 13, and those lectures have been well attended, and have been the means of convincing a goodly number of the near approach of our coming Lord. At the last lecture, the room was well filled, and at the close, brother Chandler requested as many of the audience as felt convinced of the truth of this doctrine, to rise. About one half of the audience arose. We intend to establish a Second Advent prayer meeting. I received my first impressions at the great tent meeting in Newark. As in other places, so it is here, the common people receive this great truth, but the rulers reject it; (but the Lord will judge between the fat cattle and the lean cattle. Ezekiel 34: 20.) At the time the Prince of Peace shall come and take possession of the kingdom, then shall we have one shepherd, and be one flock, and no more be thrust with side and shoulder, (creeds, &c.) nor pushed with horns (powers) to be scattered; but David (Christ) shall be our shepherd, and we shall dwell safely, and there shall be none to make us afraid. Ezekiel 34: 28.

Norwalk, O.—Bro. J. B. Sturges writes, Jan. 9:—Feeling as I do, dear brother, a deep interest in the cause you have espoused, we, each one of us, are determined to commit the cause to God, trusting that the appeals you have made to those who love the Lord's appearing, will feel like us, to strain every nerve to sustain you in the great work of spreading to a sin-burthened world the near approach of a righteous King. We all feel the cause is onward, and we have faith to believe God will cause Adventists to sustain those who are trumpeting, long and loud, the coming of our Lord. We have a few in this place, who are firm amid all the scoffs and taunts of this wicked world, rejoicing more and more as they see the day approaching.

St. Albans, Ill.—Bro. R. Schellhouse writes: "The packages which you and Bro. Jacobs sent to us have been carefully distributed for many miles around. We have never had the privilege of hearing a lecture on this glorious subject. Bro. Chittenden is the only one that has lectured in this part of the country. We saw a notice in your paper that Brn. Sargent and Poor had gone to the west. If they should come to Hancock Co. they would find a cordial welcome in the neighborhood of St. Albans Postoffice, and I think there are many who would gladly receive the truth."

Canada West.—Bro. Alexander Weldon writes from Trconnel, Jan. 6: "Although I have not the pleasure of your acquaintance, yet I have been highly favored of late with the reading of a few numbers of your very interesting paper, the 'Midnight Cry,' which contains sentiments so congenial with my own, that they beget in me a kindred love to you. I love all Christians, but especially those bolder soldiers of the cross, who, when they become convinced of the truth, *dare* proclaim it, notwithstanding, by so doing, they are sure to incur the sneers and scoffs of a lukewarm church and a wicked world.—But, dear brother, persevere, your paper is doing good, the amount of which eternity alone will disclose. The Master will soon come to reckon with his servants, and when he comes his reward will be with him. Then all those dear brethren in the United States, who have so zealously labored and cheerfully contributed to disseminate this most sublime and soul-animating doctrine of the Second Advent near, will not be forgotten by Him who will require of all a strict account of the use they have made of their Lord's money.

"This part of Canada has been almost altogether in the dark relative to the doctrine of the Second Advent near, until some 6 or 7 months ago, when the dear brethren Reed and Campbell came here from the States and held several grove meetings, at some of which the power of the Lord was manifested in such an overwhelming manner as I never saw—sinners were heard in all directions crying for mercy—and Christians rejoicing in the blessed anticipation of being soon delivered from a world of sorrow and affliction, and put in possession, with their blessed Lord, of the glorious inheritance of the saints. Scores in this region will have reason to praise God to all eternity for sending those faithful servants of Christ among them. Since the promulgation of the Second Advent here, several preachers of the Methodist, and some of the Baptist denomination, have 'come out fully' on the doctrine of the Advent near, and are proclaiming it to the world. Believers in these parts are firm, and are determined to look for the Saviour until the parting skies shall reveal him."

Franklin, Pa.—Bro. James S. Myers writes, Jan. 19: "We have had no lecturer in this place, and the clergy of the different churches being opposed to our Lord's coming, have fearfully succeeded in quieting the consciences of the ungodly by the cry of 'peace and safety.' A few of us have established a prayer meeting, avowedly for the purpose of being preserved in this hour of trial, and for grace to escape those things that are coming on the earth. Could not some of the lecturers passing west call at this place?"

Greenville, N. Y.—Bro. A. N. Bentley writes, Jan. 16, 1844; "Although I did not, one year ago, think that I should live to send you a letter dated in 1844, for I then thought with many others, that several months ere this day, we should be shouting glory with all the redeemed, of every age and every clime—yet as God has lengthened out our days, I for one, feel thankful that he has also lengthened out my faith, and that it is as strong as it is, but yet I want more faith and charity still, for I do not feel that I have already attained, or am yet perfect, but I am yet determined, by the grace of God assisting me, to hold fast, that no one take my crown and to press forward to the things that are before, if by any means, I may attain unto the first and better resurrection. Oh what glory there is in anticipation of the glory that is to follow at the revelation of Jesus Christ from heaven; I feel to say with David, bless the Lord O my soul, and all that is within me, bless his holy name.

Oh, what an amount of infidelity there is existing amongst the body of professing Christians, and I do pray that I may be freed from it entirely, and that I may be found doing my Master's duty when he shall come. I would, if it were not useless, tell you something of the state of things here, but you hear so much from every direction, which is probably in perfect keeping with the state of things here, that it will suffice to say, it is hard to remain surrounded by ice, and not be chilled by its influence—it is hard to remain amidst so much infidelity and scepticism, and not be contaminated by its deadening power. O pray for me, pray that I may be made strong in faith, and that I may wait patiently, endure afflictions and temptations, and be found watching and waiting when the Master shall come.

Kirkland, Ohio.—Bro. N. Daggett writes. Jan. 30: "When your papers were first sent to this place, the people were very obstinate, and even refused to read them; but all of them have been faithfully distributed among the people in this vicinity, and they are now beginning to look into the subject, and anxious to procure your papers, Deacon Ranney says that from the light he has received from your papers he has got a better knowledge of the Scriptures than all the preaching he has heard in ten years. The Presbyterian Church here, as a body, do not receive the Second Advent doctrine, but a few of its members are beginning to search for themselves."

Syracuse, N. Y.—Bro. Hugh Hancock writes, "A few weeks since, having heard of Bro. Miller lecturing in the western part of this state, I, at the earnest request of the Second Advent Brethren here, wrote to him at Lockport, entreating him to visit us and deliver a course of lectures, which it was generally believed would be productive of much good. But although we received no direct answer from him, we learned from his letter in the Midnight Cry that he intended to comply with our wishes and visit Syracuse. By this intelligence our hearts were made glad, and the glad tidings which soon spread far and wide, excited a great deal of interest in this region, so that large numbers of persons, both in town and country, were constantly enquiring when he was expected, as all were anxious to hear for themselves But we learn with regret that he has gone east, which has, to say the least, proved a very great disappointment to many hundreds of persons.

"The truth is, the good cause is prospering among us. Many here are confirmed in the glorious doctrine of the advent of the precious Redeemer before the termination of the Jewish year '43, and many others who are halting between two opinions want information on the subject. But we are destitute of a lecturer. Bro. Hazzard, of Troy, who has labored with us, feels it his duty to spend his time chiefly in the surrounding country, where he has done much good. We have hired a commodious place in which to worship—large congregations attend. But we stand much in need of some efficient man to labor with us for a short season. A great amount of good would most certainly be realized."

Harrisburgh, Pa.—Bro. W. S. Cresap writes, Jan. 25: "We have had no lecturer in this place this winter.—There are a few strong believers here, and we are anxious to have one visit us. Can you not prevail on some of the good brethren who are mighty in explaining the Scriptures to come this way and help us, for we need help much. Try and send us one. The expenses shall all be defrayed."

Buffalo, N. Y.—Bro. John J. Porter writes, Jan 30: "I arrived in this city last week, and have been to work in the cause of the Lord. The work of God is prospering, souls are converted daily. We hold meetings every afternoon and evening. Eld. Galusha has been with us since Sunday: he is strong in the Advent faith, and faithfully proclaims the truth, and the Lord is blessing his labors. Within a few weeks, quite a number have embraced the doctrine of the speedy coming of Christ. We have opened an office at No. 215 Main st., 4 doors below Swan, in the most public part of the city. Bro. H. B. Skinner has gone east, and Bro. L. Caldwell to Canada. The Lord is with us, to Him be all the glory."

Botetourt Springs, Roanoke Co. Va.—A correspondent writing from this place, calls, in the most urgent manner, for lecturers to visit that section, and give the word of warning to the people. The writer says, "I will aid them all in my power. My house shall be their home, and if the churches are not opened for them, they can preach in my house." We hope some faithful watchman will find it practicable to go.

Michigan.—Bro. John D. Poor, who left this city several weeks ago, in company with Bro. Geo. Sargent, for the far west, writes from Northville, Mich., Jan. 10:—"Dear Bro.—We are here sounding the Midnight Cry, and doing all we can, by the grace of God, to have ourselves clear from the blood of all men when the Lord Jesus shall be revealed. The professed church, as a body, are opposed to the coming of Christ. We find, however some choice spirits, who have been awakened by reading the Midnight Cry and Signs of the Times. Many have been converted to God. The truth of the Lord's coming this Jewish year has not lost its power. Many sinners are arrested by its proclamation. *The hour of his judgment is come.* Pray for us, that the Word of the Lord may have free course and be glorified.

Bro. Geo. Hossler writes from Auburn, Oakland Co., Mich., Jan. 13th:—"I would now say that my prayers for some brother from the East to visit us, have been answered. The Lord sent brethren Poor and Sargent. They arrived at my house on New Year's day, and it was a time of rejoicing to me and my family. Bro. Poor lectured on Monday, and brother Sargent on Tuesday, the 2nd day of January; and although there was not much apparent interest felt at the time (excepting by those who are in the faith,) yet the good seed is beginning to spring up and bear fruit. I attended, last night, a second advent prayer and conference meeting. at Bro. Waddle's, in Troy, (where Brethren Poor and Sargent lectured before they came to Auburn.) I there found a band of happy believers. Brethren Poor and Sargent left here on the 3rd, on their way to Indiana. May God bless them, and give them many stars in their crowns of rejoicing in the day of the Lord Jesus. How much good might be done if it was not for a lukewarm church standing in the way of sinners. Oh my soul, what a doom awaits the Laodicean church."

Chaumont, Jefferson Co., N. Y.—Bro. D. D. Johnson, writing from this place, expresses a very strong solicitude for Bro. Storrs or some other efficient lecturer to visit them and proclaim the Kingdom at hand. He proffers all the means in his power to aid in the enterprise.

Richwood, Union Co., O.—The Post Master writes, Jan. 19, that a good lecturer is very much needed in that section. His call is very importunate. We hope some one will heed the call. They can go by the way of Delaware or Marysville.

Bro. A. A. Stevens writes from Quincy, Ill., Jan. 11: "The cause is onward. Our course from here is southward; and to St. Louis when our books are exhausted." He is in company with Bro. H. A. Chittenden.

Bro. M. N. Catlin writes from Kingsbury, Ind., Jan. 20th: "I would here, if it would do any good, say, as thousands of others have said, Lend us help. We are in Northern Indiana. It appears to me, more destitute than any part of the field; only one lecturer in all the county. When we heard, through your paper, that J. B. Cook was to go to Indiana, we were encouraged to hope that we might be blest with his labors. But we have not heard any thing from him as yet. Say through your columns, to any who are disposed to labor for the spread of the Cry, that Northern Indiana will be a profitable field, and they will find hearts and houses open to receive them."

Toronto, Canada West.—Bro. Luther Caldwell writes:—"I am now in this city again, sounding the cry. There is quite an interest here, more than ever before. I have calls to go into all parts of the country and proclaim these truths. During my last lectures here, there was a very deep feeling in many minds—one local preacher in the Wesleyan connection, Bro. Swallow, came out strong on the *time*. Several other local preachers are deeply interested, and are with us heart and hand, although they do not see the time as we do We have leased a very convenient hall for our meetings where shall hold them every day for the present."

Bro. Israel E. Jones writes from Providence, R. I., Jan. 17 :

I am now at Providence, God is graciously with us ; we have seen the conversion of a few in this place this week, and some of them give extraordinary evidence of a deep and thorough change. How joyful and blessed it is to see the sinner in this eleventh hour, securing the promised blessing through the merits of the long slighted but yet gracious Saviour. The eternal salvation of one soul, [what thought can measure it !] is worth wearing out many lives to secure. May the Lord enable us to love the perishing as he loves them ; to have in us the mind which was in Christ. Nothing but this in these days of trial, can enable us to be patient towards all men.

Bro. Hervey, the Lord willing, will come here next week, and tarry a few weeks, as circumstances may indicate. The interest is gradually gaining in Boston.

From something like ten or twelve places in this section, I hear that the brethren are becoming more impressed with the realities of their faith, and are addressing themselves to the closing work with increasing zeal and effect.

P. S. Bro. F. G. Brown is in New Bedford, where he will probably remain for a season, if time should continue, brethren Hale and Porter at Boston, and Cole at Dover, N. H.

Mount Pleasant, Jefferson Co., Ohio.—Bro. Pickney Lewis writes, Jan. 20th : "I have been receiving your most excellent papers for some time past, and I must say I have received more information from them, in regard to the Old and New Testaments, than ever before.

Bro. Lewis Hicklin of Indiana, last fall, spent a few days in this place, and gave us three or four lectures on the second advent, it had a good effect on the minds of many.

Since the first number of the Cry came to hand, we have been circulating them, and much good has been done. A minister of the M. E. Church in this place, gave us a lecture on 2 Peter, 3d chapter, which was good. Their are a number here, who are waiting *for* the coming of the Lord.

Portsmouth, N. H.—Bro. Richard Walker writes, Jan: 31,—*** "You are aware, dear brother, what a firm and united band we have had in this place for several years. The brethren were never firmer, or more united than now, in looking and waiting for their coming Lord. The attendance is good, and our meetings are increasing in interest and power, to the astonishment of our opposers. Many are saying, "see how these Christians love one another," and "what meetings they have."

One thing which tends to increase the interest and union, is, the bands which have so long held us to sectarian churches. are now fast breaking away, and God seems to be signally blessing those individuals who have became free, by pouring his spirit upon them in such a fullness, as they never before experienced · many of us have remained in our churches as long as union could be preserved, especially in the Methodist Episcopal Church. But the time has now arrived, in which they prophecied we should burn our Bibles, or be asking pardon of the church for our errors : but they, seeing us still firm in the faith, and as devoted as ever, have become discouraged, and are now bitter against us. Their Scripture arguments have long since been silenced, and they meet us only with censure and reproach, yet the Lord is with us, while his spirit appears to be fast withdrawing from the churches and the ungodly."

Bro. E. Wesbrook, writing from China, St. Clair Co., Mich. Dec. 18, says:

In my last I noticed our first meeting for information on the important question, "Will Christ restore the kingdom to Israel this Jewish year ;" at the close of which there were a number who covenanted to seek the Lord by prayerfully searching his word ; and the result is, that most of them are now rejoicing in the hope of the glory that will be revealed at the appearing of our Lord Jesus Christ. And what will add to their crown, is, they are growing in grace and in the knowledge of our Saviour. God is with us. Where, but a few months since, I could scarcely hear Jesus named, but from the profane lip ; and where God's worship had all "*run down*," through the preaching of the kingdom at hand, the congregation has increased to a full house, including most of the objectors—several Roman Catholics, with members of several daughters of the old mother, almost as rigid as Rome herself.

Adams, Mass.—The P. M. sends five dollars for the Midnight Cry, and says : "There are in this place, comparatively speaking, but few who manifest any interest in the subject of the *second advent*.

The ministers of the different orders in town, are either silent upon the subject, or oppose the doctrine, "and the people love to have it so." I have conversed with some of the clergy, who admit that they have not carefully examined the subject, and yet they profess to be teachers in Israel. I have been trying to introduce some of the second advent library books.

The writers whom I have read in opposition, have, in my opinion, failed to meet the plain Scriptural arguments of adventists, and the multitude seem to rest satisfied, while they learn that such men as Stuart, Dowling, Weeks and others, have written in opposition, without examining the strength of their *arguments*, and comparing them with the word of God.

Our modern divines talk to us of a temporal millennium, of the conversion of the world, of great prosperity in the church, &c. &c. But where, I ask, shall we look for one sign or indication of such an event to take place. Is it in the spread of popery, the increase of murders, robberies, and thefts, and all the moral evils which pervade our land and world ? I think not.

Navarre, Stark Co. Ohio.—The Postmaster writes : "Bro. Pope is *now* with us, has delivered three lectures ; purposes remaining here for a few days more. People in this section of our county, are beginning to arouse, on this important subject. May much good be done."

Patchogue, Long Island.—Brother E. H. Whiting writing for a lecturer to visit Patchogue, gives a very encouraging account of the cause in that place.

Dalwin, Ill.—Brother W. Cary is very desirous that a lecturer should visit that place.

Poughkeepsie, N. Y.—Brother G. B. Hutchins, No. 45 Main street, writes for a lecturer to labor in that city.

Western New York.—Bro. N. I. Barber writes from Genesee, N. Y., Jan. 26 : "The Lord is doing a great work in Western New York, in the conversion of sinners. Bro. H. F. Hill has been lecturing five or six weeks in Springwater, Livingston Co , N. Y. The Lord has been with him, and has coverted (as we hope) upwards of forty souls, besides awakening many of the people of God to prepare to meet the Saviour. In Steuben, for a few weeks past, I have been giving the cry, and I trust it has not been in vain. Our faith is growing stronger as we see the day approaching. Many are still anxious to hear the truth. Satan and his emmissaries are becoming more and more angry, the triumph of the wicked is short. A minister in Aurora, twelve miles south of Buffalo, after saying a great many hard things about us, to cap the whole (as he thought) said that the churches were all going over to the erroneous doctrine of sanctification, and the next step beyond that was Millerism."

Port Byron, Ill.—Bro. David Jennings writes : "I should rejoice to see an advent lecturer come to this place, the attention of the people might be drawn to the subject. It is some times said to me, "If you believe in the soon appearing of the Saviour too strong, and He does not come, you will then disbelieve the Bible." But should I disbelieve God's word now, and go contrary to the clear conviction of my soul, for fear his word will not come to pass, and I should then discred it. No : I will believe God's word now, and trust in Him for the issue.

Howell, Mich.—Bro. Drew writes : Bro. J. J. Andrews, a Wesleyan Methodist Preacher, is preaching the doctrine of the Advent, but is not full in the faith of the time.

There is scarcely a neighborhood in my acquaintance but their are some that believe in the advent nigh.

Bro. Charles Hersey writes from Schenectady, N. Y., Jan. 29 : "I am here speaking to crowded houses every night, on the coming and kingdom of our blessed Jesus, and with the pleasing prospect of doing good."

Anderson's Store O.—Bro. I. Merrit writes, Feb. 1 : "Send me the Midnight Cry as long as time continues, or while it affords that spiritual food which it has heretofore done. We have had one Advent meeting in our place, and it was a feast to the souls of Christians ; even those who were not "Millerites," said it was good for them to be there. Our dear brother Weethee lectured."

Died, at Patchogue, Nov. last, in the 45th year of her age, Sister Martha Robinson, formerly of Portland, Me. She had lived in the family of Dr. Payson four or five years, and showed in her life the benefit of such association. She was remarkable for her benevolence and kindness. She truly followed the golden rule, "Do unto others as ye would they should do unto you." She used to say she knew nothing of experimental religion, until after the camp-meeting at Patchogue last July, although she had flattered herself she was a Christian, but there the scales fell from her eyes. She was convinced of the near advent of Christ, and she believed it with all her heart. Her faith in the Advent exposed her to persecution from her own household. She bore her trials with meekness. She was constantly looking for her Lord, and would frequently converse about the New Jerusalem.

As she abode at our house for 3 weeks, I had an opportunity of hearing her heavenly conversation.—She would often ask me if I was pure enough to enter those pearly gates. Her "conversation was in heaven, from whence also she looked for the Saviour, the Lord Jesus Christ." (Phil. 3 : 20.) She told me she expected to live to see her Lord, but she died without the sight, although to the last she manifested a firm faith in the coming of the Lord, and went away in raptures, and now sleeps in Jesus, but will soon arise to meet her Lord in the air, and so be ever with him.—While living, she was a pilgrim and a stranger, merely a sojourner, while passing through the world. "There remaineth, therefore, a rest for the people of God." (Heb. 4 : 9.) So rest, sister Martha, in sure and certain hope of a resurrection at the appearing of the Lord Jesus Christ. Sarah M. Matthias.

Papal Statistics.—Copied from the Papal Almanac from 1844.

Dioces in the United States, 21 ; Apostolic Vicariate, 1 ; number of bishops, 26 ; number of priests, 634 ; number of churches, 611 ; missionary's stations, 461 ; theological seminaries, 58 ; number of common schools, 100 ; convents, 30 ; female religious institutions for sisters of charity, 20 ; professors and teachers, 500 ; number of pupils, male and female, 5,000 ; day pupils, 10,000 ; population, 2,000,000.

LETTERS RECEIVED DURING THE WEEK ENDING FEBUARY 6.

Postmasters.—Richmond, O.—Ware, Mass.—Winchester, Ct.—Sennet, N. Y.—Grafton, Vt.—Springfield, Mass.—South Hardwick, Vt.—Great Falls, N. H—Southington, Ct. (pays to No. 26)—Little Falls, N. Y.—Roseboom, N. Y.—Leroy, O.—Belville, N. J.—North Wadsboro', Vt.—Wheeling, Va.—Montgomery, Vt.—Troy, Mich.—Great Falls, N. H.—Saco, Me.—Cuba, N. Y.—Manlius, N. Y.—Allen, Pa.—Johnson, Vt.—Greenvile, N. Y.—Acquackanock, N. J.—West Brattleboro', Vt.—Norwalk, O.—Navarre, O.—Covert, N. Y.—Anderson's Store, O.—Meriden, Ct , each $1.

Perry's Mills, N. Y.—Essex, Ct.—Climax Prairie, Mich.—Wolcottville, Ct.—Akron, O.—Vermont, N. Y.—Wales, Mass.—Port Byron, Ill., each $2.

Jamaica, N. Y.—Dansville, N. Y.—Norwalk, O., each $3.

Granville, O.—Kirkland, O., each $5.

Middletown, Pa., $16.

Paris, Ind.—Darwin, Ill.—Cabot, Vt.—Ballston, N. Y.—Macomb, Mich.—Cincinnati, O.

Individuals.—Nathaniel Reed, G. B. Hotchkiss, each $1.

Walter King, $2.

Martha Ballard, H. F. Howell, each $3.

N. M. Callin, Kingsbury, Ind., $5.

Matthew Batchelder, $7,32.

William Rogers, (on account,) $20.

E. C. Galusha (draft.)

Geo. Storrs, Mary J. Tullock, E (Binghamton, N. Y.) William Bray, Charles Hersey, Henry Heyes, J. V. Himes, John J. Porter, T. S. Agate, C. S. Minor, Henry Barringer, A. S. Marshall, J. D. Toldern, B. T. Robbins, N. J. Barber, E. Heith, Clark Salisbury, Richard Walker, J. G. Smith, R. E. Ladd, J. Litch, Luther Caldwell, David Jennings, L D. Fleming, Wm. Cummings, J. Newman.

THE MIDNIGHT CRY!

Vol. VI.—No. 4. NEW-YORK, THURSDAY, FEBRUARY 15, 1844 Whole No. 109.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
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"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, and Thursday evenings; prayer and conference meeting on Friday evening.

St. Luke's Building, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

COMMEMORATION OF AN ABSENT FRIEND.

A devoted fellow-laborer, from Canada, recently received the following lines, with a request that they be inserted in the Cry.

He's gone, but yet I hold this hope,
The scoffer cannot mar,
We'll meet again,—I know we will,—
Since Christ's our guiding star,

We talked, while he remained, of God,—
His goodness and his power;
And never, till my latest breath,
Shall I forget that hour.

Our bodies, while we sojourn here,
Sometimes, 'tis true, may part;
But worshippers at heaven's pure shrine,
Are one in mind and heart.

Humbly, when 'tis required, we bear
Our cross, nor heed the shame;
Assured, that when this world's on fire,
We'll rise above the flame.

Watch, then, and pray, for as a thief,
The shepherd of the flock
Will soon be here, to claim his own,
And burn up those who mock.

J. O. O.

THE SICK ADVENT CHILD.

Mother, you say the flowers are bright
Again, on that Eden shore,
Where Jesus makes it always light
And I shall be sick no more.

Oh, how I long just now to go;
For my head is aching here,
And I am sure he loves me so
That he will soon appear.

O, I shall love to see him come
With the angels in the air,
And hear him sweetly call me home,
To be always with him there.

Then mother sing again to me,
Of the New Jerusalem,
And its happy souls, for we shall be
This year along with them. C. S. M.

Philadelphia.

THE CONVENTION.

We are happy to inform our readers, that the Convention held by the believers in the speedy coming of Christ, in this city, last week, was a season of deep interest, and will no doubt greatly subserve the interests of the cause.

On the 6th and 7th, the meetings were held in Franklin Hall, which, proving too small for the accommodation of the people, we removed to the *Broadway Tabernacle*, where our meetings commenced on the morning of the 8th. The meeting of the Convention held in the morning, gave rise to the discussion of various topics of interest, in which many freely participated. The *Report*, which will be found in to-day's paper, shows the result of the deliberations.

On the morning of the 9th, met at the Tabernacle, when Bro. Matthias introduced the subject of Prayer, the proper instruction of children, and our duty as Christians, to the poor. It was suggested by Bro. Himes, that measures be *immediately* taken, to carry more effectually, *This present Truth* to the suffering poor, for whom no man seems to care, and at the same time to do all that we can to relieve their pressing temporal wants. It was also suggested that Bro. Matthias become *a Howard* to the poor in this city, to hunt them out, comfort them, and tell them good things concerning the *Kingdom*; and that measures be taken to aid and sustain this enterprise. We hope it will be practicable to do something in so praiseworthy a mission.

Bro. Miller gave four very interesting lectures at the Tabernacle, to crowded and deeply interested assemblies. Although we have heard him on the same subjects before, he had some things to present, which, while they were new, were interesting, impressive and pertinent. On both evenings of his lecturing at the Tabernacle, that vast building was completely thronged, and very many were obliged to stand up in the aisles. And notwithstanding the lectures were lengthy, and the assembly crowded and promiscuous, the best order and attention were observed throughout; and there was evidently an increasing interest to the close of the Convention. It is to be regretted that Bro. Miller was under the necessity of leaving so soon. The cause was evidently never in a better way of getting a fair hearing in the city of New York, than at the close of this meeting. We doubt not great good will grow out of the meeting: and many who heretofore have regarded the matter as unworthy of notice, by this last effort will be brought to a knowledge of the truth, and made ready to welcome the return of our Blessed Lord.

On the 10th inst. Brn. Miller and Himes left for Philadelphia. After the meeting there, they think of visiting Baltimore and Washington. May God give success to this overwhelming truth in the Capitol of this great nation.

L. D. F.

St. Louis, Mo.—Bro. F. Shelly writes, Feb. 2: "We are now witnessing the greatest revival of religion that St. Louis has ever experienced, it commenced soon after Bro. Stevens and Chittenden left. Bro. Stevens has again returned.

THE NEW COVENANT.

Oberlin Errors Corrected.

Dear Bro. Southard,—I feel thankful for your suggestion respecting the application which I have been making of Jer. 31 : 31–34 in connexion with Heb. 8 ; 6–12, for it has led me to a thorough re-examination of the Scriptures pertaining to this New Covenant, which has resulted in my gaining a new and more glorious, because more Scriptural view of it than I have ever had before. And now, with the hope of benefiting others who may have been led into error on this subject, as I was, by reading the Oberlin Evangelist, I wish to make known what I now understand to be the only Scripture and consistent view of the subject.

And first, I would say, it cannot be correct to regard the *promises* of this New Covenant as having been due to the people of God ever since the day of Pentecost, or even as now due to them, because, in every case where they are spoken of by the prophets, the period when they are to be fulfilled is specified to be when the Israel of God are gathered into their own land, the land of promise; and when "*all*" shall be made to "know the know the Lord *from the least to the greatest*," which period is manifestly yet future. See Deut. 30 : 3–6, Jer. 31, read the whole chapter and compare v. 34 with Isa. 54 : 10, 13 : noticing particularly the context, Jer. 32 : 37–41, Exek. 36 : 24–28, and 37 : 21–27, Jer. 33 : 7–9, compare Zech. 13 ; 1–3.

Again, the language of these promises, as they are specified in Jer. 31st chapter, and in Ezek. 36th chapter, is such as to show that they are in part, at least, a mere repetition of the promise made to Abraham and his seed, as recorded in Gen. 13th and 17th chapters, and of course that they are to be fulfilled at the same time. In both cases the specified promises close with these peculiarly significant declarations, "*Ye shall be my people, and I will be your God.*" The promises of this New Covenant, then, are to be realized when *Abraham* AND his seed come into possession of their promised inheritance, and not before. Now let the texts of Scripture here referred to* be carefully examined and compared, and it will be seen that the return of the Israelites to their own land, and the coming of *Abraham*, *Isaac*, *and Jacob*, with all the true heirs, into their promised inheritance, are one and the same thing, to be accomplished of course, as they *cannot* be accomplished before, in the resurrection state, when the "regeneration" (See Matt. 19 : 28) or "restitution of all things" (Acts 3 : 21) is accomplished.

Again, it will be manifest that these promises cannot be fulfilled in this life, if we compare them in their obvious import, with the numerous texts which show this to be a state of trial, temptation and conflict, where we read continually to "fear lest the promise being left as of entering into rest, any one should seem to come short of it."

We find in the New Testament, and especially in the epistles to the Hebrews, where the promises of this New Covenant are quoted and applied, repeated admonitions and warnings like the following, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "Take heed, BRETHREN, lest there be in any OF YOU an evil heart of unbelief, in DEPARTING from the living God." "Let us labor, therefore to enter into that rest, lest any man FALL after the the same example of unbelief." "For it is impossible for those who were once enlightened," &c., "if they shall fall away to renew them again to repentance." "Let us consider one another to provoke to love and to good works." "For if we sin wilfully after we have received the knowledge of the truth, there remaineth ......a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."—"Looking diligently lest any man fail of the grace of God." "Let us run with patience the race that is set before us." "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." "For we wrestle against principalities, against powers, against the ruler of the darkness of this world, against spiritual wickedness in high places." "He that endureth unto the end, the same shall be saved." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "In the world," says the Saviour, "ye shall have tribulation." "All that will live godly in Christ Jesus shall suffer persecution."

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* Gen. 12 : 6, 7 ; 13 : 14, 15 ; 15 : 7 ; 17 : 8. Gal. 3 : 16, 29. Rom. 4 : 13—16 ; 9 : 6, 7, 8. Gal. 3 : 7, 8, 9. Rom. 2 : 28, 29. Ezek. 21 : 27. Isa. 9 : 6, 7. Luke 1 : 32, 33. Heb. 11 : 8, 9. Acts 7 : 4, 5. Ezek. 37 : 11—14. Heb. 11 : 13, 39, 40. Ps. 37 : 11, 29. Matt. 5 : 5. Rev. 5 : 10. Dan. 2 : 34, 35, 44 ; 7 : 14, 26, 27. Rev. 11 : 15—18 ; 3 : 21.

But when the promises of this New covenant are fulfilled, God says "they shalll teach *no more every man his neighbor* and every man his brother, saying, Know the Lord, for they shall all know me from the least of them to the greatest of them"—"and I will remember their sins *no more*," Jer. 31 ; 34. Then, he says "I will save them *out of all their dwelling places* wherein they have sinned"—they *shall* also walk in my judgments and observe my statutes, and do them, and "this covenant shall be an *everlasting covenant*"—"neither shall they *defile* themselves any more with their idols, nor with their detestable things, nor with any of their transgressions." Ezek. 37 : 23—26. Then, "the Lord of hosts will *cut off the names of the idols* out of the land, and they shall *no more be remembered.*" "And I will give them one heart and one way, that they may fear me FOREVER, for the good of them, and their children after them. And I will make an EVERLASTING covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." These promises, or predictions, are manifestly not conditioned, either expressly or impliedly, upon any thing to be done by the people of God at the time of their fulfilment; but they are as absolute and as sure to be accomplished, as was the covenant with Noah, assuring him that the earth should never again be deluged with water.

But the promises of this new covenant imply something different and something more than all this. They manifestly denote that very state of mind, and that very state of things, which will constitute the confirmed purity and blessedness of the heavenly world; when our minds, no longer occupied with the duties arising from our various relations here, will be actively employed, with all their ransomed powers, in the direct and immediate service of the blessed God, our Saviour, and when we shall be "clean escaped" from all the "filthiness" of this body of sin and death, and from all the temptations of Satan, and of the "idols" of this fascinating world. Thus will the law of God be permanently inwrought in the hearts of all who shall then be on the earth; and thus will they be forever cleansed or separated from all their filthiness and from all their idols, never more to be defiled with them : nor will they have any more occasion to teach every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know Him, from the least to the greatest.

Then, and not till then, will also be fulfilled in its true and proper import, the *prophecy* of Zechariah, in Luke 1 : 68—75 : "Blessed be the Lord God of Israel, for he *hath* visited and *redeemed* his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of all his holy prophets which have been since the world began, that we should be saved from our enemies, and *from the hand of all them that hate us;* to perform the mercy promised to our fathers, and to remember his *holy covenant*, the oath which he sware *to our father Abraham*, that he would grant unto us, that we, being delivered *out of the hand* of our enemies, might serve him without fear, in holiness and righteousness *before him* all the days of our life."

Then too, and not till then, will the people of God have entered on that *rest*, in its true and proper import, which the Apostle speaks of in Heb. 4th chap.

I know an effort has been made by the Professors at Oberlin, to show that these passages were designed to have their complete fulfilment in this life, and many have been too well satisfied with their explanation of them, supposing them to imply nothing more than is implied in the declaration of our Saviour: "In me ye shall have *peace*"—"Come unto me and I will give you *rest*." But it is easy to show, that in thus explaining them, they have disregarded some of the acknowledged, legitimate principles of interpreting Scripture, and of course their expositions cannot be correct.

I will now proceed to state what is manifestly the scriptural and correct view of the old and new covenants, as they are spoken of by the Apostle, in the Epistle to the Hebrews, and in 2 Cor. 3d chap.

The word *covenant*, or testament (Gr. *diatheke*, answering to the Heb. *berith*,) signifies, primarily, *any device, method* or *arrangement*, consisting, often, of different parts, for the accomplishment of some object. This is the primary meaning of the word, as used in the Bible, designating certain arrangements which God has made for the spiritual benefit of his people, and through them, of the world. See Gen. 17 : 2—4 : Jer. 34 : 13; Acts 7 : 8; Heb. 8 : 6 : 9 : 1—15. Compare also Heb. 9 : 18—20, with Ex. 24 : 3—8. The first or old covenant or arrangement, consisted of *a system of precepts, rites and ceremonies to be observed by the people, with promises of future good in case these rites and precepts were properly observed, and threatenings of future evil in case they were not observed.* The rites and ceremonies of this covenant were designed to typify or shadow forth the coming Messiah, in his various offices and relations to us : but the *promises* and *threatenings* pertaining peculiarly to this covenant, were all of a *temporal* nature, excepting as eternal rewards and punishments might be apprehended by faith, through the types and shadows of its rites and ceremonies. See Heb. 8 : 5 and 9 : 1—9. Of this any one may be satisfied by consulting Lev. 26 : 3—39, and Deut. 11 : 13—29 : but these promises and threatenings were at all times viewed by the Jews, of course, as *in the future* : and in this way they operated upon them as motives to an observance of these typical rites. Now, the Apostle, speaking of this covenant, in 2 Cor. 3 : 7—9, calls it the "ministration of death" and "condemnation," because, though designed as a schoolmaster, to bring those who were under it unto Christ, whom its rites and ceremonies shadowed forth, it resulted, in consequence of the blindness of their minds, in bringing them generally under condemnation, and into a state of exposure to eternal death. "For the law," i. e. the old covenant, "having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which are offered year by year continually, make the comers thereunto perfect." Heb. 10 : 1. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof; for the law, the old covenant, made nothing perfect." Heb. 8 : 18, 19. Compare 2 Cor. 3 : 14—16, and Rom. 8 : 1, 3. It is important here to remark that of this covenant, Moses was the apostle and mediator, (See Heb. 3 : 1—4, Gal. 3 : 19, and compare Deut. 5 : 5, 24—31, and Ex. 20 : 19,) and the Levites were its authorised priests. (Ex. 28 : 1.)

Some have erroneously supposed and taught that the old covenant was the *moral law*, because it is said in Jer. 31 . 32, "which my covenant they brake ;" and it is asked, "What covenant but the moral law did the Jews actually break"—and because the moral law is sometimes called *the covenant*. (Oberlin Evangelist, vol. 2, p. 154.) But it should be observed that the moral law, so called, i. e. the ten commandments, were incorporated among the *precepts* of this covenant, and as, by a common figure of speech, the name of a thing is often used to designate only a part of it, these commandments are sometimes called the covenant, as in Ex. 34 : 28. So in all those places where it is said "*the covenant*" was broken, the *precepts* of the covenant only are meant.

We are now prepared to understand the true nature and constituent parts of the *new covenant*, which was to come in the place of the old, and under which we are now living. It is strictly and properly an *arrangement*, as to its constituent parts, in all essential particulars, like that of the old covenant, and instituted for the same purpose, viz : the spiritual benefit of the people of God in this world of probation, where, as strangers and pilgrims, they need peculiar means and influences to keep them looking and longing for a better country. This covenant, like the first, has its precepts, and its rites and ceremonies. These precepts, however, including the moral law or the ten commandments, as did the old covenant, are all comprised in one, viz : *faith in the Lord Jesus Christ.* "This is the work of God, that ye believe on him whom he hath sent."—John 6 : 28, 29, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." Mark 16 : 16. Its rites and ceremonies are baptism and the Lord's supper, and all those other institutions and acts which are enjoined as means of grace. Its apostle or prophet, priest and mediator, is Jesus Christ. Acts 3 : 22 : Heb. 3 : 1 : 8 : 8 : 9—15. Its promises and threatenings are not *temporal*, like those of the old covenant, but *eternal*, and of course, like those, they are all *future*, designed, in respect to this life, to operate *only as motives* for securing true obedience, the obedience of faith. See Heb. chap 6th, 9 : 27, 28 : 10 ; 29—31.

Now, in speaking of these two covenants in 2 Cor. 3 chap. and in the Epistle to the Hebrews, the object of the apostle is to present prominently before his readers those particulars of the new covenant which constitute its superiority over the old, for the purpose, especially in Heb., of admonition and warning. It should also be noticed that the object of those texts, in the prophecy of Jeremiah (chap. 31 : 31—34) which the apostle has quoted in Heb. 8 : 8—12 ; is, first, to state the fact, "that "in these last days" God would make a New Covenant with his people, and then to bring to view the *better promises* of that covenant, which, *during these days*, should operate as motives to obedience, but which were not to be fulfilled until "*after those days.*" The language is very clear and very expressive of this view. "Behold the *days come*, saith the Lord, *that I will make* a New Covenant, or a new arrangement, with the house of Israel, and with the house of Judah ; not according to the covenant that *I made* with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord, (i. e. the covenant which I will make, shall be unlike or superior to the other, especially in respect to its promises, and of course, its motives and influences.) For this shall be the covenant that I will make with the house of Israel, i. e. this shall be the superiority of the *promises* of that covenant, (the word covenant being used to designate one of the constituent parts of that covenant, or arrangment.) "*After these days*, saith the Lord," i. e. after the days during which this covenant shall be in existence, "I will put my law in their inward parts, and write it in their hearts : and I will be their God, and they shall be my people. And they shall teach *no more* every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, (although it will already have been forgiven in one sense, for they are represented as his people) and I will remember their sin *no more*." Such being the object of these texts in the prophecy, they were peculiarly appropriate to the object of the Apostle in Heb. 8th chap. which was to present all the motives of the New Testament to bear on the mind, lest any of us "should fall after the same example of unbelief," that was exhibited by the Jews.

Let us now contemplate a moment, the superiority of this new covenant over the old, in its several particulars.

I have already spoken of the promises and threatenings of this covenant, which, we have seen, as far surpass the promises and threatenings of the old covenant, in respect to their motive influence, as eternity surpasses time. Hence, the Apostle calls it a "better covenant, established upon *better promises*," than those of the old ; Heb. 8 : 6, and proceeds directly to show what these better promises are, by quoting from Jer. 31st chap., "For this is the covenant," &c. Hence he says also, Heb. 10 : 28, "He that despised Moses' law," i. e. the precepts of the old covenant, "died without mercy under two or three witnesses, (Deut. 17 : 2—13) of *how much sorer punishment* suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of *the covenant* wherewith he was sanctified, an unholy thing."

Another particular, in respect to which the New Covenant is superior to the Old, is, that instead of angels being concerned in "ordaining" or promulgating it (Acts 7 : 53 ; Gal. 3 : 19) and instead of having frail, imperfect men for its Mediator, and priests (Heb. 3 : 1—5 ; 7 : 27) all these offices are sustained, and these parts performed by the Lord Jesus Christ himself, God manifest in the flesh, so that instead of offering *typical* sacrifices to God, with the help of a priest, who needed to offer the same sacrifices for himself, we are ourselves admitted into the holy of holies, to offer our own spiritual sacrifices directly *to God in Christ Jesus.* (Heb. 9 : 19—22, compare v. 8—14.) Hence the admonitions of the apostle in Heb. 2 : 1—4, and in Heb. 3d, 4th, and 10th chapters.

But the most interesting and important particular in respect to which the New Covenant is superior to the Old, is, its provisions comprise a peculiar office work of the Holy Spirit.

It was true, in every preceding period of the world, that "Except a man be born of the Spirit, he cannot enter into the kingdom of God." It was true, also, that those, who, after being born of the Spirit, perse-

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vered unto the end, were "kept *by the power of God*, through faith, unto salvation." Yet the apostle, speaking of the ministration of this New Covenant, *as distinguished from the Old*, calls it "the *ministration of the Spirit*."—2 Cor. 3 : 8, and by the prophet Joel, 38 : 28, 29, God says, "It shall come to pass in the last days, that I will pour out of my Spirit upon *all flesh*," &c., meaning (as the fulfilment of it, on the day of Pentecost, in connection with the declaration of Peter, in Acts 2 : 38, 39, has shown) *the people of God of all nations*. And referring to this promise, as alluded to also in Isaiah, 58 : 4. The Saviour said, in John 7 : 38, 39, "*He that believeth on me*, as the Scripture hath said, out of his belly shall flow rivers of water. (But this said he of the Spirit, which *they that believe on him* should receive, for the Spirit was not yet given, because that Jesus was not yet glorified.") He said also *to his disciples*, John 16 : 7; "It is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you." And in the same chapter, v. 13, 14, 16, he tells us what is the peculiar office work of the Spirit, as comprised in the provisions of the New Testament. "He will guide you into all truth"—"will show you things to come." "He shall glorify me, for he shall receive of mine, and shall show it unto you." "A little while and ye shall not see me, and again a little while and ye shall *see me*, and because I go to the Father."

Hence the Apostle, speaking of this peculiarity of the New Covenant, in 2 Cor. 3 : 17, 18; and referring to the vail of unbelief, which the resources of the old covenant, were inadequate to remove from the mind, (See Rom. 8 : 2—4) says, "Where the Spirit of the Lord is, there is liberty," or clearness of perception, "for we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." With this distinct apprehension of the "*glory*," i. e. the *character and resources* "of the Lord Jesus Christ," as developed in his various offices and relations, as our "Prophet," "Priest," and coming "King :" as our "wisdom," righteousness," "sanctification," and "redemption," in connection with the more influential sanctions of this New Covenant—our faith, and with it our love and obedience, will, almost as a matter of course, be perpetuated, and continually increased—"from glory to glory." With reference to this peculiarity of the New Covenant, Paul admonishes us, as in Heb. 12 : 14—17, 25; "For," he says, v. 18, "ye are not come unto the mount that might be touched, and that burned with fire," &c. "But," v. 22, (the vail being removed by this peculiar office work of the Spirit,) "ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c.

Again, speaking of this peculiar office work of the Spirit, the Saviour said, Acts 1 : 5; "Ye shall be *baptized* with the Holy Ghost, not many days hence." And the Apostle, speaking of it again, in Eph. 1 : 13, 14; says, "*After that ye believed*, ye were sealed with the Holy Spirit of promise, which is the *earnest of your inheritance, until the redemption of the purchased possession*," (compare 2 Cor. 1 : 22.)

Here I would remark, that Prof. Finney of Oberlin, was once instrumental unwittingly of leading me into error, respecting the import of Gal. 3 : 14; "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith;" by interpreting it, as teaching that the *blessing promised to Abraham*, is identical with the *promise of the Spirit*; whereas it now seems, that any child might see that the Spirit, as promised and experienced under this New Testament dispensation, never was, and never could have been promised *to Abraham*, *nor to those of his seed*, who died before the day of Pentecost. The true import of the passage is plainly this, "that the blessing *of the promise*, made to Abraham, and received by him through faith, (compare Heb. 11 : 8;) that *he and* all his spiritual seed should have that land, "*which he saw*," (see Gen, 13 : 15;) for an everlasting possession, might come to the Gentiles through Christ Jesus, that we might also receive that Spirit, which, as the earnest of our inheritance, is promised to all who live under the New Testament dispensation." God grant that Bro. Finney, and his associate Professors, may soon see, and renounce all their errors, pertaining to the "hope of the promise, made of God unto our fathers, unto which promise," all who are looking for the appearing of the Mediator of the New Covenant, will surely come this Jewish year.

A few remarks respecting the tendency of this Scriptural view of the New Covenant, in comparison with the erroneous views which I have heretofore entertained, and I have done.

The Scriptures uniformly represent this life as a state of trial, of suffering, and of conflict; and this earth under the curse, as not our rest, not our home; and as uniformly exhort and command us to conduct ourselves, while here, in every respect, as mere sojourners in a strange country, or as pilgrims travelling to a promised distant, longed for home. And then they present before us, the example of those who believed God, at the time they were written, as having passed the time of their sojourning here in fear, working out their salvation with fear, and trembling, lest by any means they should be led to feel and act as if their promised inheritance were not in a better world—as groaning and longing to be released from this gloomy prison house, or to reach the end of their wearisome journey; and to those who live in these last hours of time, are required to lift up their heads with joy, because their redemption draweth nigh, and at the same time, they are exhorted to be patient unto the coming of the Lord.

Now I can testify from most blessed experience, that the tendency and actual effect of the Scriptural view of the promises of the New Covenant, as is here exhibited, through the agency of the Spirit, to produce and perpetuate this very state of mind in a high degree, and, at the same time, to fill the soul with unspeakable joy and peace in believing.

On the other hand, I can testify, both from experience and observation, that the tendency of the erroneous view of this covenant, as exhibited by the Oberlin Professors, is directly the opposite of this. The promises of this covenant, being inseparably connected with all other promises, pertaining to Messiah's reign, when they are understood as to be fulfilled on this earth, under the curse, the effect accords with its legitimate tendency, which is to limit our desires, and prayers, and labors to the good, which we believe will yet be realized in this world. And then, after aiming and praying, and striving to attain that state in this life, which is brought to view in these promises, with comparitively no promises of conceivable good, to be fulfilled in a future state, "by which we might become partakers," *more and more*, "of the divine nature," when we suppose ourselves to have attained this state, we unconsciously and almost necessarily settle down into a state of Antinomian rest, or in some other way, cease to grow in holiness, and begin to feel and act, as if we believed that this world would be our eternal abode. Accordingly we find that no persons manifest a more perfect satisfaction, with the idea of continuing in this ungodly world, to a good old age, and a greater unwillingness to receive the doctrine of Christ's coming this year, to take his people to himself, than the majority of those advocates of entire sanctification in this life, who have adopted this erroneous view of the New Covenant. May the Lord soon show them that these promises, and all others which pertain to Messiah's reign, are to be fulfilled after Christ shall have come and redeemed our purchased inheritance; that these are the "exceeding great and precious promises," by which we are to become "partakers of the divine nature," and that they are necessary to keep us "forgetting the things which are behind, and reaching forth to those things which are before, pressing towards the mark, for the prize of our high calling."

JOHN STARKWEATHER.

Boston, Dec. 19, 1843.

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"REV. ELON GALUSHA, A MILLERITE.—The editor of the Biblical Recorder, says that this valuable Ministering brother *has become a genuine convert to Millerism.* Is this possible?"—*Baptist Advocate.*

Is the *Advocate* alarmed, because a "*Valuable Ministering Brother*" is "looking for that Blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ?" If this alarms the Advocate, what will be its consternation in the event! In answer to the *Advocate's* inquiry, "Is this possible?" we reply. *It* is possible that Bro. E. Galusha is among the number who look for that *blessed hope*, and love that *glorious Appearing.* What will our neighbor do with a man so completely saturated with the Apostolic doctrine as Bro. G?

Bro. Jacobs left Cincinnati on Wednesday of last week, to give a course of lectures at Rising Sun, Indiana.

ADDRESS TO SECOND ADVENT BELIEVERS.

BY WILLIAM MILLER.

See Signs Jan 31/44

DEAR BRETHREN:—Time rolls on his resistless course. We are one more year down its rapid stream towards the ocean of eternity. We have passed what the world calls the last round of 1843; and already they begin to shout victory over us. Does your heart begin to quail? Are you ready to give up your blessed hope in the glorious appearing of Jesus Christ? or are you waiting for it, although it seems to us that it tarries? Let me say to you in the language of the blessed book of God, "although it tarry, wait for it; it will surely come, it will not tarry." Never has my faith been stronger than at this very moment. I feel confident that the Saviour will come, and in the true Jewish year: in 2300 from the decree given to Ezra by Artaxerxes, in the seventh year of his reign, the end will come: or in 2520 years from the captivity of Manasseh, the children of God will be delivered from their bondage to the kings of the earth; in 2450 years from the time when the Jews ceased keeping their Jubilees, and the land was left desolate, and their enemies dwelt therein, the great Jubilee will come, and the people of God will enter into the peaceful possession of the promised and eternal inheritance: and also in 1335 years from the taking away of the Pagan power, the resurrection of the saints will come; and when the seventh trumpet begins to sound, the mystery of God will be finished: all that he hath declared by his servants the prophets.

These are some of the reasons why I believe that Jesus will come this Jewish year. I have confidence in God's word; it will not fail; we may depend upon it; all men will acknowledge that God is true to his time, as well as to the manner of his judgment.

Many signs of the last day are being fulfilled in the most remarkable manner, at the present time. Among the many which have been noticed by the advent writers, I will notice one or two which have never been noticed as I have seen. Matt. xxiv. 49:—"And shall begin to smite his fellow-servants, and to eat and drink with the drunken." Luke xiii. 26:—"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets." xvii. 27—30:—"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed." 2 Peter ii. 13:—"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." Jude 12:—"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." These passages show conclusively, that in the last day, and at the very time when Christ shall come, professors of religion will be eating and drinking, and feasting without fear. What can be more literally fulfilled than these passages would be, were Christ to come as we expect? Look at the feasts of the different sects among the Protestant churches of the present day. First, the religious fairs, to raise money for religious purposes; where the luxuries of life are sold at any price, and where a species of gambling is carried on, more degrading than our public lotteries; because done under the garb of religion, and sanctioned by our popular clergy. I have understood that some of these fairs or feasts, are held in their public places of worship; places consecrated for the contrite and broken in heart to seek God in, and for the Christian to meet his brother of kindred spirit, to praise and pray, are turned into halls of feasting and confectionary shops, into gambling places, and tables of money-changers. And what can be the plea for these abominations? Oh! the Catholic plea, "*the end justifies the means.*" It is a fact, that in not one of these places can the cry be be made, "Behold the Bridegroom cometh;" and no wonder; for they well know if he should come and find them thus doing, he would not with a scourge of small cords drive them from his temple, but rule them with a rod of iron and dash them to pieces like a potter's vessel.

Again, not only fairs but tea parties, picnic parties, and last of all, donation parties, have become very common among us of late. But, say you, I hope you will say nothing against our making a present to our poor ministers. No, by no means; but the manner and motive by which you do this, is what God will judge you for. If it is a gift, let not the left hand know what the right hand doeth. If you say it is your minister's just due, why not pay him without subjecting him to so much trouble and expense, and turning his house upside down. But you well know these are not your real motives: much of it is done in pride, and many a poor man, and sorrowful widow, have had their hearts made sad because they could not show as much respect for their minister as their neighbor, the rich nabob, who is very liberal at such times, either for the applause of men or to bribe the minister to silence in cases of conscious guilt. Do you think these donation feasts would ever have come into fashion, if there was no motive of worldly gain? No, we must all say. Then these are signs of a worldly church, and a cold ministry; and the judgment day will only disclose how many of the servants of Christ have neglected to learn the truth, and give the midnight cry, in consequence of these fashions and customs of a worldly minded church. But I forbear; If it were possible to have charity for our churches, I would; but how can I, with my present views: Christ at the door, and so many precious souls stumbling over a worldly church, and a cold hearted ministry. If heaven has any special judgments laid up in store, surely we may expect he will hurl them upon the heads of those who shall be found thus revelling upon his mercy, and treating with neglect and contempt his word and warnings, which he in mercy has given for our admonition.

Therefore, brethren, let us hold fast our faith without wrath or doubting, and let us be careful that the enemy get no advantage over us. The devil has come down, having great wrath, knowing that he has but a short time—and his object will be to draw us from the truth. He will endeavor to make us believe some other evidence besides the word of God, and follow some other spirit besides the spirit of truth. You see that in our opposers is a spirit of the world. The Scripture testimony is rejected when it conflicts with the traditions of men—and their prejudices become the rule, instead of the word of God. Therefore we ought to be very careful we do not, what we accuse our opponents for doing. Let us be careful that we try the spirit by the standard of divine testimony. I would not even glory in appearance, but in one thing I will and may glory, viz., *that not one single stake which has been planted in the advent cause from Scripture testimony, have our opponents been able to remove; although they claim all the talent, all the learning, and all the wisdom of the time in which we live.* What has Professor Stuart, a giant in biblical knowledge, done? Every rational mind must acknowledge that wherever he differs from us he has broken his own rules; and that his exposition of the Scriptures are weak and perfectly futile. Mr. Culver is an *echo* of Prof. Stuart, only he is not half so candid; and where he has departed from Stuart, he is more ridiculous than his master. It is evident that whosoever wrote the pamphlet published under his name, did not believe what he wrote—it was only for effect, to blind people's eyes, and keep them from examining the subject of the advent.* Mr. Dowling had more puffs from the Baptist papers than Mr. Culver, but he was less fortunate—for Mr. Culver's pamphlets were less read, owing, it is supposed, to the fewer puffs; while Mr. Dowling was more generally read, and was therefore more generally despised for his foolish and weak arguments. It was an unfortunate circumstance to Br. Dowling, that the writers of those puffs had not read his work before they puffed him so much. That would have saved him and the Baptist editors much shame and disgrace. To cap the climax, Dr. Weeks came out with his long catalogue of Mr. Miller's mistakes, where, by his own assumption, he made the first mistake. Then by dividing that into twelve parts, and multiplying the same by the number two in arithmetical progression, he made somewhere about one hundred and sixty. On receiving his puffs from the Observer and the Evangelist before he began to publish, it was expected he would destroy all evidence under heaven of the "blessed hope in the glorious appearing of the great God and our Saviour Jesus Christ"—and show that the doctrine of Christ's second advent was a fable. But what has he done? Why, he has shown that Mr. Miller, in the acceptation of the world, is an illiterate man. But in one thing he has failed; that is, to show that the Bible is not true, and that God has not said he will take the weak things of this world to confound the wise and mighty. How silly are such productions of our D. D.'s, and how contemptible must those sectarian editors appear with their puffs, in the eyes of Jehovah!! He that sits in the heavens will laugh them to scorn. But God has made use of these productions to open the blind eyes of many of our brethren; for these writings show the weakness of the cause which they have espoused—and many have been excited to examine and believe, that otherwise would have remained in obscurity until the burning day.

Another thing has been thus shown. The unbelief of our great worldly wise men would never have been made known in any other way, as we can conceive, until the judgment. We now see they have but little or no faith in the Scriptures—they believe in no resurrection of the body; they scoff at the doctrine of Christ's personal appearing and reign with his people on the earth—they treat with contempt the burning day, and laugh at the idea of the earth's being purified by fire; they reject the true inheritance of the saints, and try to rob Christ of his kingdom. With many of our clergy these things are facts, which a few years gone by would not have been acknowledged by any. These things show that we have the truth on this subject. When a man is forced to deny any one plain promise or declaration in the word of God, in order to support his theory, you may set it down as an invariable rule that he is wrong.

My brethren, let me advise you to keep yourselves from every thing which may lead your mind from the glorious hope of Christ's coming—for if Satan can tempt you to lay down your watch, if it is only for one hour, and Christ should come in that hour, he may be sure of his prey. "Lest he come and find you sleeping, and so that day overtake you unawares."

If time continues until the end of this Jewish year, we shall be assailed by the enemy in every place where he can have any prospect of hurling in a dart. We must therefore watch. If we have pride in our hearts, he will try to make us compromise, and throw away our hopes, and relinquish our faith to save our worldly character. This would be a fatal stab in our Saviour's side. If we are self-righteous, he will persuade us that we are holy, and that any thing we may think or do is not sin. This is enchanted ground, and will, I fear, be the destruction of thousands. When men get so holy as to have no sin to confess, they cannot need an Advocate—neither can they pray the Lord's prayer without being hypocrites, "*forgive us our trespasses.*" Christ has become of no effect to such. I make these remarks not in reference to the doctrine of Christian holiness, but in view of the ultraism and extravagances which some indulge, and which those who believe in true gospel holiness equally deprecate.

I call heaven and yourselves to witness, my brethren, that I have never taught any thing to make you throw away any part of God's word. I have never pretended to preach any thing but the Bible. I have used no sophistry. My preaching has not been with words of man's wisdom. I have not countenanced fanaticism in any form. I use no dreams or visions except those in the word of God. I have taught you no precept of man, nor the creed of any sect. I have never designed to make a new sect, or to give you a *nick name*; this the enemies to Christ's second advent have done—and we must patiently bear it until he comes, and then he will take away our reproach. I have wronged no man, neither have I sought for your honors or gold. I have preached about 4,500 lectures in about twelve years, to at least 500,000 different people. I have broken my constitution and lost my health—and for what? That if possible I might be the means of saving some. How many have been saved by these means I cannot tell—God knows—to him be all the glory. In one thing I have great reason to rejoice. I believe I have never lectured in any place, but God has been with me and given some fruits of his Spirit, as an evident token of the truth. I have never preached or believed in any time for Christ to come but the end of the prophetic periods, which I have always believed would end with the Jewish year 1843; and which I still believe, and mean, with the help of God, to look for until he comes. And I think I can say with my whole heart and soul—Amen, even so come, Lord Jesus.

I have great reason to be thankful to God, and to many of you, my brethren, for what assistance you have rendered me in doing my duty, and for the help I have had from the arduous labors of Br. Himes, and from many others who have been the means of publishing this doctrine over much of the Christian world. I am truly thankful to God and to them; and pray God they may receive a disciple's reward; and I believe that in the New Jerusalem they will receive many stars in their crowns—while those who have ridiculed and belied them, and imputed to them wrong and wicked motives, will wail and weep in the pit of woe. I hope, my brethren, you will continue faithful unto the end. All we have of time, is to patiently wait, and constantly look for Christ's coming. WM. MILLER.

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* We are possessed of the facts, that Mr. Culver's tract was rewritten, and the provincialisms and blackguardism, peculiar to him, omitted. The reason that the obsolete works of Mr. Stuart, among the learned, and of Mr. Culver, among the unlearned, are here referred to, is because they have been exhumed at the West, where Mr. Miller has been, and are being circulated anew.—EDS. SIGNS.

THE MIDNIGHT CRY.

THURSDAY, FEBRUARY 15, 1844.

NOTICE.—The subscribers of the "Midnight Cry," are hereby informed, that the resident editor is now quite sick, and will be unable to attend to his duties at present. His case is a hopeful one, and we trust by the blessing of God he will be at his post soon. Till then, we have provided faithful, and efficient brethren to conduct the paper. Let the friends of the cause sustain us by their patronage, and prayers, and they shall have in our weekly messenger the glad-tidings of the kingdom at hand, till the King shall appear in His glory.

New York, Feb. 10, 1844. JOSHUA V. HIMES.

☞ The Signs of the Times, published at Boston, Mass., will hereafter be published under the title of "THE ADVENT HERALD, *and the Signs of the Times reporter.*

OUR POSITION.

We have come to an important point in the blessed cause we advocate. Many regard the question settled, supposing the *time* for the accomplishment of the events we have anticipated, *past*. They begin to say, "*every vision faileth,*" and they are triumphing in the hope that the Lord will not come!! *What a hope?* Many think it remarkably strange that believers in Christ's speedy Coming should still maintain their steadfastness, and keep a steadfast gaze for the approach of the expected Bridegroom. Let those who look upon the claims of this blessed subject as of such a fragile character, be reminded that it is not based upon an evanescent foundation, that will pass away before a trivial contingency. We too evidently stand upon the very threshhold of a new and astonishing epoch in the World's History. Such an array of evidence as we possess on this subject, bound together too by Heaven's own harmony, forms a bulwark around the minds of God's people, that cannot be battered down.

Some, perhaps, whose faith has been based upon the faith of others simply, will be driven from a steadfast position—will be persuaded to relinquish the *blessed hope*. But those who have laid their foundation in the naked truth of God—tested and tried for themselves—will stand like the beaten anvil to the stroke. Like Bunyan they say, from the very bottom of the heart—*I am on the Rock—I Feel the Rock—It is an immutable Rock.* A superfice, drawn over an ocean of centuries, and touching with the most nice precision every pillar of prophecy, thereby demonstrating the divinity it claims, and its Heavenly origin, cannot easily be drawn out when it once becomes rooted. Of this class of believers there are constant accessions to our ranks. Many minds that have heretofore stood aloof, are *now* coming to a cool examination of the subject, and the result is, many, *many*, of the best minds, and purest hearts, are declaring for the truth.

It seems to be the opinion of most of our opponents, that when some specific point of time has passed, it fully settles the question, and proves beyond all controversy that Christ *will not* soon make his Second Advent. Hence, they calculate that when the contingency of specific data has passed, that the whole subject must be renounced, and those whom they now regard as deluded fanatics, must of course, renounce all the peculiar views they have embraced in connection with the doctrine of Christ's soon Coming, and return to their former views and relations. But with equal propriety would the Israelites have returned to Egypt, after having escaped from bitter bondage. Sooner will the devout puritan return to the embraces of the Mother of Harlots. Can those whose vision has been lighted up by the luminary of Divine truth, which has translated them from a feeble twilight into the effulgence of a cloudless sky, be thought to return, or to have any *lingering emotion of desire*, to return to that forlorn hope? These who judge thus, misjudge. Those whose moral vision leads them to such a conclusion, are evidently looking at the subject through a cloudy and delusive medium.

But, says the objector, "*If your calculations prove incorrect, will you have the hardihood to still look for the event?* In answer I ask—Is it supposed that we could have the *hardihood*—nay, the Recreancy to take off our steadfast gaze from such a *blessed hope* as ours, and especially when environed by such an array of evidences? If we shall have been mistaken in our calculations on specific data, we shall have the satisfaction of knowing that we have acted conscientiously according to the best light we have had. If we have erred, it will be with the strongest assurance, that we have erred on the safe side. And lastly, If we are mistaken in the time, we feel the fullest confidence that the event we have anticipated is the next great event in the World's History. Having run out our reckoning, we have only to look for the Port. And if any flatter themselves that True Adventists, are going to lie down and wrap themselves in deep slumbers just at the crisis of making the Port, they will be mistaken.

Our *prospects* bear our spirits up,
While we expect That Blessed Hope,
The Glorious Coming of the Lord;
Our Faith relies upon His Word.   L. D. F.

Br. Himes wishes to say, that if the person who had the boldness to take his cloak from the sofa of the pulpit at the Broadway Tabernacle, at the close of the meeting last Friday evening, will have the courtesy to call on him, they shall have his coat also.

THE VOICE OF TRUTH

Is the title of a valuable little paper, published at Rochester, N. Y. Bro. Marsh, the editor, says—

We have concluded to unite in one paper, The Voice of Truth, and Glad Tidings of the Kingdom at Hand. Our sheet is small, published only once in two weeks, at twenty-five cents per volume, (13 numbers) in advance, and is designed to meet the wants of the cause in this city and surrounding country, and for the benefit of the "Palladium" subscribers, who may feel disposed to patronize the work.

Respecting the state of the cause in Rochester, he adds:

"The Cause in Rochester is now in a prosperous condition. Good order is preserved in our meetings, which, on the Sabbath, embraces a congregation of from one thousand to fifteen hundred hearers. While faithfulness characterizes the lives, and joy fills the glad hearts of those who are "looking for that blessed hope," deep solemnity pervades the minds of many who have not this hope; and some we trust are sincerely seeking the Lord. Last Sabbath it was judged that as many as five hundred united in partaking of the supper of the Lord. The season was glorious indeed.

Elder T. F. Barry is giving a course of Lectures at Victor. Crowds flock to hear. He is expected to return to the city soon.

Br. Macomber, from Massachusetts, has spent several days with us and lectured to good acceptance. He has gone to Riga to give the "midnight cry." Elder Parsons. who has been proclaiming the coming of the heavenly Bride-groom near, in some of the adjacent towns, is now in the city, and deeply engaged in the good cause.

If Lecturers are wanted, and suitable doors are opened for a hearing on the coming of the Lord this year, in the adjacent towns and villages, give us seasonable notice, and we will try at least to see that all such calls are complied with.

Lectures may be expected in this city, at Talman Hall, on the Sabbath. Prayer-meetings or Lectures every evening of the week.

The Editor, the Lord will, will Lecture and administer the Lord's Supper to his old Congregation at Union Mills, N. Y., the second Lord's day in February, inst. He expects it will be his last meeting with the dear saints there, before he meets them on the New Earth. Glorious hope.

We have just had a little work put into our hands, entitled, "Remarks on the Book of Daniel, in regard to the four kingdoms, especially the fourth; the 2300 days; the Seventy Weeks; and the events predicted in the last three Chapters." By Irah Chase, D. D., Professor of Ecclesiastical History in the Newtown Theological Institution.

This work differs in its character from that of most of our opponents, in respect of candor and courtesy. The writer evinces a fairness which few of our opponents have done. The ground he takes on the subject has been so fully and freqnently examined, and proved, (we think,) wholly untenable, that we regard it as quite unnecessary to notice it at all by way of review. We make the following extract from the preface, because of its candor and good sense.

We need not wonder that the minds of many have, within a few years, been greatly agitated by an expectation of the speedy fulfillment of certain predictions in the Book of Daniel. The way for this was prepared by some of our standard English writers on the Prophecies, men of former ages, venerated for their piety and their erudition. They wrote with the best of motives; but, it must be acknowledged, they were, in some degree, under the influence of erroneous principles of interpretation; and their errors, along with their excellencies, have entered into our popular commentaries, and into our family Bible. Dr. Scott, in his notes on Dan. 8 : 13, 14, after quoting, with approbation, the remarks of Lowth and Newton, adds, "No doubt the end of the two thousand and three hundred days, or years, is not very distant." *

Instead, now, of being offended, or of looking scornfully at those who have only carried out, and applied according to their best understanding, the principles taught by bishops and learned commentators, let each one for himself, first of all, see to it, that he be prepared to meet, without dismay, whatever may occur, and to stand before his final judge; and then, let him, as his situation and circumstances may permit, endeavor, with fervent prayer, and diligent study, and holy living, to ascertain what God has revealed, and what he has enjoined.

There was much of candor, and of good sense, in the reply which Mr. Miller once made to an individual who had asked what would convince him, that his explanation was wrong: "Give a better one. Cast down your rod; and if it become a serpent that swallows up mine and all the rest, very well. I will then give up. But it is of no use to reproach and ridicule me."

Happy, indeed, would it be, if the sentiments expressed in this reply, were suitably laid to heart by all concerned. Churches, and all who seriously inquire for the meaning of the Scriptures, have a right to expect sound and convincing instruction, especially from those religious teachers, who have been highly favored, in respect to opportunities for intellectnal improvement.

May our common Lord behold in these, and in all who would be regarded as his disciples, that meekness, that fidelity, and that fraternal affection, which become us in this frail and imperfect state, and which constitute the best evidence of our having a part in that kingdom, 'which shall not be destroyed.'

Newton Theological Institution, Dec. 23, 1843.

* Here the author admits that the "*principles of interpretation*," adopted by "*men of former ages, venerated for their piety and their erudition*," were calculated to lead to conclusions similar to ours. Hence, Dr. Scott, he says, came to the conclusion that "the end of the 2,300 days, or years, could not be very distant." But in this Dr. Scott and others erred. So judges Dr. Chase. Now, "Who shall decide when doctors disagree?" So, it seems, if we have erred on this great subject, we have fallen into the company of "Men venerated for their piety and their erudition." Are the Doctors of this age any more infallable than were Drs. Lowth, Scott, Newton and others? It is *possible* that Dr. Scott's conclusion touching the termination of the 2,300 days, was not very wide of the truth after all.   L. D. F.

☞ Bro. S. Curry will Lecture at Bridgeport, Conn. next Sabbath.

COME OUT OF HER MY PEOPLE.

Come out of what? *Babylon.* This is the command of that God who will shortly give the kingdom to his Son, and cannot be disregarded without our being "partakers in her plagues."

I. What is Babylon?

The term *Babylon*, signifies the same as Babel: *i. e.* "*confusion*" or "*mixture*."

Under the Old Testament dispensation Babylon was the principal power that oppressed the people of God. Hence, the term is employed in the New Testament, symbolically, to denote the principal agents that oppress the Church of God. To decide, then, what is Babylon, we must first decide what is the Church of God.

Let us see how the true church comes into being. For example—we will suppose for the *first time* the Gospel is preached in any given city. Many are turned to the Lord. What is the result? They *all* come together "*with one accord in one place*." What brings them together? *Love.* What binds them together? *Love.* How long will they continue thus to meet together? Just as long as *love remains unbroken.* That loving, unbroken band of believers in any *one place*, city or town, I call the Church of God in *that place;* and is the *visible* church; no organization of human invention can make it more visible, or more really the Church of God. They are "of one heart and of one soul." See Acts iv. 32. To that "Church the Lord added daily." See Acts ii. 47. No man, nor body of men, has any power or authority to add to the Lord's Church; God has never entrusted men with that power.

A Church constituted as I have suggested *is* such a church as our Lord Jesus Christ prayed his church might be. See John xvii. 21, 22. "That they *all* may be ONE; as thou Father art in me, and I in thee, that they also may be *one in us*—that they may be one, EVEN AS WE ARE ONE."

This then is the true Church of God. Now, what are the principal agents in oppressing and injuring this Church! We answer, all those sects, whether Roman Catholics or Protestants, that go to work to divide and bring in "confusion" to the oneness of that Church. And how is this done? It is done by the manufacturing of creeds, whether written or oral, and endeavoring to organize a party; the test of fellowship being now, not love to God and each other, but assent to these creeds. The work of *dividing*, or bringing in "confusion" into the true Church, now begins Each sect has its agents.—These surround the loving, united body of happy converts, who are all one. and the cry begins—"You must unite with some *visible* church." To this moment the loving converts did not dream but that "the Lord had "added" them to his church; and they were happily, with one soul, going on in the service of the Lord. But a new sound has now saluted their ears. And what do they hear? The voice of *union*? No. A discordant sound salutes them. "We are right—all the rest are wrong—go with us"—cries each of these dividing agents. The first thought the loving, united church has, is, "We must all go together—we cannot be divided." But the various agents continue their operations, day and night, "from house to house," not to save souls, but to get them into "OUR CHURCH."

At length some of the converts begin to incline one way,and some another; now the division or "confusion" commences, and it goes on till they are all gathered into the different sects. Now look for the loving church of God; where is it? All in "confusion"—rent and torn into as many parties as there are agents of sects to carry on the Babylonish work. Instead of the Church of God, a loving, united, brotherly body, delighting to meet each other, you now have Baptists, Methodists, Presbyterians, &c. &c., down to the end of the lists of divisions; and the so called churches are each making war on the other, not because they do not live as holy as themselves, but because their *creeds differ;* and hence "confusion" or *Babylon* is truly their name.

Now I should like to see one of these man-made organizations,the leading agencies of which are not opposed to the idea of the Lord Jesus Christ's Second Advent "at the door"—and which does not manifest hostility to that idea. Which of them, at this moment, are not saying, "I sit as a queen?" and which of them are not pleasing themselves with the idea, that some day *they* are to effect the conquest of the world, and that it is to be *subjected* to their faith? Which of them will suffer a soul to remain among them *in peace*, that openly and fearlessly avows his faith in the Advent at the door? Are not the terms of remaining among them undisturbed, that you "wholly refrain" from a *public* expression of faith in the coming of the Lord this year, whatever your convictions may be on the subject? and however important you may feel it to be to cry, "Fear God and give glory to him for THE HOUR OF HIS JUDGMENT IS COME."

Surely we need have no great difficulty in deciding where Babylon is, or what it is. It is the *old mother* and all her children; who are known by the family likeness, a domineering, lordly spirit: a spirit to suppress a free search after truth,and a free expression of our conviction of what is truth.

II. Why come out?

"Every one of us shall give account of HIMSELF to God," (Rom. xiv. 12.) We have no right to let any men, or body of men, thus lord it over us. And to remain in such an organized body, it appears to me, is to remain in Babylon.

Babylon has become great and strong; and in her own estimation, she is "rich, and increased with goods," and "has need of nothing;" but she is ignorant of the fact that she is "wretched, and miserable,and poor,and *blind*, and naked," while Christ standeth "at the door;" and she refuseth to hear a word of his coming "in;" and like "Diotrephes," 3 John, 10, she is "prating against" those, who talk of the coming of Christ, "with malicious words: and not content therewith, neither doth" she herself "receive the brethren, and forbideth them that would, and casteth them out of the church," so far as is in her power.

"Well," say some, "if they will turn us out, let them do it: we will stay with them until we are turned out.—But does God say, stay in here till you are *turned out*? No. He says—"*Come out of her my people.*" Come out of this "confusion," this Babylon.

Babylon is to fall—to fall to rise no more. The day of her fall is nigh, even at the door. Though in the order of the record, her fall (Rev. xviii. 2, 4,) is before the call to come out of her, yet I think, as a matter of fact, it is after.

That it is so I think we shall be convinced by turning to Jer. 51, 42 to 45.

"The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord."

Thus it will be seen that although Babylon is represented as if *already* overwhelmed by the sea, and her cities desolate, yet the command to go out of her is *after*. Here I think, it is clear, that is spoken of, which is to befal Babylon as though it were past, while in *fact* it was future. So in the 18th of Rev. 2d verse, the future fall of mystical Babylon is spoken of as if already past, because of the *certainty* of the event, and the cry indicates *the time* when God's people are to come out of her; and if they do not heed it they may expect to be partakers of her plagues: those plagues are set forth in the 14th chap. 9th to 11th verses.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

And more fully described in chap. 16; 1 to 11.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of water; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments. And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

These are judgments, I apprehend, which are to fall on Babylon: and if the people of God do not intend to "be partakers of her sins, and receive of her plagues," let them haste and flee out of her, yea, if you have any hope of escaping the "Second Death" make no tarrying "in all the plain.

But it will be asked, "Where shall we go if we come out?" Go to the Lord. Trust in him. "Wait for his Son from heaven." Take care that you do not seek to manufacture another church. No church can be organized by man's invention but what it becomes Babylon *the moment it is organized.* The Lord organizes his own church by the strong bonds of love. Stronger bonds than that cannot be made; and when such bonds will not hold together the professed followers of Christ they cease to be his followers, and drop off from the body as a matter of course.

The human machinery,called churches,binds together the *dead* with the living; and when the *livinghead* (Christ) is announced as at the door,the body is convulsed,the living cannot but rejoice, when they understand the subject, but the dead writhe in agony at the thought. Take heed then, living souls, that you are not crushed by Babylon—by the "confusion" and death that is around you in the modern "Babels."

"*Come out of her my people.*"

New York, Feb. 1844. Geo. Storrs.

* * *

A brief history of that Old Serpent, called the Devil and Satan.—By L. D. Fleming, Newark, N. J. 1844.

I have now just read through carefully the above entitled work, with much interest and satisfaction, and feel bound to give it my entire assent, as being well written, and scriptural throughout; and a work much needed by Christians in general, and by Adventists in particular, at this time when so exceedingly opposed as they are by "His Satanic Majesty," in their giving the "*cry*" *at midnight*," under the prevailing and popular sentiment, that there *is* no devil *personally*, or *really*. The pamphlet treats particularly of "*the existence—origin—power—influence—doctrines—craft—wrath and fate of the devil and his angels.*"

For sale, price six cents, at the office of the "Cry."

I write this notice, only because I have long been aware that the awakening and converting power "of the gospel of the kingdom of Christ at hand," is mightily hindered by so much popular preaching as we have had of late years, wholly leaving out the above particulars, and realities of the devil as if indeed they existed not.—Christ, the prophets and apostles openly exposed and opposed the devil, his works &c., though it cost them their lives,and we must follow their example and do the same, even should we lose our own in doing it,if we would also win the kingdom of God, now just coming in glory upon the earth,then to be renewed,&c. HENRY JONES.

New York, Feb. 10, 1844.

Paris, Ind.—Bro. Eastman writes, Jan. 22: More than twelve months ago I commenced, at home and abroad, Lecturing on the Second Coming of Christ; during which time I have been in the gospel field, "wrestling against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places."

I trust the great day will show that I have been the humble means of awakening a large portion of country, and bringing into the field several very able advocates. But at present I am at home, sick; just able to use my pen.

* * *

Herkimer, N. Y.—Bro. Homer Caswell writes, Jan. 25: "My faith is still firm that we are now upon the last inch of time—to me it is not strange to see wickedness abounding to such an alarming extent, as it is a perfect fulfillment of the Sacred Word of God—but oh, the Church! the professed Church of Christ, are not only willingly ignorant, but many feel disposed to make derision of this most awfully solemn subject."

* * *

Montgomery Co., Md.—A sister writes, Feb. 3: "I believe I did not tell you of the revival that took place here in the fall. It will not be known until the Great Day how many have been awakened and led to seek the salvation of their souls by reading the Midnight Cry. Bro. B. warns the people faithfully from house to house through this thinly settled country."

Bro. A. A. Stevens writing from St. Louis Mo, Feb. 1, says:

I have now been separated from Bro. Chittenden for three weeks, and have heard nothing from him since, but expect to meet him soon.

Hopes high, prospects encouraging, faith strong, &c.

Red Mills, N. Y.—Bro. Levi H. Cole writes: "Our Protracted Meeting is in progress with considerable interest. Souls have been converted, and others are seeking the Lord. Bro. Jos. R. Bellows has come to our aid, and has been laboring since Saturday last."

LETTER FROM BRO. ISRAEL E. JONES.

Boston, Feb. 5, 1844.

Dear Brother,—Brother Himes will tell you all about our meetings at Boston, much better than I can write. Brother Miller closed his lectures here on Sabbath afternoon to a crowded house. Many went away, not being able to gain admittance. The Tabernacle was crowded, throughout the entire course of lectures, with orderly and attentive hearers, who hung on his lips to the very last, with almost breathless interest. His labors were probably never more needed in this place, or attended with more of the Divine favor. I believe that all who had previously heard him here, were agreed that this course of lectures was the best he ever gave in this place. "Light," with him, is evidently "increasing unto the perfect day." May God's richest grace go with him unto the end. In the evening, after our beloved brother closed his labors here, four slips were filled with anxious persons seeking a preparation to meet the Lord, many of whom were blest.

Brethren Himes and Miller, are now on their way to Philadelphia, Baltimore, and Washington, as I suppose you have ere this been informed, determined, if the Lord will, to give the warning to Cesar's household. Though they must, of course, often be weary in well doing, yet they appear determined not to cease doing well. May God go with them.

As my health is poor, and the brethren here have kindly invited me to tarry with them, I have concluded to remain in this city a short time, if God shall permit, perhaps until brother Himes returns. We are generally united here, loving each other with a pure heart fervently, rejoicing together in the unity of the Spirit and in the bonds of peace, constantly looking for the city which hath foundations, whose builder and maker is God.

Yours, in hope, I. E. Jones.

NEW BEDFORD MASS. CONFERENCE.

The Conference which commenced in this place on Monday the first inst., was continued about ten days. The attendance was large, and a good interest was manifest. The cause here is clearly on the rise; our large hall is crowded, on Sabbath evenings especially, with an orderly and serious congregation. Some have recently come out firm on the *time* of the advent. It is said that the cause never stood so well here as at this moment. The brethren and sisters seem ready to do all in their power to advance it. Prayer meetings are held on each afternoon at private houses, which, in almost every instance thus far, have been accompanied with special good to some one or more souls. One sister has obtained enough of Br. Hersey's little sheet, "Prepare to meet thy God," to put one in every house in town. This is an excellent move. During our Conference, we were favored among other good brethren whom we love, with the presence of Br. Hutchinson, of Montreal, editor of the "Voice of Elijah." His powerful presentation of Scripture truth, and his brief recital of what he had suffered in its defence, thrilled every heart, and drew the silent tear from many an eye. Br. H. occupies the most favorable position for distributing the light throughout the British possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c. &c. The friends here generously raised him $75, to prosecute his labors. I am rejoiced to hear that Br. Elon Galusha has espoused the truth. He has heretofore enjoyed an unusual share of the confidence of the Baptist denomination, of which he has been a shining ornament. I bless God that he can now lay all his honors at his Saviour's feet, and go forth without the camp bearing the reproach. God bless him and all who like him are heralding the coming King of glory.

F. G. Brown.

LANDISVILLE, LANCASTER CO., PA.—Bro. Samuel J. Snyder writes, Jan. 27—

"I avail myself of the privilege to address a communication which, if accounted worthy a corner in the Cry, you may insert, for the encouragement of the "Little Flock," unto whom it is the "Father's good pleasure to give the Kingdom." About a year since the Lord was pleased to abundantly pour out his spirit in this place—the fruits of which was, thirty or more were influenced by the Holy Ghost to rejoice in his love. Myself and Household, are of that happy number; and since that time we have been striving to remain "steadfast, unmoveable, always abounding in the work of the Lord," and glory be to his Holy name, we have not thus far strove in vain. I will state that Bro. G. M. Hemperley, from Middletown, Pa., came to this place and lectured on the 9th inst. On the 11th, Bro. Chandler, of Massachusetts, came also; he stopped two days—Bro. Hemperley, six days, and the people came flocking from far and nigh to hear, but they were sadly disappointed. some agreeably so. The lectures caused such a spirit of inquiry as was never known here before. During their stay and preaching, a feeling pervaded the hearts of the hearers such as is seldom witnessed—and what is most glorious, about twenty-five have been hopefully converted to the Lord, to whom be all the glory. Bro. Chandler was with us on the Sabbath, the 21st instant, and on Monday morning, with snow and ice surrounding, he buried sixteen with Christ, in Baptism.

"I must conclude by praying the Lord to cause us to increase and abound in love one toward another, and toward all men—to the end, we may be established, unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints.

EAST PLAINFIELD, N. H.—Bro. J. P. Smith writes, January 17:

"There are a few in this place and vicinity who enjoy like precious faith with you, and we have heavenly seasons in *Christ Jesus*. But there is much opposition among cold hearted Professors. May God awaken them, and show them their situation. The doctrine of the Second Advent brings to view a glory and a harmony in the Scriptures which I never saw before."

ALBANY, N. Y.—G. S. Miles writes, February 6: "Bro. Chas. Hersey and daughter are with us, since Wednesday last. Sister Hersey has spoken to overflowing houses. On Sunday she lectured three times. The greatest crowd that ever surrounded the "House of Prayer" was present on Sabbath evening. They leave to-day for Schenectady, having received a pressing invitation to return, and deliver another course of lectures there. We have sent to Troy for Bro. Merit Bates, to lecture for us, but we learn he is unwell."

PROSPECT RIDGE, PIKE CO., ALA.—Bro. M. E. Murfee writes, January 22:

"I trust the good cause in which you with scores of others are engaged and so ably defend, will be sustained. The Second Advent cause, I trust in God, will never suffer, for the want of silver or gold, or for the want of able Ministers, and bold and free hearted servants. It is one of the best of causes; the most glorious news that ever reached the ears of the Child of God. May the good Lord preach through his organs of clay to the salvation of thousands, and unto Him shall be all the glory. The Midnight Cry and those pamphlets you sent, have been a great blessing to my soul. Have you no lecturer to send us. The good, an experienced Brother might do, no one can tell. May it please the good Lord to consider our case in Mercy."

LEXINGTON, KY—Bro. W. W Nelson writes, Jan. 2: "After an absence of some weeks, I take an opportunity to let you know something of the state of the Second Advent Cause in this, and the places where I have been I left Frankfort yesterday, and arrived here last evening. I find the way open for Lectures. The seeds of truth have already been sown. Some of the Baptist brethren tell me their Church can be had. They seem extremely anxious for light upon the subject of the Lord's Coming. I hope some efficient Lecturer will come this way immediately, for the harvest truly is great, and laborers few.

"Brother Rhodes, pastor of the Baptist church, is quite favorable to the doctrine; as also a number of others.

"At Frankfort a Second Advent Lecture had never been delivered. I talked to them on Sabbath eve. The pastor of the Baptist church in this place, Bro. Goodell, is an acquaintance of Bro. Cook, and seems considerably interested.

"I have spoken a number of times in different places since I left Cincinnati, and have been blessed abundantly. I have seen the power of God manifest in some of my congregations, in the awakening of sinners. I expect to leave here for Harrodsburgh, on my way to Proctor."—*Western Midnight Cry.*

LA GRANGE, N. Y.—Bro. Samuel Hough writes: "For forty-three years I have been established in the Doctrine of Christ's Speedy Coming, but have not heard a lecture as yet. The six thousand years is almost accomplished, and the seventh is about to dawn."

NORWICH, CT.—Bro. E. Leach writes, Jan. 26: "There are a few brethren here, who look for and love the appearing of our blessed Lord. We meet together two or three times a week for prayer and conference, and to examine our bibles on this glorious Doctrine, and refreshing seasons we have; and those who oppose us cannot but acknowledge the fact"

CHARLESTOWN, VA.—Bro. L. Morse writes, Feb. 5: "There is a great desire to hear lecturers on this all-important Doctrine among the common people. A few of us have for a long time prayed that God would send some strong man in the Scriptures this way—that the peace and safety mockmen might be exposed, and thereby save the people from their false theories."

WATERBURY CENTRE, CT.—Bro. W. H. Kneeland writes, February 1:

"We have a goodly number of Advent believers in this place who are waiting—expecting soon to see their Lord appear in the clouds of Heaven. The interest of our prayer meeting increases as the time draws near."

CINCINNATI, OHIO.—Bro. Jacobs remarks in the Western Midnight Cry, Feb. 3:

"There is no falling away in numbers among our hearers. The revival still continues. There were nine forward for prayers in the Lawrence street Church on Tuesday evening. On Wednesday evening we lectured at the Baptist Church, opposite the Asbury Chapel, to a crowded congregation. The foundation of the Lecture, "Is Antiochus the subject of Prophecy in Dan. 8, 9—14?"

"Br. Maull lectured at the Lawrence street house, and had a powerful time. The mourners' benches were crowded—the power of God displayed, and many were blessed."

ALLENTON, ALA.—Bro. James F. Compton writes, January 27—

"Myself and a few others in this place are looking for the coming of the Lord, daily, but the most of the people scoff at the Doctrine of His Second Coming."

WOODSTOCK, NEW BRUNSWICK.—Bro. Jonathan Hamilton writes, January 6:

"The Advent Conference in this place was well attended, and continued nine days. Bros. Churchill and Harvey from New Hampshire, were present; also, Bro. G. P. Martin, from St. Johns, and other Lecturers from Maine. From two to three lectures were given every day, and a deep impression was made on many minds. Some were hopefully converted to God, and many others are inquiring the way to Zion. There are a few here who are looking for the speedy Coming of Christ.

BLOOMFIELD, IND.—Bro. Elam T. Hill writes, Jan. 23: "We are situated here in the Far West, where we hear but very little on the subject of the Second Advent. If there are any Lecturers in the West that could come this way we should be very glad to receive them, and they might be the means in the hands of God of doing good, in arousing up a sleeping Church."

LIBERTY, UNION CO., IND.—Bro. John Creek writes, January 24:

"The seed sown in this part of the country by Brethren Storrs and Stevens, has doubtless been productive of considerable fruit. The prejudices of many have been removed, and the faith of believers strengthened. We have but two ministers in this part of the country (Bros. Perkins and Crouch) who preach the doctrine of the Advent near.

ROSSVILLE, OHIO.—Bro. Green writes, Jan. 1—

"We have had but few Lectures in this place. Brethren Porter, and Boyer, labored with good success when they were here, and a number embraced the Second Advent doctrine.

"Brother Hicklin has since been with us and lectured four or five times, and his labors were blessed. He established prayer meetings, which, by the blessing of God have been productive of a great deal of good. The commencement was small, but now we can hardly find a private room that will hold the people. They are the most interesting meetings I was ever in. Brethren, from different sects, here meet to tell of the blessed Hope they have, of soon seeing the King of Saints, coming in the clouds of Heaven."

LETTER FROM ENGLAND.

CHICHESTER, Dec. 20th, 1844.

Dear. Bro. Tullock: It is now about six weeks since I left New York, and the dear brethren who are looking for the Lord. We landed at Portsmouth after a pleasant voyage of twenty-three days. Respecting the voyage, I have but little to say. The passengers were very agreeable, but few would read on the subject of the advent. Some, however, accepted of the tracts and papers which I distributed. I gave all the German tracts I had to the German passengers, as they were returning to their native land.

After our arrival at Portsmouth, we left for Chichester, Sussex. I attended the Wesleyan Chapel, where I found the minister advocating the temporal millennium. I then attended the Brionhites Chapel, and I there stated my views respecting the second advent, and asked permission to give a course of lectures, to which they consented, providing the minister, who was then absent, would consent. When requested, he thought the lecturer had better get another place, as he was of opinion that no one could know any thing about the time. However, two ministers of the same denomination interested themselves to obtain a lecture room, and succeeded in getting the Baptist Chapel, which had not been occupied for many years, except for Sabbath School, and which held about six hundred persons. I then had bills printed and posted up in the city, and commenced a course of lectures accordingly. The congregations were good, and the most attentive I ever saw. They sat and looked with astonishment, to see the perfect harmony in all the visions and prophetic periods. After each lecture, ministers of different denominations would make many enquiries, and were desirous to obtain the best publications I had on the subject. They all said they would preach it if they saw it in the same light as I did. Among them was one Church of England minister, who has a large church in the city, and I am informed is a believer in the advent; also one Independent minister told me last night, he would give the subject a careful reading, and if true, he would preach it. Last Sabbath evening a young minister who was preaching at the same Brionhites Chapel, concluded the meeting before eight o'clock in the evening, according to previous arrangements he had made with me, so as to give the congregation an opportunity to hear, and they all came, minister and people, and I felt it to be one of the most solemn meetings I ever experienced. I spoke for nearly two hours, and the congregation sat, as it were, in breathless silence.

Up to the present time I have met with no opposition, and have circulated a great many of the publications you gave me. Some I have sent to Yorkshire, to a minister of my acquaintance, and have not as yet received an answer from him. My best respects to all my friends in New York and Brooklyn, hoping they will pray for me, that I may be successful and occupy until he that is to come shall come.

I design going to London to visit the friends there, hoping I shall meet with as good success as in Chichester, and shall probably remain two or three weeks, should time continue, and then return to Chichester. If you or any of our friends have any publications to send, they will be thankfully received. Direct, Wm. Barker, care of Charles Kempshell, Chapel Street, Chichester, Sussex, England.

Yours in the blessed hope, WM. BARKER.

P. S. I have to inform you that several of my hearers have been much awakened, and some are rejoicing in hope of the coming kingdom of God. A deep impression has been made in the city; to God be all the glory. Amen.

Midnight Cry Febr. 15, 1844

LETTER FROM BRO. THOS. NASH.

NORFOLK, Va. Jan. 30, 1844.

Dear Brother:—Bro. March requests a postscript from me. I cannot write down my feelings in view of the future. What may not a day bring forth? O the judgment. *The judgment*, awful thought, a congregated world before the all-seeing, all-knowing judge. O mercy, mercy, am I ready? have I found a hiding place under thy protecting and saving wings? am I thine, O thou eternal judge, thou blessed Jesus, who will soon come to reign King of Kings? Can we answer this important question in the affirmative? if so, then we have nothing to fear: if not, how should we tremble and wrestle. What an uncompromising spirit should we possess, what a mighty war should we wage *against* sin. O what importunate prayers should be ours until we prevail with God, so far as to be able, in view of the awful judgment to say, come Lord Jesus and come quickly.

We have every reason to believe that God is at work with some of his people here, our prospects are rather brighter, and could we have a Lecturer here, no doubt his labors would be abundantly blessed. Can you not find among the Preachers, one who will come and preach to the people of Norfolk the glad tidings of the second coming of our blessed Lord. The brethren will sustain a Lecturer assuredly

Yours in the hope, THOMAS NASH.

LETTER FROM BRO. A. BENEDICT.

LITCHFIELD, CT. Feb. 9th 1844.

Dear Brother,—I wish to correct one error which you have made in giving publicity to letters which I have addressed to you, stating that I am a "*Deacon* in the Congregational Church." I have held that office in the Church in Litchfield, 19 years. I assumed it when the Church was comparatively pure, in Dr. Beecher's ministry, and have endeavored to discharge the duties of that office, till the Church became *so corrupt*, and had fallen so far from its former purity, that I was constrained by a sense of duty, to ask a release from official duties, which was granted about two years since. I continued in the Church about a year after that, and then left it altogether. I have passed through great and sore trials among false brethren, which has broken me off from all sectarian feelings, creed or party, so that when brother Stoddard came with the midnight cry, (fifteen months since) I embraced it with all my heart, and can now look back and praise the Lord for all the way he has led me; and if I had not left the Church before, I should *now* leave it, because of the high command of heaven, Rev. 13: 4, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." I believe it to be the bounden duty of the people of God to obey. They can have no peace where they are, if they do their duty. I remain your brother in the blessed hope.

ANDREW BENEDICT.

SECOND ADVENT CONFERENCE.
Held in New York, Feb. 7, 1844,

The following recommendations were unanimously passed by the Conference, for the consideration of Adventists scattered abroad.

REPORT:

Being satisfied that "time is short," and that what is done, must "be done quickly"—we do most affectionately urge upon you, and, by the publication of this paper, upon all who "love the appearing of our Lord Jesus Christ," to adopt the most efficient method of bringing directly before the whole people, all the light we possess on the glorious subject of the near approach of Earth's Exiled King—"whose right it is to reign."

As the best means which occur to us to facilitate this object. We recommend the immediate distribution, throughout the whole country of such Tracts and other publications as are available to us on the subject. Especially do we recommend increased exertions to increase the usefulness and extend the circulation of the "Signs of the Times," published in Boston, and the "Midnight Cry," published in New York.

And in connection herewith, your Committee most sensibly realise the importance of increasing the number of public lecturers—men "full of faith and the Holy Spirit"—who count not their lives dear unto themselves—men who will give themselves, "continually to prayer and the ministry of the word." We recommend to our dear brethren who are already in the field as Lecturers, to remember the noble example of those holy men, who in every age have been Martyrs to the testimony and truth of God, not accepting deliverance, "that they might obtain a better ressurrection"—but especially the example of him who endured the contradiction of sinners against himself lest they be weary and faint in their minds.

We further recommend to our dear brethren in all places where they are denied the privilege of the open advocacy of the doctrine of the Lord's speedy coming, to withdraw themselves from all sectarian organization, since they cannot remain in such fellowship except at the expense of piety, peace and usefulness.

But we would particularly recommend, that any separation of this kind, which duty renders necessary in order to your greater enjoyment or more extended usefulness in the cause of Christ, be effected in the most christian manner—and never with a view to any sectarian organization amongst themselves; as the "unity of the spirit in the bond of peace" seems to us alone sufficient.

And to avoid the numberless evils growing out of divisions amongst brethren, which could not but weaken and bring into disrepute the cause of the Second Advent, We recommend to all leading brethren and others, to be particularly on their guard against giving any occasion for offence or division, and to use constantly the most scriptural and efficient means to strengthen the chords of brotherly love and christian affection. Brethren, let us labor constantly to keep the unity of the spirit in the bonds of peace, though it be at the sacrifice of personal interest and feeling.

As the first Christians on embracing the Kingdom of Heaven by faith obeyed Christ immediately, in consecrating themselves—their houses and lands, and goods, and all they possessed, to spread the glad tidings of the Kingdom at hand—so we recommend to all christians to examine the following passages of scripture with prayer and fasting, and determine to act immediately as the Lord requires, lest when he appears they be found with goods and superfluities laid up in store for many years, and their hearts wedded to the effeminate luxuries and vanities of this sinful world.

Math. vi. 19, 28, 34. Acts v. 1, 10. 1 Tim. ii. 9, 10. 1 Peter iii. chapter. Luke xiv. 13, 14. Acts ii. 41.—end.

The following ministering brethren were present, viz; Wm, Miller, N. N. Whiting, J. V. Himes, Geo. Storrs, I. C. Goff, Geo. A. Sterling, S. S. Snow, R. Hutchinson, H. V. Teall, B. Matthias, M. Batchelder, L. D. Fleming, Moses Cummings, S. Curry, Henry Jones, J. Battesby, B. T. Young, A. Flavell, Bro. Ovens.

WASHINGTON.—Bro. Miller is expected to commence a course of Lectures at the City of Washington on the 20th inst., and continue one week or more. God bless the mission in the capital of our nation.

"A SCRIPTURAL TEST *of Saving Faith, Exhibited in an Exposition of Daniel* 12: 10; by J. STARKWEATHER."

The above is the title of a little tract of 34 pages, suited to the present crisis, and worthy a careful perusal by all classes. Price $4 per hundred, 6 cents single.

Also, "THE REASONINGS OF TRUE FAITH, *Respecting the* 2,300 *Days of Daniel* 8: 14," by the same author, is a timely little tract of 18 pages. Price $2 per hundred, 3 cents single.

Elder I. C. Goff, by Divine permission, will preach on Sabbath morning next, in Newark, N. J.

☞ Bro. Litch has returned to Philadelphia from Harrisburgh, Pa., where he has been lecturing for several days, to full and interesting congregations.

Advent Tracts.

No. 1. Address of the Tabernacle Committee, 3 cents.
2. Reasons of our hope, by S. Bliss, 3 do
3. Paraphrase of Matth. xxiv. and xxv., with the corresponding passages in Mark xiii. and Luke xxi., 3 cents.
4. Breakers Ahead, A Warning from the Faithful Pilot, by A. Hale, 3 cents.
5. Picture of Christendom, extract from a sermon by Robert Atkins of Europe, 3 cents.

The above are $2 by the hundred for distribution.

Advent Sheets.

Watchman's Warning, Nos. 1, 2, 3 and 4, and the Watchman's last warning, No. 5 by A. Hale.

Prepare to meet thy God, by L. Hearsey, at 37 1-2 cts. per hundred.

Words of Warning.

No. 1. Fundamental Principles.
2. Prophetic Times.
3. Prophecy Unsealed.
4. Little Horn, in Dan. 7, not Nero, but Popery.
5. Little Horn, Dan. 8, not Antiochus, but Rome.
6. Christ's Advent at the Door.
7. Scoffers of the Last Time.
8. Duty of the Times.
9. Second Coming of Christ at the Door.
10. The Coming of the Son of Man.
11. The Great Day.
12. That day will be a day of Separation.
13. Prepare to meet thy God.
14. The Hope of the groaning Creation.
15. The Hope of the Children of God.
16. Hope of the suffering Church.
17. Signs of the Times.
18. Who would not strive to hold fast their crown.

The above little messengers consist each of two pages; and the 18 are contained on the same sheet; price 4 cts. per sheet, 12 1-2 cents per hundred, and $1 per thousand.

A second sheet at the same prices consists of the following subjects:

19. How awful to meet an angry God.
20. The Parting.
21. Modern Preaching; and the loss of the Word.
22. The Use of Prophecy; and Paraphrase of 2 Pet. i. 10—21.
23. The Appeal to the Judgment; and the Connection between the Cross and the Crown.
24. For what end was the Law of God manifested.
25. Christ comes in the characters of Redeemer and Avenger.
26. Where are we in the Chronology of Prophecy?
27. The Instability of the Times, a motive to Watchfulness.
28. The Last Days.
29. Christ's Coming urged as an alarm to the secure.
30. The Love of Christ's appearing; and Paraphrase of Isa. lxv. 17—25.
31. No literal Gathering of the carnal Jews; and Paraphrase of Rom. xi. 25—34.
32. The End of Time.
33. Nebuchadnezzar's Dream, Dan. ii. 31—35, Paraphrased and Explained; and Paraphrase of 2 Pet. iii.
34. Daniel's Dream—(vii. 2—14) Paraphrased and Explained.
35. Daniel's Vision (viii. 1—13) Paraphrased and Explained.
36. Explanation of the Times—Dan. ix., Paraphrased and Explained.

LETTERS RECEIVED DURING THE WEEK ENDING FEBRUARY 6.

POSTMASTERS.—Concord, N. H.—New Haven, Ct. each 50 cts.

La Grange, N. Y.—New Bedford, Mass.—Hanover, N. Y.—Orrington, Me.—Lima, Ind.—New Athens, O.—Jackson, Mich.—Salmon River, N. Y.—Felchville, Vt., pays Vol. 6—Marysville, O.—North Goshen, Ct.—Williston Vt.—Rome, N. Y.—McGrawville, N. Y.—Gilford, N. H.—Orrington Me.—Homer Mich—Ravenna, O.—Brimfield, Mass.—So. Reading, Vt.—Newville, Ind., each $1.

Syracuse, N. Y., $1 50.

E. Durham, N. Y.—New Britain, Ct.—North Springfield, Vt.—Port Byron, N. Y.—Meriden, Ct.—Burlington, Vt., (all right)—Copenhagen, N. Y.—Houghtonville, Vt.—Great Falls, N. H.—Conway, Mass, each $2.

Southington, Ct.—Middleton, Ct.—Pownal, Vt.—Mansfield, O.—Akron O. (for W. J. Hart.) each $3.

Rushville, N. Y. $4.

Herkimer, N. Y.—Waterbury Centre, Vt.—New York Mills, N. Y., each $5.

Salem, Ind.—Jeffersonville, Ind.—Norway, Me.—Dansville, N. Y.—Scotland, Me.—Clyde, N. Y.—Mendon, N. Y.—Lewisville, S. C—Salisbury, N. H.—Cornwall, Ct.—Southbury, Ct.—Greenville, N. Y.

INDIVIDUALS.—R. W. Currier, 50 cts.

L. Morse, Charlestown, Va.—Joshua P. Smith—E. Hadley—E. Evarts—S. Dutton—Ira Dutton—N. W. Johnson—A. Hawkes, Jr.—James Billing—E. Leach—E. G. Spencer—Thomas Parks—John Valentine—M. A. Hoxsie—E. Baker—H. N. White—M. Wilson—O. Wyatt—N. Hudson, each $1.

James F. Compton, Allenton, Ala.—J Backus—C. Swartwout—Wm. A. Brownson—Silas B. Tarbox—Charles Friend—(McCoy paper has been mailed to Bowmansville, will alter)—F. Parker, each $2.

Ali Andrews—Andrew Benedict, each $3.

C. Swartwout—C. B. Hotchkiss—Joseph Bates, each $4.

M. E. Murfee, Prospect Ridge, Ala.—William Frazer—G. S. Miles—Jonas Woods, each $5.

S. March, Norfolk, Va. (we will mail to a few names,) $8.

H. B. Bear, Hempfield, Pa., (the bundle, &c. has been sent, as directed,) $50.

M. Barnes—S. E. Harris—A. Cleghorn—J. V. Himes—Calvin French—N. Hervey—Samuel S. Snyder—John White—Ruth Ann Mills—Geo. Phelps—Charles Greene—Levi H. Cole—W. Barker—H. B. Squire—John Slater—S. Bliss—John Kilton—Israel E. Jones—Thomas Nash—H. L.—D. Young—A. A. Stevens—E. C. Galusha—J. H. Walton—H. J. Winslow—J. V. Himes—L. Caldwell—J. O. Orr—Dan. Storrs—Henry Herrick—Dyer Austin—E. S. Robbins—A. V. Baldwin—John Starkweather.

THE MIDNIGHT CRY!

VOL. VI.—NO. 5. NEW-YORK, THURSDAY, FEBRUARY 22, 1844. WHOLE NO. 110.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS,
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, and Thursday evenings; prayer and conference meeting on Friday evening.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

THE EDITOR'S HEALTH is improving, by the mercy of God, in answer to many prayers. It is probable he will be able to write something for the paper soon.

☞ Elder A. M. Osgood commenced a course of lectures at Auburn, N. Y., on Tuesday of last week.

NOTICE.—The Second Advent friends in Providence, R. I., have procured for their regular meetings on Lord's day and during the week, the use of the Green Street meeting house, formerly occupied by the West Baptist Church. A Second Advent depot is opened in Providence for all our publications. No. 7 Arcade. Address N. Hervey.

FOREIGN NEWS.

We have only room for the following items of *news* by the Hibernia, which has just arrived.

The State Trials in Ireland had caused an immense deal of excitement.

The French Government still continues its fierce warfare upon the press.

Several severe shocks of earthquakes have lately been experienced along the southern coast of France.

Latest accounts from Rome state that misery and destitution still pressed heavily upon the poorer inhabitants of that city.

Latest accounts from Circassia represent the mountaineers as having obtained new advantages over the Russians.

According to the last advices from Palermo, the explosion of Mount Etna has caused great calamities.

Murders and other outrages are of frequent occurrence in several counties, connected with the exciting political questions which now agitate Ireland.

The Mayo Constitution gives an account of a "diabolical conspiracy," having for its object the murder of a Protestant clergyman in the west of Ireland, and the destruction by fire of a Missionary house.

☞Bro. S. S. Snow, who has been laboring with us for several weeks, left on Thursday last for his residence—Brooklyn, Conn. Brethren Storrs, Teal, and Whiting are still laboring in this city. Brother Mathias lectured at Flushing last week, with encouraging success.

Editorial Correspondence.

DEAR BRO. TULLOCK,—We leave this city, this morning, for Washington. We commence our meetings there to-morrow, in the Baptist Meeting House, which has been procured for that purpose. Our prospects for a fair hearing are encouraging.

The Conference and Lectures here have been deeply interesting. You will receive some account by another hand. Bro. Miller and son are in good health. "Brethren, pray for us, that the word of the Lord may have free course and be glorified." J. V. HIMES.

Philadelphia, Feb. 19, 1844.

Conference and Lectures in Philadelphia,

Bro. Southard,—Mr. Miller's lectures in this city, commenced under most favorable circumstances, and the weather throughout the entire course, has been the finest that we have enjoyed in many weeks. A large proportion of our most respectable citizens, have been interested and attentive hearers, and there is evidently a great and favorable change in the public mind. The prejudice, which has long veiled the perception of the moral and thinking part of community, is rapidly disappearing before the self-moving power of the truth of God. Our beloved brother has a message from God, to a luke warm church, and a thoughtless world, and we are encouraged to believe that thousands in this city, through his labors the past week, will be led to prepare for the fearful realities by which we are now overshadowed. The immense Hall of the Chinese Saloon has been filled to overflowing, and the general attendance has been estimated at from four to five thousand, and notwithstanding the magnitude, and the anxiety of the multitude, the greatest order and solemnity has prevailed throughout. Mr. Miller's health and appearance is greatly improved since his late illness, and we have never listened to any speaker more happy in illustration, sound and logical in argument, or powerful in appeal. His simplicity, his earnest, sincere, and original manner, chained the attention of the most critical, while the suppressed sigh, and the falling tear witnessed the effect of his persuasions upon the heart.

The burden of his embassage is to show from the SCRIPTURES, that the time of the second advent is revealed, that the hour hasteth greatly, and that the Master is now even at the doors, and also to reason with his hearers, as intelligent and moral agents, "seeing these things are so, what manner of person should we be," &c. He insists with great power, and clearness, that the prophetic periods all terminate the present Jewish, or as he terms it, the Lord's year. The effect of his doctrine on those who listen, is an increased dilligence in every good word and work, searching the bible, watchfulness and prayer, a girding of the loins, and an increase of oil in the vessel, as well as trimming of the lamp. A bad tree cannot bear good fruit, nor a bitter fountain yield sweet water. let us then look well to it, that we despise not the message GOD has sent. Let us not reject the TRUTH, because many now inquire, as in our Saviour's time, "have any of the rulers or pharisees believed?" But let us be wise for ourselves, and lay up our treasure, where moth and rust do not corrupt, and make sure of a part in that glorious inheritance, which shall shortly be revealed. C. S. M.

P. S.—Mr. Miller leaves us today, on his way to Washington, where he is expecting to deliver a course of lectures; brethren Himes and Litch accompanying him. He intends to make a short stay in Baltimore on his return. May continual intercessions rise like a cloud of incense in the length and breadth of our beloved country, from the hearts of the Advent children, that the Lord may sustain and preserve his servant in this effort to awaken and prepare our rulers for the coming of the King of kings. C. S. M.

AN ADDRESS
TO THE BELIEVERS IN CHRIST, OF ALL DENOMINATIONS.

Dear Brethren:—We would ask, in the name of our dear Master, Jesus Christ, by all that is holy, by the fellowship of the Saints, and the love of the truth, why you cast us off as if we were heretics? What have we believed that we have not been commanded to believe by the word of God, which you yourselves allow is the rule, and only rule of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us (adventists) from your churches and fellowship? In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us wherein our great sin lies. Have we denied the faith once delivered to the Saints? Tell us, we pray thee, or, wherein is our fault? If there is an honest man among you, of which we cannot doubt, we shall expect to see your reasons publicly and honestly avowed; and if we are guilty of heresy, or crime, let the Christian community know it, that we may be shunned by all who know and love the truth.

Is it heterodox to believe that Jesus Christ will come again to this earth, to receive his saints to himself, and to reward all men as their work shall be? If so, then our fathers, and our ministers, our creeds and our Bibles, have taught us heresy; and from our infancy we have misunderstood our teachers, and misapplied our Bible. Do tell us what mean a class of texts like these? John 14 : 3.—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Acts 1 : 11—"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—1st Pet. 1 : 7 and 13—"That the trial of your faith, being much more precious than of gold that perisheth, though it may be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the Revelation of Jesus Christ."—Rev. 1 : 7.—"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Does our crime consist in looking for him and loving his appearing? This, too, we charge upon our fathers and teachers; we have heard ever since we had consciousness, as our duty explained and enforced, to watch and look, to love and be prepared for his return, that when he comes we may enter into the marriage supper of the Lamb. We also have Christ and the Apostles for our example in so doing. Witness, Matt. 24 : 44 : 25 : 13; Mark 13 : 34—37 : Phil. 3 : 20, 21; 2 Tim. 4 : 8; Titus 2 : 13; 2 Pet. 3 : 12; Rev. 16 : 15.

Or, are we to be severed from our brethren because we believe the prophets of the Old and New Testament to be the true prophecies of God: or because that we think we can understand them, and see in the history of our world their fulfillment? Are we to be cut off from our connection with your churches, because we believe, as your ministers have told us we ought, for ages past? Acts 24 : 14.—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." 26 : 22.—"Having therefore obtained help of God, I continued unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. King Agrippa, believest thou the prophets?" 1st Tim.

4 : 14.—" That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." Rev. 1 : 3.—" Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Again, let me inquire. Are we treated as heretics because we believe Christ will come this year? Are we not all commanded to watch? Mark 13 : 37.—" And what I say unto you, I say unto all, Watch." And I would ask, is it not our duty to watch this year? If so, will you tell us how a man can watch, and not expect the object for which he watches? If this is the crime, we plead guilty to the charge, and throw ourselves upon the word of God, and the example of our fathers, to justify us in so doing. Eccl. 8 : 5—6. " Whoso keepeth the commandments shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment." Dan. 12 : 6—7.—" And one said to the man clothed in linen which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." 1st Peter, 1 : 9—13. " Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost, sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Now, if we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have had ridicule enough; *that* can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the scriptures; and all reasoning against our views has only served to confirm us in them.

Or, are you ready to say that our crime censists in examining the Bible for ourselves. We have inquired " Watchman, what of the night;" we have besought and entreated them to give us any signs of the coming morning, and have waited patiently for an answer; but have waited in vain; have been turned off with some German or French philosophy, or had the book closed in our face, and been insulted for our deep anxiety. We have therefore been obliged to study for ourselves; and if we are to be cut off for honestly believing in the exactness of prophetic time, then Scott, and Wesley, and the Newtons, and Mede. Gill, and others, should all be excommunicated for the like offence. We therefore once more call upon you to show us our errors, and until this is done, we must continue to believe the Lord will come in this Jewish year.

Wm. Miller.

Poverty.—A frabricator of proverbs once said, " One half of the world does not know how the other half lives." This is a literal truth in large and populous city, like London, Paris, and New York. The desert and the rocky mountains, are scarcely less known to some who have lived from their birth in this city, than many of the lanes and by-ways, the secret haunts and hiding places of the metropolis. And in these secret and solitary places, before the fading embers of a fire of offal or shavings, sit men and women, and children, upon whose lank forms and sallow cheeks nature has deeply graven her fearful records of suffering and of sin. Neither chair, nor table, nor bed, graces the gloomy tenement. Through the leaking roof and broken windows, enter the rain, and snow, and biting air; and there, through tedious nights and cheerless days, within sight of holy church, and within sound of bell and prayer, the children of one common parent, perish of hunger and cold.

☞ The following account of the Second Advent Conference held at Boston, we copy from *the Advent Herald.*

We had thought of giving a more full account of Bro. Miller's Lectures, when last in this city, in this week's paper, but as the same subjects, are herein reported in the same light, the introduction of this article will be sufficient.

THE CONFERENCE.

The Conference at the Tabernacle was a season of joy to many hearts. According to appointment, Mr. Miller preached at the Tabernacle on the Sabbath, Jan. 28th, all day and evening, and was patiently listened to, by a crowded and attentive audience. All day and evening the seats and aisles were filled with as many as could find a place to sit or stand; and many of the young, with the middle-aged, and even the man with grey hairs, patiently stood and listened to the story of the Coming One, with the evidences of his near approach. Had the Tabernacle been twice its size, it would probably have been densely filled, as multitudes were obliged to go away, unable to obtain admittance.

On Sunday morning, Mr. Miller took for his subject, the duty of continual watchfulness, " And what I say unto you, I say unto all, Watch." He showed what it was to watch, that none could watch without expecting that for which they watched: and also for what they were to Watch—the coming of the Son of Man. This command to the disciples to watch, was shown to be incumbent upon all who should come after, during the entire gospel dispensation, and that therefore till its close, the coming of Christ could not be past. The nature of Christ's coming was shown to be a literal and personal coming, even as he departed into heaven. Also the object of his coming was shown to be, to save his children, and to destroy the works of the devil. As Christ is to save all when he comes, it follows that if his coming is past, none can be saved who have lived since; and therefore Universalism is false.

In the afternoon and evening he took for his text, Eccl. 8 : 5, 6, " Whoso keepeth the commandment shall feel no evil thing; and a *wise* man's heart discerneth both *time* and *judgment*. Because to *every purpose there is time and judgment.*" He showed from the Scriptures that those only are regarded as wise, who keep the commandments of the Lord and believe his word, and which is accounted to them for righteousness, producing a corresponding life. Such will discern both *time* and *judgment*, because to every purpose there is both time and judgment. It was there shown that every *judgment* brought upon the world, as predicted in the Scriptures, was in connection with a specified time, which was discerned by the wise. The flood, the destruction of the cities of the plain, the sojourning of the children of Israel in Egypt, and in the wilderness, the Babylonish captivity, and its end, and the dispersion of the ten tribes, with many other judgments, all occurred at the predicted time, which was discerned by those who feared the Lord; as was the time of our Saviour's first Advent. It was therefore argued that the time of the Second Advent, at the end of all the prophetic periods, in the fullness of times, will also be discerned by those who are wise in the sight of God.

On Monday, at 2 P. M., the conference assembled in a meeting for social prayer. In the evening, Mr. Miller lectured from 2d of Daniel, with his usual clearness and success.

On Tuesday, the conference assembled at 10 A. M., and spent the morning in prayer, with praise and exhortations. In the afternoon, interesting addresses were listened to from Brn. Preble, Plummer, and Hervey. In the evening, Mr. Miller lectured on the 8th of Daniel, re-asserting his fullest confidence in the correctness of his calculations, notwithstanding so much has been falsely said respecting his changing the time.

On Wednesday morning, a prayer meeting was held at 8 o'clock, in the Berean Hall, and at 10, in the Tabernacle. In the afternoon, Bro. H. Plummer preached from 1 John, 3 : 2. " Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In the evening, Mr. Miller lectured on the eleventh chapter of Daniel. It was one of his best efforts. He was very clear and animating, and feasted the lovers of historical prophecy.

On Thursday, prayer meeting in the morning as usual. Bro. Himes read from Luke 21 : 34—36. " And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man;" and made some appropriate remarks on the subject of watchfulness and prayer. He was followed by Bro. F. G. Brown, in some very interesting remarks on the present state of the church and the world, as being ominous of approaching events.

In the afternoon, Bro. I. E. Jones lectured from Micah 2 : 12, 13. " I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up and passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them." Bro. Preble followed, with some interesting remarks, sustaining the Advent at hand.

In the evening, Mr. Miller lectured on the closing part of the 11th and 12th of Daniel. He was very happy in his illustration, and riveted the attention of a crowded audience, for more than two hours.

Friday was the last day of the conference. In the morning, in addition to the remarks of others, Bro. J. S. White commented in an interesting manner upon the 1st chap. of 1st. Peter. He was followed by Bro. N. Hervey, who spoke upon the subject of unfulfilled prophecy, showing that none such now intervenes between us and the Advent. Brn. Hersey, Burnham, and others, also spoke on appropriate subjects.

In the afternoon, Bro. F. G. Brown preached from Luke 21 : 35. " For as a snare shall it come on all them that dwell on the face of the whole earth." He showed that the wicked alone dwell on this earth. The righteous are pilgrims and strangers here, looking for a better country, even an heavenly, and have no continuing city or abiding place. All such will escape the snare which will come upon all whose affections are placed supremely on this world, and regard it as their home.

In the evening, Mr. Miller lectured upon the number of the beast, in Rev.

He was unusually clear, and seemed to carry conviction to many, of the correctness of his application of this prophecy. He remarked that his Advent brethren had not generally agreed with his views of it, and that satisfied him that they studied the scriptures for themselves, and followed him only so far as they believed he followed the word of God. He was, however, fully satisfied that the number of the beast 666 could only denote the years of pagan Roman supremacy from B. C. 158 to A. D. 508. He spoke of the mother of harlots, which all Protestants admit to be papacy, and remarked that if the Roman church was the mother of harlots, then her daughters must be the harlots; and therefore that portion of the Protestant churches that imitate and partake of the spirit of the old mother must be the daughters referred to. He said that he had ever and at all times, advised adventists to stay in their respective churches; but God had ordered it otherwise; the churches had thrust many of our dear brethren out, and we have loved them too well to stay behind; and he was inclined to believe that God was right, and he had been wrong. Speaking of the light that Stuart, Culver and others had thrown upon the prophecy, he said they had only shown that Antiochus or Nero was the *woman* spoken of in Rev. 17.

On Saturday evening Mr. Miller lectured on the two witnesses, of Rev. 11, which he showed conclusively to be the Old and New Testament.

On the Sabbath, in the morning, Mr Miller lectured on the Typical Sabbaths, and in the afternoon on the Three Woe Trumpets. In the evening, Rev. I. E. Jones spoke from the text, Rom. 13 : 12.—" The night is far spent, and the day is at hand." Showing, that if the night was far spent 1800 years ago, when the world had continued but about 4000 years, it cannot but be now near its close.

At the close of the afternoon lecture, the Sacrament of the Lord's Supper was administered, of which partook a large body of believers, many of whom were from the neighboring towns.

In this course of lectures, Mr. Miller has been un-

Midnight Cry, Feb. 22, 1844

commonly happy in his illustrations, and in securing a candid hearing. The interest continued to increase to the last; and never, perhaps, was there more interest in this city, on this question, than at the present time. Few men have the faculty of riveting the attention of an audience for so great a length of time as Mr. Miller. None can candidly listen to him without gathering instruction from his illustrations. He possesses a strong and vigorous mind, approaches all questions with calmness, and is never dogmatical in his opinions. He is ever ready to listen to the opinions of others; weighs well their arguments, and has a profound acquaintance with the history of the world, and the scriptures of truth, in the light of which, he analyzes all objections. Mr. Miller, to be duly appreciated, must be *known*. Where he is known, however much his opinions may be dissented from, the finger of scorn is never pointed, nor the lip of the reviler curled. In his own neighborhood,—Low Hampton, N. Y.—as a citizen, a neighbor, and a magistrate, he has ever been respected and esteemed. The world has been taught to despise him, and the church to revile and reproach him; but among all who have entered the list against him, his superior in mental greatness or in goodness of heart, has not appeared. He makes no pretensions to scholarship, but, had he studied in the school of the prophets, with his intellectual endowments, he would have stood as much above his petty opposers in scholastic attainments, as he now does in a knowledge of the scriptures. We cannot speak of him as we would, lest we might not appear modest in our expressions; but we express the honest sentiments of our heart, when we say, that were we embarked in any holy cause, we should feel proud to be associated with William Miller, of Low Hampton, N. Y. At each succeeding interview with him, one can but feel they never knew him before. If we may use the expression, he opens like a book—each succeeding chapter and page presenting new and more endearing traits of character. Among all the foul objections which have been brought against him, no one has ever lisped aught against the purity of his life, or the soundness of his theology on doctrinal points. He has ever stood aloof from the petty strifes of the day, and is endeared with the most affectionate remembrance in the hearts of thousands.

On Monday, the 5th inst., at 4 P. M., Mr. Miller and Bro. Himes left for New York city, to hold a conference, and give there a course of lectures. From thence they expect, if time continues, to go to the cities of Philadelphia and Baltimore: and thence to Washington, to visit Cæsar's household. This will be an expensive mission, but the Lord will incline the hearts of friends as He shall see the cause may need. We trust that much seed has fallen on good ground in this city, the past week; and may the blessing of God still accompany the labors of our brethren. Brother I. E. Jones remains in the Tabernacle in the absence of Bro. Himes. We are glad the cause here is in the hands of so able an advocate.

WHO IS THE INFIDEL?—While Bro. T. M. Preble was lecturing at Lowell, a few weeks since, a Methodist class leader accused him of being an infidel, and wished Bro. P. to call upon him. Accordingly Bro. Preble gratified him with an interview. He then repeated the charge, that Bro. P. was an infidel. Bro. Preble, instead of replying, handed him his Bible, and wished him to read a passage that he believed. Mr. A. took the Bible, and turned over the leaves back and forth, without reading. Bro. P. asked him why he did not read? He replied he was looking for a text. Bro. P. told him he could have read, and believed the first text he opened at. The class leader saw that he had proved himself the infidel; and handed back the Bible.

FASTIDIOUSNESS IN THE CHURCHES.—There is a growing disposition to say, "I am of Paul, I am of Apollos, and I am of Cephas." There is an increasing demand for fine preachers; for popular men; that is, popular as orators, not as preachers. When David listened to Nathan, all his admiration of the prophet was changed to penitential sorrow. Probably Felix anticipated an intellectual feast, when Paul was to be brought before him. He knew that the apostle was learned and eloquent, and as he was a prisoner, probably would not dare to meddle with the conscience of his judge. But when "Paul reasoned of righteousness, temperance, and a judgment to come, Felix trembled." All his admiration was forgotten, while conscience was aroused. It is a doubtful compliment to a minister that he is admired. The praises of his hearers may be his condemnation.—*Rev. B. Mi*[illegible]*'s Discourse.*

The following article from the pen of Bro. Snow, is designed to show that the prophetic periods do not terminate till the *autumn* of the present year. It is possible that Bro. S., may be correct: but we cannot see it in the light that he does. After making this great question a matter of careful study, for several years, desirous only of getting at the truth in this matter, and after a perusal of his article, we must confess that we are *still shut up to the conviction*, that the 2300 and 1335 days, terminate with the present Jewish year. There are a few points in Bro. Snow's article, on which he relies for proof in the case, in which we think there is a defect. As soon as our cares will allow us to examine the requisite historical documents, we may speak more fully on this question. May the Lord lead us into all truth. L. D. F.

For the Midnight Cry.

Dear Bro. Southard,—I wish to present a few thoughts, for the careful consideration of the dear brethren of the advent faith, on a point wherein I differ from many of them, i. e. the *termination of the prophetic periods*. This I would do, not because I seek controversy: far from it, "Let there be no strife between us, for we be brethren." Nor do I seek to discourage those who, with earnest desire, are looking for the appearing of our blessed Master, within the present Jewish year, 1843. Nor yet have I any desire to put the glorious day afar off. My whole soul breathes forth the prayer, "Come Lord Jesus, and come *quickly*." But the Lord has shown me, I think, that we must wait and suffer a *little* longer.

We all believe that the great *week* must be accomplished. That the 6000 years, which were shadowed forth by the six days of creation, must be completed; and then will come the seventh thousand—the glorious *sabbath* of rest that "remaineth to the people of God." Now this long period—the *aion* or *age* of this present world, began in *autumn*. In proof of this, I offer a few considerations. First, it has been the concurrent opinion of chronologers, both Jewish and Christian. In the next place, man at his creation was to subsist upon the fruits and seeds. Gen. 1: 29. It does not appear reasonable that these were ripe at any other season than autumn. Again, at the Exodus from Egypt, a change was made in the commencement of the year. Ex. 12: 2. "This month shall be to you the beginning of months." Ex. 13: 4. "This day came ye out, in the month Abib." It appears then, that from the creation to the Exodus, the years were commenced with some other month. Accordingly, as appears from the tables of Jewish time, there have been, since the coming out of Egypt, two modes of beginning the year, one with the month called Ethanim or Tisri, in autumn—the other with Abib or Nisan, in the spring. The latter agreeing with the time of the Exodus—the former, with the reckoning of the years from creation. On the whole, therefore, I conclude that the 6000 years began in autumn. And as the dispensation of glory, at the appearing of Christ, is called by the apostle, "the dispensation of the *fulness of times*," (Eph. 1: 10,) I am constrained to believe that this period will comprise 6000 *full* years. And from all that I have, as yet been able to discover in the chronology of the world, these years will be complete in the autumn of 1844.

The seven times of Moses, in Lev. 26, amount to 2520 full years. They began with the breaking of the power of Judah, at the captivity of Manassah, B. C. 677. This is the time that has always been given as the date of their commencement. But there has been an error in supposing them to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B. C. 677, they would not have ended before Jan. 1, A. D. 1844. Or had they begun with the first day of the Jewish year, in 677, they could not end before the first day of the Jewish year, 1844. For it is evident that it requires 677 and 1843 *entire* years to make up the FULL period of 2520. But any point *within* B. C. 677, is *only* in the 677th year before Christ. Reckoning back from the Christian era, we do not obtain 677 full years, till we arrive at the extreme point, i. e. the first day of B. C. 677. So also, reckoning forward from the commencement of the Christian era, we do not obtain 1843 full years, till we arrive at the extreme point, i. e. the end of A. D. 1843, or the first day of A. D. 1844. If, then, the captivity of Manassah did not occur as early as the first day of the Jewish year, B. C. 677, the 2520 years cannot terminate till after the expiration of the present Jewish year. Now it is evident that Manassah was not taken in the early part of the year, from the fact that Esarhaddon and the Assyrians were employed in carrying away the ten tribes out of their land, and placing foreigners in their stead, in the *same year*, and before the invasion of Judah. We find the history of this in 2 Kings, 17: 20—24. The prophecy concerning it, we find in Isa. 7: 8. The date of this prophecy is B. C. 742. From this date count the sixty-five years, and it brings us to B. C. 677. In that year, in fulfillment of the prediction in Hos. 5: 5; Israel and Judah were both broken. But as it must necessarily require considerable time to remove the ten tribes, and bring foreigners to fill their place—we cannot well date Manassah's captivity earlier than the autumn of that year. About one half, therefore, of the Jewish year B. C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A. D. 1844.

The 2300 days of Dan. 8, began with the 70 weeks B. C. 457. But they did not begin with the first day of that year. It is true that Ezra began to go up from Babylon on the first day of the first month. But this was not in the year B. C. 457, but in the year B. C. 456. The seventh year of Artaxerxes, in which Ezra went up, began, according to Dr. Hales' analysis of chronology, in 457, and ended 456. It has been the practice of chronologers, to count the years of the reign of monarchs, by the year in which they began to reign; making that their *first* year. Accordingly the year B. C. 457, in which the seventh year of Artaxerxes *began*, is counted as his seventh year. Now it appears, from the best light we can obtain on this point, that he began his reign in autumn. This seventh year, then, must have commenced in the autumn of B. C. 457. As it was in the spring that Ezra left Babylon—and in the seventh year of the king, (See Ezra 7:) it must have been the spring of B. C. 456—as *no other spring is embraced in the king's seventh year*. But this is not the point from which to date the 70 weeks. The *decree* to restore and to build Jerusalem, must have issued from the king *before* this. From Esther 2: 16; we learn that she was made queen in the tenth month of the Jewish year, and in the seventh year of the king. Now this could not have been in the year B. C. 456, for his seventh year expired before the tenth month of that year began. It must therefore, have been in the year B. C. 457. At that time a great feast was made, and a "*release*" to the provinces; which, of course, embraced the Jews, as they were the people of the queen. But this release could not have been made without a previous decree. The monarchs of Persia were the makers and dispensers of the laws, which were absolute, unchangeable. But in the account of this "*release*," nothing is said of any "*decree*," or law, made at that time. This was only the commencement of those acts of the king, in which the decree was carried into execution. It appears then, that the *decree*, from which the seventy weeks and the 2300 days and to be dated, must have been issued by the king, some little time before the tenth month of the Jewish year, B. C, 457. From that time, according to Dan. 9: 25; there were to be sixty-nine weeks, i. e. 483 years to the appearing of Messiah. It has been thought by many, that this period was fulfilled in A. D. 26. But this is a mistake It requires 457 and 26 *entire* years to make 483. But, as we have seen a part of B. C. 457, must be left out of the reckoning. The time must, therefore, be made up by the addition of a part of A. D. 27. The fifteenth year of Tiberius, in which John began his ministry, (see Luke 3: 1;) commenced in A. D. 26, and corresponds to a part of 26, and a part of 27. In the latter part, then of A. D. 26, or in the former part of A. D. 27, John began his ministry. But it was after John was imprisoned, that Jesus came into Galilee, saying "*The time is fulfilled.*" This must have been, I think, in the autumn of A. D. 27. It is *certain* that it was *after the passover*; as we may learn by comparing John 2: 23; 13: 22—24, and 4: 43; with Mark 1: 14; 15. If then, the 69 weeks ended in the autumn of A. D. 27, when may we expect the 2300 days to end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled in the autumn of A. D. 27. Then add to that date, these 1817 years, and we see it brings us to the autumn of A. D. 1844.

As it respects the 1290 and 1335 days of Dan. 12: they must of course begin together—the latter ending with the 2300 in 1844. And as there is a difference of *only* forty-five years between the two periods, the 1290 days *could not* have ended in Feb. 1798, as *forty-six years have passed* since that time. The periods must have begun in A. D. 509—the 1290 days terminat-

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ing in 1799, with the commencement of Napoleon's career of blood and conquest, (see Dan. 11 : 40 ;) 1335 days, ending in the autumn of 1844.

But, beloved! the vision "will speak and not lie. Though it *tarry*, *wait* for it, because it will *surely come*, *it will not tarry*."

SAMUEL S. SNOW.

New York, Feb. 16, 1844.

THE MIDNIGHT CRY.

THURSDAY, FEBRUARY 12, 1844.

We have received a letter from Bro. HENRY B. SQUIRES of Ithaca, N. Y., in behalf of the S. A. brethrn in that place, addressed to the conference lately held in this city ; but it came to hand too late to be laid before the meeting. The letter contains a most *urgent* and *heart-touching* appeal for some efficient lecturer to visit them *immediately*. We would suggest to them, that it will doubtless be wholly impracticable for Bro. Miller to visit them at present, as they request, if ever. Cannot Bro. Marsh or Barry, of Rochester, N. Y., or some of the brethren in that part of the state go to their aid ? Bro. Marsh holds himself in readiness to lecture on the coming of the Lord ; and if not engaged, our brethren at Ithaca can probably avail themselves of the labors of this efficient man.

BRO. C. DEALTRY, AT LIVERPOOL, ENG.

We have just received the first No. of a little sheet of 8 pages, entitled "THE MIDNIGHT CRY," which is published weekly, by C. Dealtry, at No. 7 Upper Newington, Liverpool.

It gladdens our hearts to learn that something is being done, to spread the news of the glorious King's Coming, in England. We hope, and trust, that the efforts of our brethren there, will be crowned with signal success. Although considerable has already been accomplished in Europe, by sending thousands of American publications, yet, much, *very* much remains to be done, i. e. if the people are ever to become even *partially* aroused to the overwhelming subject of the Lord's speedy coming ; and there is but little time to do it in. May the Lord make the army great that shall publish the glad tidings there.

We make the following extracts from the little sheet referred to above.

TO THE READER.

"Contrary to the general custon, we send this paper forth without much being said by way of introduction or preface. The reason is simply this,—we believe the end of all things "*is near, even at the doors*," and our object is to give God's solemn truths upon this matter. These being of more importance to the reader than a preface, and not having room for both, we prefer giving place to these truths, that he may know what is coming upon the earth, and by the help of Him from whom cometh every good and perfect gift, make that preparation of heart, without which none can see his face in peace.

"Marvel not that I said unto thee, Ye must be born again."—*Christ.*

THE TWO CALLS.—*Impenitent Reader*, there is a a call for you. "Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon him."—*Isa.* 4 : 7.

Distressed Sinner, there is a call for you. "Come unto me ALL YE that labor, and are heavy laden, and I WILL GIVE YOU REST. Him that cometh unto me, I will IN NO WISE cast out."

If you refuse these calls, there is yet another, which shall fill you with horror. It is the call to judgment, which will soon be heard. Embrace the first call now, and the last shall fill you with joy unspeakable, and full of glory."

FUNDS.

"Dear Reader, Our object is to give light upon the great subject of "the glorious appearing of the great God and our Saviour Jesus Christ," and to scatter these papers broad cast over the land, if possible, to the poor gratis. This cannot be done without means. If you feel the importance of waking up a slumbering world to the solemn truth, help us, that we may supply the constant calls for light."

We have already called attention to a little work recently published, entitled "*A Brief History of that Old Serpent called the Devil and Satan*," by L. D. FLEMING ; from which we make the following extracts. In chapter 3d, speaking of "*Satanic power and influence*," the author says,

"After the fall of that being who is **now** the Prince of the power of the air, and as a consequence, he was cast out of the Divine presence, he immediately set himself to work to thwart the plans of God, and destroy as far as possible the human family. In short, he waged an inveterate and malignant war against the family of God on earth In order to prosecute this diabolical purpose successfully, his policy was, first, to alienate the affections of mankind from God, and taking advantage of man's religious character, to turn their religious exercises and affections into a wrong channel. For this purpose he introduced IDOLATRY, and turned the worship of mankind from God to himself. Hence the Apostle Paul says, I Cor. x, 19—21, "What say I, then ? that the idol is any thing, or that which is offered in sacrifice to idols is any thing ? but I say that the things which the Gentiles sacrifice, they sacrifice to DEVILS, and not to God : and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils : ye cannot be partakers of the Lord's table and the table of devils." In this light of the subject, to what a vast extent has *devil-worship* been carried among mankind ! the most terrible tortures has he imposed upon his worshippers ! And by self-immolation, what innumerable multitudes has he decoyed into the most awful destruction ! Well may he be termed the god of this world ! "To all its successive empires, crumbling into dust as they have done, he has been the object of supreme homage. The Babylonian might fall prostrate before his gigantic idol of gold ; the Persian breathe his devout aspirations to the fiery orb of day ; the Greek rejoice in his sculptured forms of exquisite beauty, and in the endless mysteries of an impure worship ; the stern Roman might crowd his Pantheon with the captured idols of every nation, and enlarge his unholy creed for the reception of each foreign fable ; but in all, and over all, Satan ruled. Wherever idolatry is found, there is Satan the god of the worshippers. His voice was heard in the lowering of the Egyptian abomination—in the decree that prostrated the glory of the Chaldeans on the plain of Dura, and in every incentive to creature-worship, under whatsoever form observed, and by whatsoever sanction confirmed. The voice that from the Minaret proclaims the true prophetic character of Mahomet, is his—the bell that tinkles forth a signal for the adoration of a wafer-god, is sounded by him : yea, the secret whisper from within, that withholds the hand about to extend the gift of charity, is the voice of his power too, for covetousness is idolatry. Col. iii 5. By fraudful cunning, under a thousand manifestations, he upholds his unseen acknowledged dominion, never to be overthrown till the Stone, cut without hands, shall smite the huge image of universal idolatry, and gather to itself the faithful band of protesters against this multifarious devil-worship."

Again in chapter 6th, under the head of "*Satanic Craft and Wrath as the End approaches*," we find the following wholesome hints.

"The rapid advances of Papacy, and its influence speaks volumes, if people would but regard them. It is spreading over us a cloud, through whose dark mountains not a ray of hope would glimmer, were it not for the blessed prospect presented in the word of God of a speedy deliverance from all the devices of Satan by the coming of the Son of man.

"Although Papacy is a very important medium of Satanic operation, it is far from being his only means of action. In the Protestant Church, he operates by means perhaps less revolting, and gross, than the idolatry of Papacy, but we fear not less fatal in their consequences. Hence, "let him that thinketh he standeth, take heed lest he fall." I Cor. x. 11, 12. Even those who are anxiously looking for the last display of Satanic wrath, "because his time is short," and are laboring to guard themselves against all his wiles, must be very cautious, that he does not entice them into error both in zeal and judgment. If possible, he will beget among those who are "looking daily for that blessed hope, even the glorious appearing of our Lord Jesus Christ," divisions, and strifes about matters of opinion, and thus, neutralize the truth, cripple their energies, and misdirect their zeal.

"This is a subject on which Adventists should exercise the greatest caution. If it is possible, Satanic craft will instigate strifes and divisions about matters of opinion among them, and thus, not only cause their good to be evil spoken of, but entirely destroy their good influence on the world. Those who persist in fomenting divisions about matters of opinion, and fostering strife about speculative questions, and favorite policy, should, as the Apostle says, be "marked." Such a course, should be regarded as a plan of the Devil to turn off the attention and energies of God's people from the great and glorious subject of Christ's speedy coming. It should be avoided as a pestilential influence—as a snare of the devii—as an abominable thing. Nay, it should be regarded as a culpable evil.

"Brethren, look well to this matter ; be constantly on your guard ; keep a vigilant eye upon our wily enemy ; "See that ye fall not out by the way." Let none of these crafty devices, divert our steadfast gaze, from the radiance of the day Star of our blessed hope. We should not forget that Satan may take occasion of every faculty we possess. He may heat our ambition by the fire of *pride* and urge us into a "zeal for the Lord," that will be so deficient in knowledge and judgment, as to injure and even disgrace the cause which we suppose we are advancing. Brethren, we wrestle not with flesh and blood merely, but with principalities and powers, and wicked spirits, Eph. vi. 12. It is not only necessary that we should be armed with the truth but with the *Spirit* of it, remembering that if it be possible Satan will deceive the "very elect."

CINCINNATI, O.—The following article, which we take from the Western Midnight Cry, will show how things are progressing there :

Last Sabbath showed an unusual increase of interest in our meetings. The Lord's supper was administered in the Lawrence street house, in the afternoon. It was a season of refreshing from the presence of God. The ordinance of baptism was administered at the close of this service, to a brother that had come 30 miles for the purpose, He was awakened and converted to the truth by reading the "Midnight Cry." In the evening the house was crowded to overflowihg. The subject dwelt upon, was the great test of preparation to meet our coming Lord, viz : "The love of God" with its fruits ; a prominent one of which, is, a love for the Saviour's appearing. At the close of the discourse, upwards of 30 came forward for prayers, many of whom were blessed. The power of God was manifest on this occason, as we have never before seen it in this place.

The interest is still kept up at the new Baptist church in Webster street. Bro. Jones lectured on Sabbath evening to a full house.

Our places of worship are too strait for us, and the College Hall has been engaged for the Sabbath. If faithful to our blessed Lord, we expect soon to be called to worship in mansions prepared by our Master, where there is room enough and to spare.

PROVIDENCE, R. I.—The friends of the Second Advent cause in this place, have procured the use of the Green Street House, formerly occupied by the West Baptist Church. Lectures will be delivered every Sabbath Morning, Afternoon, and Evening. Their regular meetings during the week are held in the same place, on Tuesday and Friday evenings.

ITHACA, N. Y. Feb. 3, 1844.

Dear Brethren,—We feel thankful to God for the privilege of addressing you on so great and important a subject as the speedy coming of our blessed Redeemer ; and while we consider the greatness of that event, we feel to rejoice in the prospect which is just before us.

We can say for the encouragement of those of our dear brethren who have gone forth to sound the midnight cry, that the faithful labors of our much esteemed brothers Collins and Peavey have been blessed in this place. The truth has found its way to the hearts of quite a number among us ; who are now rejoicing in the blessed doctrine of the Bible. We have held a prayer meeting since last spring, and the presence of the Lord is with us. We are encouraged to put our trust in the Saviour and patiently wait for his coming.

But, dear brethren, while we rejoice that we shall soon be delivered from the trials and difficulties of the sinful world, we cannot but feel to mourn over the condition of our brethren and sisters who are scoffing at us for trying to be ready to meet the Bridegroom when he comes — But oh, may the Lord open their hearts, and bring them to repentance before it shall be everlastingly too late.

We have been very anxious for some time past, and prayed that the Lord would send some one to proclaim the plain Bible truths to this community, for whose eternal welfare we feel a deep interest. We do believe that there never was a time when the truth would have a more salutary effect on this community than at present.

We have the consent of our Methodist brethren for their house, and many are anxious for light. We cannot but think some one will come if time continue : for this we shall look and pray.

Should a lecturer come to this place, he will please enquire for H. B. Squires, Cayuga-st., south of Clinton House.

OTTAWA, ILL Sister Marietta Barnes, writes Jan. 22 : "You cannot imagine, with what satisfaction and delight, I read the Midnight Cry. To me, it is like the weekly visit of some dear friend, in a land of strangers. I rejoice that the faith of the dear brethren is still unwavering. Abraham's faith was tried on Mount Moriah. Moses' at the Red Sea, and all, who have been counted worthy to obtain salvation, will have been tried, purified, and made white. If spring should make its appearance, pass away, and all things continue, the enemies of Christ would have a great triumph, and many perhaps, who are now anxiously waiting, and looking for the dear Saviour, would grow disheartened. But he that endureth to the end, shall be saved. Let the disheartened, and disappointed Christian, listen to the words of our Saviour, as he went along, and heard two of his disciples, as they were on their way to Emmaus, mournfully telling each other of their disappointed hopes. We trusted, said they, that it had been he, which should have redeemed Israel. But alas! how our prospects are all blighted. What did our Saviour say to them ? O fools, and slow of heart to believe all that the Prophets have said. We must take into consideration all the Prophets have spoken concerning his second coming. "Though the Vision tarry, *wait* for it,"—"Lo, this is our God, we have waited for him," &c. How can it properly be said, we *waited* until the time has arrived, in which we expect the event to transpire. "Let patience have her perfect work."

Our Lord has given us certain signs, which, when seen, were to assure us that his coming was near, even at the door; which signs, this generation has seen, and therefore, will not pass, till all be fulfilled. I would not dare to live one hour unprepared.

I believe the population of our place is about 2000, among whom are nearly all seats. There are but few who are looking for the coming Lord. Oh that God in his mercy would send some faithful laborer to our aid. Your sister in Christ,

MARIETTA BARNES.

LEFTER FROM BRO. DANIEL CLOW.

PORT BYRON, Feb. 9, 1844.

Dear Brother Southard :—Our friends in this section of the country are extremely anxious that some able and efficient lecturer should come this way, and sound the alarm once more, of the approximate events of the judgment day.

There seems to be an unusual spirit of inquiry abroad in this section, relative to this solemn and interesting subject. Hence we conclude that a full and faithful exposition of the prophecies and predictions relating to the same, would produce a salutary and durable impression upon the hearts and consciences of a multitude of onr fellow mortals, who are as yet wrapped up in the mantle of moral delusion and darkness, and are unconciously floating along in the current of sectarianism and superstition, which has so effectually deluged our land, and blighted the fairest prospects of the Christian world.

We feel as if we had been very much neglected by our friends who are lecturing upon the Advent, and passing and repassing us, to and from the west,—we have had no opportunity of hearing the subject ably discussed, for some time—most sadly were we disappointed when it was announced that brother Miller had returned to the east. We expected that he would tarry a while in Auburn, and give us a course of lectures, which, we had flattered ourselves, would be the means of opening the eyes of the blind, and saving a multitude of souls from the yawnings of an eternal hell.

Should any kind friend conclude to come this way for the purpose of discussing this question, he may expect to meet with a cordial reception among his Advent brethren. We are few in number, but fervent in the spirit, and free and independent in expressing our views in relation to the coming and kingdom of our blessed Lord and Master.

The chains of the church discipline and superstiton that have hitherto bound us down in darkness and moral delusion, have been burst asunder, and we are no longer the subjects of the vassalating influence of our fashionable religious associations,—not that we have all seceded from our respective societies, for that I believe, is not the case—but for the future, we have resolved to think and act for ourselves with impunity. and try to persuade others to do likewise, that we may all be found in the faithful discharge of our several vocations when the Master comes to reckon with his servants, which I most solemnly believe, will be within a very short time. My hopes continue to grow brighter and brighter, and my faith is stronger now than ever.

O! that men would be wise, and abandon the folly of human wisdom, and acknowledge the supremacy of the God that made them, that they may participate in the resurrection of the saints, and escape the awful calamities that are coming upon this wicked and adulterous generation.

DANIEL CLOW.

BUSTI, N. Y.—Bro. Davis writes, Feb. 1 :—"Brn. Robbins and Bywater have just closed a course of lectures in this place, on the speedy coming of Christ. As a church, (Baptist) I think we are universally agreed as to the manner of the Second Advent of our Lord. As it respects *time*, we are agreed that it is "nigh, even at the door," but are not all of us satisfied that the *date* is a matter of DEFINITE *revelation*. But we trust in the Lord, that as we "watch," and "wait" for him, we may be regarded in the light of Paul's Philippian and Thessalonian brethren. that "if in any thing" we "be otherwise minded. God shall reveal even this unto" us, so that "that day" shall not overtake us "as a thief." This we hope for, in a prayerful searching of his *word*, and careful watching of his *signs*.

Since the lectures, one has been baptized, and two others have presented themselves for baptism ; others are expected to follow soon, and many are enquiring into the truth of these great things.

TROY, N. Y.—Bro. Barringer writes, Feb. 12 : "Bro. Heyes has been laboring faithfully in this city and vicinity for several weeks ; also Bro. Groat, of Albany. Bro. S. C. Chandler lectured a week ago last Sabbath, and we expect he will return and give us a course of lectures, commencing next Sabbath, if time continues."

COPENHAGEN, N. Y.—Bro. E. T. Robbins writes, Feb. 9 : "Truth has taken some effect in this region ; and we are determined, by Heaven's grace, the people shall not go to the judgment unwarned. May the Lord bless you, and all who are proclaiming 'the hour of his judgment is come.' "

LISBON, N. H.—Elder Sanborn writes :—I am strong in the faith, believing that this Jewish year will wind up all earthly scenes. The Free-will Baptist church in Lisbon, numbering about three hundred, are mostly strong in the belief, that the coming Jesus is near, very near, and many of them are strong as to the time.

In Eaton, N. H., where I reside, the numbers in the advent faith have more than doubled within the last six or eight months. In many other towns where I have visited of late, the adventists are firm, "looking for that blessed hope, and glorious appearing of the Great God, and our Savior Jesus Christ." O my brethren, let us be strong, until the heavens reveal the returning Nobleman. Then, and not till then, do I expect the waves and winds of time to settle down into a calm.

Bro. J. B. Cook writes from Hagerstown, Ohio, Jan. 27, that he purposes, the Lord willing, to go to Zanesville, Granville, and Maryville, Ohio.

LETTER FROM BRO. A. V. BALDWIN.

COPENHAGEN, N. Y. Feb. 6, 1844.

Dear Brother :—My heart swells to a perfect fulness, and I can no longer refrain from giving an expression of my sympathy for those dear brethren who have gone forth at the midnight hour to proclaim the bridegroom nigh.

I feel myself utterly incompetent to express my gratitude to God, for that glorious light of truth which for a few months past, has been beaming upon my once bewildered and benighted mind. To me, the Bible has in many parts, been a sealed book. And though I often spoke of its harmony (knowing that God would not contradict himself) yet, until I began to search it aided by Bro. Miller's excellent rules, I never saw fully, its harmony in every part.

My confidence in the faith of Christ's coming at the door, has not been shaken by the abortive efforts of our opponents. The days have not yet ended ; but at the end of the days the sanctuary will be cleansed. "Daniel shall stand in his lot," or, as Luther reads it, "thou shalt rise up," &c.

I would say, for the information of my friends, and Bro. R. Hutchinson in particular, that I am laboring in Lewis County, and though strongly opposed by a time-serving and peace crying ministry, yet I am permitted to see increased intimations of good.

ABM. V. BALDWIN.

LETTER FROM BRO. SIDNEY S. BREWER.

WINCHESTER, Va., Feb. 12, 1844.

Dear Bro. Southard,—I have given a number of lectures in this place, and I never saw the truth make deeper impressions. There are many here, I might say scores, believe the end of all things is at hand.

I commenced lecturing in a private house (for all the churches were closed ;) next in an Academy, which soon proved too small—hundreds failed to gain admittance. We then succeeded in procuring the Baptist Church, where I gave three lectures yesterday. The house was crowded. I never witnessed a greater excitement in my life. Tomorrow I leave for Woodstock.

Yours in the blessed hope, S. S. BREWER.

LETTER FROM BRO. L. CALDWELL.

TORONTO, CANADA WEST, Feb. 6th 1844.

Dear Brother :—To-day your Conference commences in New York ; my soul would leap for joy, to see my dear brethren who are at this moment assembling together. Methinks I can see their joyful countenances, as they greet each other from their different fields of labor. The Lord is now doing a great work in this city. For a long time there has been a *few*, who love these blessed truths, but all their endeavors to awaken the city seemed unavailing, until brother Fitch came here last fall, when the attention of many was drawn to this subject.

The brethren, in December last, sent an invitation to Buffalo for a lecturer to visit them, which fell into my hands ; and I heeded the "Macedonian Cry," and came over to declare the truth. We commenced our meetings in a small school-house, which was filled within, and surrounded without. Soon a chapel was opened, and we were crowded there. We then opened a large hall in the central part of the city, called Bethbridge's Hall, which was soon so crowded, that the building gave way, and we were left without a house in which to hold our meetings, in the height of the excitement, and while hundreds were inquiring, "are these things so :" and sinners were beginning to cry, "what shall we do to be saved."

I informed our friends that I must go to other towns to sound the cry, if no larger place could be obtained. But every hall in the city, and every church was against us : what should be done ? Our friends determined to erect a plain, simple, but convenient house for our meetings. And in two hours from the time that the proposition was started in a prayer meeting, where our friends had met for worship, the whole amount was subscribed. One brother gave the land, another the nails, another a quantity of lumber, and more than a score of brethren offered to work on the building : besides money enough being subscribed to pay all other expences. Our house will be a temporary affair, expecting soon, as we do, to exchange it for that which has foundations, whose builder is God. It will be about thirty feet, by ninety, and will be finished in six or eight days. The excitement through the city, is immense : and it is hourly on the increase. Many are rejoicing in the fond hope of soon seeing their Saviour. The beast is stirred up, and the little horn is speaking great words : threatening my life : but the Lord is with us.

Yours, in much love,

LUTHER CALDWELL.

LETTER FROM ELDER PHILO HAWKES.

MIDDLETOWN, CT. Feb. 15, 1844.

Dear Bro. Southard :—The wise man says, "As cold water is to the thirsty soul, so is good news from a far country." It will be cheering to you, and your numerous readers, to learn that the good Lord is reviving his work, and saving sinners in this city. Bro. Hastings, a local preacher, of the Methodist E. Church, commenced a series of meetings two weeks since, which are still in successful progress. His labors have been abundantly blessed, in the awakening and conversion of a goodly number of souls, in the reclaiming of backsliders, and comfort of the saints. There is an interesting band of Second Advent believers in this place who are groaning within themselves, waiting for the adoption, to wit. the redemption of their bodies. The Lord preserve them blameless unto his coming. We are holding meetings, afternoons and evenings. The Lord of hosts is with us—crowds attend and listen to the word like men on the verge of eternity. There is evidently much conviction in the congregations ; but not a large number that have moral courage enough to present themselves for prayers, owing no doubt to the stigma of being found on their knees at a Second Advent altar. Yet, bless the Lord, some amidst the fog of error, and incessant cry of peace and safety from ministers and church members, have moral courage enough to break away from all those influences, and like Moses, choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Last evening, twelve presented themselves for prayers ; and at every meeting some are finding pardon.

The Lord will, I shall remain here until next Saturday. Bro. Hastings is expected to return in the early part of next week, and continue as long as the Lord may direct.

Yours, in the blessed hope,
PHILO HAWKES.

LETTER FROM BRO. JOHN SLATER.

ST. ALBANS, ILL., Jan. 22d, 1844.

Dear Bro. Southard :—I once heard a minister preach in a house that had been occupied in the former part of the day, by Universalists, and he had the Universalist preacher, and a number of his brethren for hearers. He took for his text, " The wicked shall be turned into hell, and all the nations that forget God." In the course of his sermon, he said, " We are accused of being cruel and inhuman in giving a false alarm, and causing people to be unhappy through fear and anxiety." Said he, should a boat be seen in the current, above the Falls of Niagara, heading down, and one cries from the shore to the boatman, " stop, stop, pull for the shore, or you are lost." Another cries, " you have nothing to fear, you have a smooth current, and fair sailing before you, go ahead." Which of these, said the speaker, should be charged with inhumanity.

This comparison has come to my mind, with considerable force, of late. Many individuals of talent and piety think as multitudes have formerly done, that the prophetic periods of Daniel and John were given to be understood by those who are immediately interested in understanding them. They think that they have "learned from books," that the captivity of the true Israel is about to end ; that all of the signs that our Saviour said should immediately preceed his coming, have been witnessed by this generation. They remember that our Saviour said that when they saw all these things, they might KNOW that his coming was nigh, even at the doors. They consider that if the day of probation is about to end, that there are peculiar duties incumbent on Christians and they learn from the parable of the ten virgins, and in other scriptures, what these duties are. They behold the greater part of the world buried in midnight slumber, and endeavor to arouse them with the cry, " behold, the bridegroom cometh." They entreat professors to arise and trim their lamps ; and warn impenitent sinners, with all earnestness, to flee from the coming wrath to the ark of safety. With a true missionary spirit, they deny themselves the endearments of home, and go where duty calls them, to sound the alarm—and even beyond where the zeal of the missionaries can carry them, Second Advent publications are sent. When the worldling begins to be aroused by the cry, he turns to those who profess to have the keys of knowledge, and asks with anxiety, is it so, is probation about to end. The answer is, " the day of probation may end at any time, but all the inhabitants of the world are speedily to be converted, and then the world is to continue more than a thousand years." And it is proclaimed from high places, that these " Millerites are giving the world a false alarm, and making people unhappy by creating unnecessary anxiety and fear." When the worldling hears this, he quiets his fears, and rushes headlong down the current, in pursuit of phantoms. Now against which of the above classes will the charge of cruelty stand ? Reader, consider the subject well, and then decide. The editors of the N. Y. Evangelist have an article on " Millerism" in their paper of Dec. 21st, in which they say, " the world would not burn at the time hoped for." As though it would cause a kind of fiendish joy to adventists, to see the world, and a great portion of its inhabitants burn. The article closes by saying, " these deceivers are incurring a fearful responsibility." And this slanderous article is not the first which has appeared in that paper, but is only one of a series, of the same stamp. Is it not probable that the eye of Omniscience sees that the " deceivers" and " responsibility" are on the other side of the question ?

To my Second Advent brethren, I would say, may we not expect a sifting time, a time that will try our faith ? But why should any give up the hope of their Saviour's coming this Jewish year ? And even should the vision tarry *beyond* the expected time, shall we not wait for the coming One until he come ? For we cannot now find, were we to try, the temporal millennium which we once thought we saw in the Bible ; but must wait for the revelation of the Saviour, as the next event in the chain of prophecy. On the subject of prayer, I would say a few words, yet trust that the great majority of our brethren do not need an exhortation on this subject. But, I would ask, has not God ever required his children to ask of him the blessings they need ? And will he not be earnestly and importunately sought unto by the true Israel, for the second coming of Christ—at which time we are to expect the consummation of all the blessings ever promised to the whole family of the redeemed ? For example and encouragement to importunate prayer, search the Bible : read Daniel's prayer for the restoration of ancient Israel, when he learned that the seventy years determined for their captivity, was expiring ; read Isaiah 62 : 6, 7, and see that the Lord requires us to " give him no rest, until he make Jerusalem a praise in the earth." We need not doubt if the elect of God do thus " pray unto him day and night, continually, that he will avenge them speedily." Let us also remember for our encouragement in this day of slander and abuse, that our Saviour has pronounced a blessing on those against whom all manner of evil is said *falsely* for his sake. And finally, brethren, let us by the help of Him " who was manifested to destroy the works of the devil," so live, as to give no occasion to the editors of the N. Y. Evangelist, or any other Evangelist, to believe that we possess a malevolent spirit towards any of our fellow beings, but the contrary. And let our hope be firmly fixed on a coming Saviour.

Yours, &c., JOHN SLATER.

LETTER FROM BRO. N. M. CATLIN.

KINGSBBURY, La Porte Co., Ind., Feb. 2, 1844.

Dear Bro. Southard,—Since I wrote you from this place last June, I have been on a tour through Illinois and Wisconsin. I purposed to have written immediately on my return, thinking that the readers of the Midnight Cry might be gratified with a line from the Far West. My communication has been delayed for some time in consequence of sickness, but I seize this occasion to forward a few thoughts and observations gathered during my travels.

Discord, broils and confusion distract the churches and pollute the moral atmosphere wherever I have been. I might here give a catalogue of troubles and complaints among those who profess to be brethren, which came to my ears. A few instances may suffice to give an idea of this *Babel* among the sects.

I found in one place a Methodist church said to be torn asunder and divided on the Abolition question. In another, was a Baptist church divided and at variance, caused by some difficulty between individuals about *claims*. In another, some pious souls were complaining of the minister of their church, who had been trying by a series of lectures to convince them that Christ could not come in the present Jewish year, and had not given them satisfaction, (no wonder.) Lest I be too lengthy, I will name only one more circumstance. In one of the largest cities of the west I learned that a very large and (so called) respectable Bap. church was divided, that he Pastor and a part of the flock had gone over the other side of the way, and built them a house of worship, which they had christened by one of the sacred names under Mosaic economy, and were worshipping by themselves. At the same time all this is going on, if we were to judge from the editor's remarks,(for by the way this Pastor is the editor of a sectarian paper, and very expert in showing the inconsistencies of sprinkling and various practices of other churches,) I repeat, if we were to take the editor for authority, we might be led to conclude that a brighter day was begining to dawn on the church militant, and all her subjects would soon see eye to eye. I will here insert the words of another, as the best description of our age of wickedness :

"Meantime the earth increased in wickedness ; blood trode upon the heels of blood ; revenge in desperate mood at midnight meets revenge; deceit deceived deceit; lie cheated lie ; and treachery mined under treachery ; and purgery swore back on purgery ; and blasphemy arose with hideous blasphemy ; and curse loud answered curse ; and drunkard stumbling fell on drunkard fallen ; ....thief stole from thief ; and robber on the way knocked robber down ; lewdness, violence and hate met lewdness, violence and hate. Oh earth, thy hour is truly come !"

He who sees visions of peace, or good to come out of scenes like these, where God has cursed, and Satan reigns as monarch, I must say has faith different from mine.' I believe and expect the kingdom and dominion under the whole heaven will be given to the Son, but not until the nations are dashed in pieces as a potter's vessel, and no more place found for them.

Wherever I have travelled, I have met with gross and culpable ignorance of the subject on the Advent near. I say culpable, because they might have received the light. In most if not all the post offices in the land, have been papers and writings upon this subject, which have been scattered with a liberal hand by those faithful brethren who have devoted their *all* in giving the midnight cry ; but these heralds of salvation, in most instances, have lain unnoticed, or if noticed at all, held up to ridicule as specimens of delusion, without giving them a hearing, thus proving their folly, judging a question before they hear it. There are some honorable exceptions, however, to such blindness and indifference. In some instances where the Midnight Cry and other publications have been used as wrapping paper by those who would not demean themselves so much as to read them, have found their way into the humble cabin, and been hailed as welcome messengers by the humble seekers of truth, who now rejoice in the glorious hope, thus showing that the Lord will use his own means in gathering his elect through sanctification of the spirit and belief of the truth. "As to faithful servants who give meat in due season," I met with none. In our section of country, Northern Indiana, in six or eight counties, containing a vast number of inhabitants, I know of but one individual, my brother, Joseph Catlin, who is preaching the Advent at hand. Yet the sound " Behold the Bridegroom cometh" has gone over the land, and the world will be without excuse in the day of his vengeace, and may I not say, "All things are now ready."

O reader, are you ready and prepared for the great day—the day of clouds and gloominess. Know it is nigh. Yes, the storm is already gathering which will shroud this earth with clouds thicker than covered Sinai's top, when Moses did exceedingly fear and quake, and ere long a song tf celestial harmony will burst forth from the ransomed throng in higher strains than those which rose from the sons of God when the morning stars shouted for joy. Lord, thou wilt perform the truth to Jacob and the mercy to Abraham which thou swarest unto the fathers from the days of old.

In the hope of the gospel, N. M. CATLIN.

SIGNS AND TOKENS.

PROGRESS OF ROMANISM.—An instructive article in the last Home Missionary sketches, the origin and progress of Romanism in this country. The first company of Catholics, who arrived at Baltimore, did not exceed 200. They remained a long time with but slight increase. At the period of the Revolution, there were probably no more than twenty or thirty Romish priests in the country. The increased immigration which ensued on the establishment of our independence, brought a proportion of Catholics; so that in 1799 they had three Colleges for general purposes, two ecclesiastical Seminaries, three Convents, and forty-five priests. The Irish rebellion at the beginning of the present century, and the increasing facilities of communication between the old world and the new, augmented this number, and since the peace of 1815, the increase of Catholic population has been prodigious. In 1830, the number of dioceses had increased to 11, of priests to 300, and of Catholic population, to 500,000. Now, in 1844, they have 22 dioceses, 25 bishops, 634 priests, and from 1,000,000 to 1,500,000 people—having more than doubled their population and ecclesiastical influence, within ten years. These bishops and priests are mainly supported by funds from Europe—their churches, cathedrals, colleges, &c., are aided from the same source.—*N. Y. Evangelist.*

MORE OUTRAGES UPON THE NESTORIANS.—Letters from Dr. Grant have been received, which convey the melancholy intelligence, that the poor Nestorians, smarting under a sense of their wrongs, made an attempt, after their defeat by the Turkish arms, to regain their freedom. But they have been unsuccessful. The Koords, encouraged by the Turkish government, have made another assault upon them, destroyed Acheta and several of the villages in its vicinity, and perpetrated outrages in a truly savage style. One report goes, that nearly five hundred women and children were taken by the Koords, and burnt alive, and that as many men were slain by the sword. Dr. Grant's little mission house at Acheta has been seized by the enemy, and converted into a castle for the Koordish chief. It appears doubtful, notwithstanding the free spirit which exists among those brave mountaineers, whether they will ever be able to regain their former independence. If not, the missionary work among them will probably be abandoned. It is one of the inscrutable mysteries of Providence, that so promising a work as this seemed to be, should be suddenly arrested : but that it will in the end, redound to the glory of God, none can doubt.—*New York Evangelist.*

The Tyranny of Prelacy.—An occurrence has taken place in Philadelphia, which is rather singular in American history, and on all accounts, is worthy of the public notice. It appears that Dr. Hopkins, the Episcopal Bishop in Vermont, had occasion to visit Philadelphia, and while there, proposed to deliver a course of lectures on the British Reformation, which he had previously prepared for use in his own church. The proposal was received with great favor, both on account of the man and his subject, notices were extensively given from the pulpits and the press, and the public expectation was considerably roused. On the day before the first lecture, was to have been given, Bishop Onderdonk, claiming the sovereign right to control every pulpit, and the opinions of every man in his diocese, authoritatively put his veto upon the whole matter, and forbade his brother bishop to open his mouth in his diocese. To say nothing of the want of confidence in each other's sentiments, which this arbitrary act evinces, the utter want of respect and courtesy towards a man of eminent talents and station, what a specimen does it afford of the prodigious tyranny of the Episcopal system. This is supposed to be a free country, where men have the right peaceably to speak their own opinions; but it seems that there are other powers to be consulted than God, conscience, and the laws. How this war between the bishops is to terminate, remains to be seen.

How the Lord Works.—A brother, the captain of a vessel now in England, writes his friends, that his vessel lay at Newport, in Wales, forty days, on account of storms, during which time, a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an adventist. Among these, were ministers and laymen, that received the truth gladly, and embraced it with all their hearts. On sailing from Newport for this country, when out two days, the ship sprung a leak, and he was obliged to return to Bristol, Eng., to unload, and new copper, which will detain him a month. There are also inquirers flocking from distant countries, with those high in office, and of the first respectability. Thus the Lord works in his own way.

PROTHETIC TIME.

I. 6000 years from creation, according to the Hebrew text, terminate about 1843.

II. The seven times, or 2520 years of Levit. 24: beginning with the reign of the Gentiles over the Jews, B. C. 677, terminate about 1843.

III. The Great Jubilee, or 2450 years, commencing with the desolation of the land of Judea, B. C. 607, terminate about 1843.

IV. The 2300 days of Daniel 8, beginning with the 70 weeks of Daniel 9; at the going forth of the decree, Ezra 7, B. C. 457, terminate about 1843.

V. The 1335 days of Dan. 12, beginning with the taking away of the Pagan daily sacrifice, in A. D. 508, also terminate about A. D. 1843.

We must, therefore, it seems to us, be near the termination of all the prophetic periods. Reader, is it not worthy of your prayerful consideration?

The Bible.—A French officer, who was a prisoner on his parole at Reading, met with a Bible.—He read it, and was so struck at its contents, that he was convinced as to the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him, for taking so serious a turn, he said in his vindication: "I have done no more than my old school-fellow, Bernadotte, who is become a Lutheran." Yes: "but he become so," said his associates, "to obtain a crown."—"My object," said the Christian officer, "is the same. We only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden; mine, to obtain one in Heaven.—*English Paper.*

Died at Albany, N. Y., Feb. 2, at the residence of her Brother in Law, Elizabeth Crary, in the 20th year of her age. It is worthy of observation, that this dear sister is the first and only one of the second advent believers that has died in this city, although there are hundreds, who for the last eighteen months, have been expecting to see "the King in his beauty.' Our dear sister died in the triumph of faith.

Bro. Wm. S. Campbell is particularly requested to visit Fairfield, Conn., and proclaim to them more fully the doctrine of the Blessed Hope.

LETTER FROM BRO. CHAS. E. GILLET.

Avoca, N. Y. Feb. 11, 1844,

Dear Brother:—In looking over my journal, I notice a few items in my experience and labors, which may interest your readers.

It was in the month of August last, I became a full believer in the glorious doctrine of Christ's speedy coming; since which time, I have endeavored to sound the solemn cry, "Behold, the Bridegroom cometh," and trust my "labors have not been in vain in the Lord." I left my home in August, came to Wayne and Yates counties, partly to visit my friends, mainly to persuade my relations and sinners to prepare for the judgment.

I will notice briefly, my labors in a few places. In Walcott, Wayne Co. (the first of my labors to any extent) the arm of the Lord was made bare, and the truth visible in the salvation of sinners: backsliders were awakened, the lukewarm were stirred up, and many arose and trimmed their lamps; and some professed the blessing of holiness—thence to South Pultney, Steuben Co., where (by request) I gave nine lectures in the regular Baptist Church in that place; my lectures were well attended, and a degree of solemnity pervaded the minds of the people. Among my hearers was a member of the Legislature, who was very attentive until the pedestal of his political hopes seemed to be dashed in the coming destruction of the little horn. I hope the truth of God will be a "savor of life unto life," to some in that place. From this town, I went to Urbana, in an adjacent vacinity, where I remained about four weeks. When I first came to this place, many who were bitterly opposed to Christ's coming at hand, became its warmest advocates; and those who were the first to cry Millerism, soon acknowledged it was Bibleism. Many were the threatenings of violence, but the Lord put a restraint upon the wicked, and delivered me "from unreasonable and ungodly men;" and praise the Lord, many of my enemies, through the power of truth, have been made my friends—the friends of Christ and his second glorious appearing. During my labors in the last place, some forty have been hopefully converted and reclaimed, and are nearly all believers in the time. Wives have rejoiced with their husbands, husbands with their wives, children with their parents, brothers with their sisters, friends with their neighbors; yes, infidels have seen the truth of the Bible in the fulfilment of prophecy, and many are now rejoicing. Behold he cometh, all glory be to God.

I will notice my labors in Wheeler, Steuben Co. Under God, my efforts were blessed in this place. The cob-house of a temporal millennium, and a literal return of the Jews, being removed, many were prepared to look at the evidences, in the clear visions of Daniel and elsewhere, of Christ's near approach. Whole families were converted to the time of the Saviour's coming, and to a work of preparation to meet him in peace. Among those converted to the truth, was a school teacher, who is a licensed Baptist preacher, and who not only became convinced by the fulfilment of prophecy, but by signs in the heavens, and is now preaching the Coming One. I trust God has been glorified by my labors there. Next I visited the village of Bath, (the county seat) and found some warm hearted Christians, who are now looking for Christ's coming: there was more of secret, than manifest opposition in this place. However, one modern astrologer, who seemed disposed to say, "my Lord delayeth his coming," manifested some resentment, but the truth appeared clearer, "for a wounded bird always flutters." I trust the truth has been magnified here; backsliders awakened, and sinners alarmed. From Bath I came to this place, where I am now lecturing; although there was much opposition at first, yet now the prospect is truly encouraging. Although a mob was contemplated, it is now abandoned: although many discredited, they are now believing: some ridiculed, who are now serious: many professors that were prejudiced, now begin to feel, and others to pray for the salvation of God. O, that a wave of mercy might dash over this place, and prepare it for that eventful day that will soon be revealed. "The harvest is great, but the laborers are few," but we must leave the event with God, I expect to preach the Coming One, until he shall appear. And, bless the Lord, I believe my Saviour is at the door: soon I shall be beyond "the cloud cap'd towers of sorrow and persecutions, and rest in the purchased possession." My prayer is, "come Lord Jesus, come quickly." Amen.

Yours, in the blessed hope,

Chas. E. Gillet.

LETTER FROM BRO. JOHN H. KENT.

Indianapolis, Ind. Feb. 10, 1844.

Dear Br. Himes,—Immediately after we for the first time enjoyed a short, but profitable interview together, (providentially meeting at the residence of our beloved Bro. Clapp, in Hartford, Ct.) I, in accordance with my convictions of duty, left for the West, as I had felt a desire to preach the glad tidings of the Kingdom to the poor and destitute, in this portion of the land.

Coming hither by way of Philadelphia, I stopped there two days—had an interview with Bro. Storrs—attended meeting both evenings—had refreshing seasons, and found the brethren strong in faith, giving glory to God. I then continued my journey by way of Harrisburg, at which place, being ill, was detained certain days. There I found a number of brethren who were looking for the speedy return of their Lord. A church in the place was opened for me, but a hoarseness on my lungs prevented my speaking there. The kindness I received from Bro. Wyeth and family, will ever be held in grateful remembrance. As soon as I was able, I started for Cincinnati, O., where I arrived in safety, about the 10th of Dec. and though by no means well in connection with Bro. Jacobs, who arrived a few days before me, we commenced laboring in that place. The Lord clothed the word with power—and succeeded our public efforts to benefit souls, with his divine blessing. Many of the dear people of God, who had supposed that their blessed Saviour *could not come* short of a thousand years, to redeem Israel, are now, with lamps trimmed and burning, in the exercise of living, unwavering faith in the *word of the Lord*; looking, waiting for, and expecting soon in His likeness, to behold the King in his beauty. Scores of backsliders have been reclaimed, and hundreds of precious souls have professed conversion to God.—While the Lord was thus carrying on his work, (and blessed be God the work has not yet ceased,) the walls of Babylon trembled; the empire of the devil was greatly disturbed.

After laboring there eight weeks, having a desire to visit other places, I left on the 9th of Jan. and came to this city, where I found an interesting band of Advent brethren, who were waiting my arrival. Bro. Young, a Methodist preacher, who preaches the coming of the Lord *at the door*, kindly invited me to his house. He is a man of God, strong in faith.

We held meeting first, in the "Disciples House." From thence we removed to the Court House; and soon from thence, by invitation, to the Baptist House; where we still continue our labors every evening. Meetings are well attended—houses crowded—interest is increasing.

A number of ministering brethren of different denominations from the surrounding country, have attended our meetings; and express a great desire that the same solemn—glorious—incontrovertible truths which they have heard, may be preached to the people of their charge. But we cannot supply them all. The field is great, and the harvest is ripe. What is done must be done quickly. Pray for us.

Yours in the blessed hope,

JOHN H. KENT.

CANADA WEST.

We are constantly receiving transient sheets from different quarters, which are got up to supply the call, and meet the wants of local demands, in spreading the good tidings of the kingdom at hand. We have just received a folio sheet of the kind, published at St. Thomas, C. W., by Bro. A. A. Sawin, entitled "*The Hope of the Church*."

Its contents show that our brethren there, are looking for the blessed hope, and that, in character with that hope, are up and doing. They have lately held a Conference in Southwold Township, which seems to have been attended with much good.

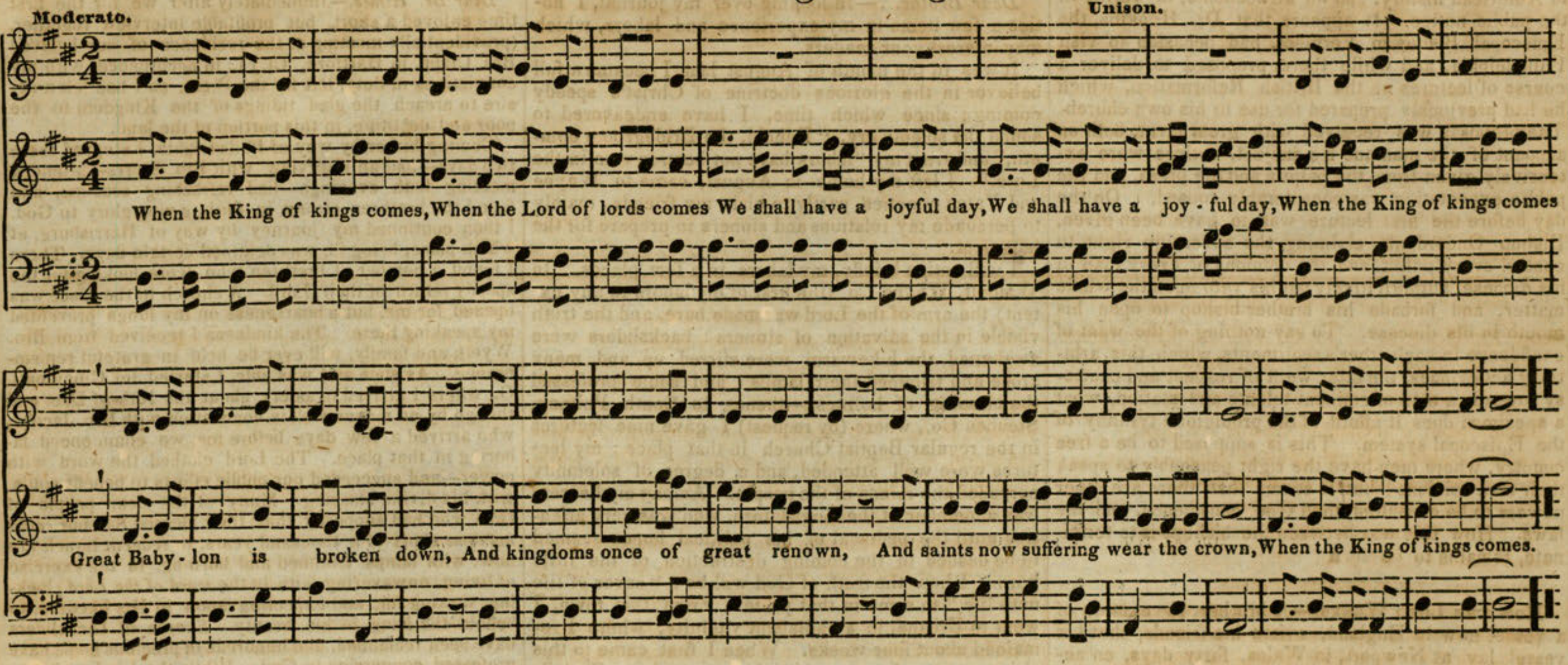
The conference commenced Jan. 10th, and continued several days;—was addressed by brethren Sawin, Crandell, D. Campbell, and Benson. They passed a series of spirited resolutions, befitting such a conference, and such an occasion.

Lectures.—Bro. Geo. Storrs will commence a series of Lectures, at the Market-st. Baptist Church, at Newark, N. J., on Sunday morning next, 25th instant.

Cotton Mather, a learned divine, who died at Boston in 1728, looked, in his day, for the coming of Christ as the next great event in the world's history. He said: "Yea, though some Nero should command me to be burned in flames, I will not cease to preach *and foretell* with an earnest voice, the *dissolution, renewal, and purification* of the world by fire."

"When the King of kings comes."

BY N. BILLINGS.


Moderato.
Unison.
When the King of kings comes, When the Lord of lords comes We shall have a joyful day, We shall have a joy - ful day, When the King of kings comes
Great Baby - lon is broken down, And kingdoms once of great renown, And saints now suffering wear the crown, When the King of kings comes.

2
When the trump of God calls,
When the last of foes falls,
We shall have a joyful day,
When the King of kings comes:
O, then the saints, raised from the dead,
Are with the living gathered,
And all made like their glorious Head,
When the King of kings comes.

3
When the foe's distress comes,
Then the church's "rest" comes;
We shall have a joyful day,
When the King of kings comes:
And then the new Jerusalem,
Surpassing all report and fame,
Shines worthy of its Maker's name.
When the King of kings comes.

4
When the world its course has run,
When the judgment is begun;
We shall have a joyful day,
When the King of kings comes,
To see the sons of God well known,
All spotless to their Father shown,
And Jesus all his brethren own,
When the King of kings comes.

5
When the Conqueror's hour comes,
When he with great power comes;
We shall have a joyful day,
When the King of kings comes:
To see all things by him restored,
And God himself alone adored
By all the saints, with one accord,
When the King of kings comes.

"Bible Examiner."—I would say to all friends, I have none of the first six numbers of the Examiner on hand; and, of course, cannot supply orders for them: but Br. Himes has published all the matter contained in Nos. 1, 4 and 5, in his "*Second Advent Library, No.* 33;" containing my views of Matthew 24th—Daniel 2, 7, 8 and 9—Return of the Jews;—Two Witnesses, Rev. 11,—Harmony of Zechariah 14, and of Rev. 19, 20, and 21; and a short exposition of Isa. 65. All orders for that work, should be addressed to J. V. Himes, either at New York or Boston. Price 18 3-4 cents.

No. 8 of the Examiner, I have not *yet* been able to publish, but hope to do so soon. No. 9 is published, 48 pages, 18mo, containing the same matter that appeared in the Midnight Cry of Dec. 21st, from my pen, with a small addition. No. 10 is also published, 84 pages, 18mo, containing my "*six sermons*," showing in what the second death consists. Price of No. 9, ten cents; of No. 10, 12 1-2 cents. One third discount per hundred, for cash.

No. 11 contains Letters from J. B. Cook, Charles Fitch, J. D. Pickands, Henry Jones, Dr. Pope of Georgia, and Dr. Field of Indiana, on the subjects contained in Nos. 9 and 10. Price 2 cents, single, or $1, 33 per hundred. For Nos. 8, 9, 10 and 11, Address me, *New York*.

George Storrs.

Bro. D. I. Robinson, well known as a valuable minister in the New Hampshire conference, of the Methodist Episcopal Church, is now lecturing in that state, on the advent,—all praise to the coming one.

A Protestant Bishop at Rome.—Recent English travellers in Italy, relate that the Hon. Thomas Plunkett, Bishop of Tuam, Ardagh, Killala, &c., attended high mass at St. Peter's at Rome, on Easter Sunday, and it is likewise reported that his Lordship had an interview with the Pope, who addressed him in words to this effect: "I thank you, my Lord, for the kindness you have at all times shown to *my Irish subjects*." It were as well, perhaps, that a Bishop, and especially an Irish Bishop, should not absent himself from his diocesan duties, and travel for his pleasure in foreign countries, at a moment like this; but to attend high mass at Rome, and to desert the Protestant service of Easter Sunday, as it is well performed there by an English clergyman, is a matter that has surprised the Italians, and grieved the English. If the words ascribed to the Pope be true, and he claimed Queen Victoria's subjects as his own, surely it becomes us to ask, whether the reply was such as it ought to have been? Did the Bishop tell his holiness that no "Italian priests shall tithe or toll in our dominions?" Did he deny, as he ought to have done, the Pope's usurped authority?—*English Paper*.

NEW PUBLICATIONS.

Herald of the Bridegroom; in which the plagues that await the enemies of the *King Eternal* are considered; and the appearing of our Lord to gather his saints is shown to be the next event before us, by a Scriptural exhibition of the order of events from the fall of the Papacy down to the establishment of the Everlasting Kingdom. By A. Hale.

This is a thrilling and excellent little work of 36 pages, just published, and making No. 39 of the "Second Advent Library," and for sale at this office—Price 6¼ cents.

LETTERS RECEIVED DURING THE WEEK ENDING FEBRUARY 20.

Postmasters.—Windsor, Vt.—Hudson, N. Y.—Augusta, Il., each 50 cts.

Hampton, Ill.—Little Falls, N. Y.—Canton, Ill.—Burrillville, R. I.—Wadley's Falls, N. H.—Akron, O.—Moose Meadow, Ct.—Bridgeport, N. Y.—Oswego, Ind.—North Springfield, Vt.—Peninsula, O.—Scott, N. Y.—North Boston, N. Y.—Superior, Mich.—Iberia, O.—Bozrah, Ct.—Lawrenceville, Pa.—Remington, N. Y.—Shiersmantown, Pa.—Middleport, N. Y.—Preston, N. Y.—Fairhaven, Vt.—Weedsport, N. Y.—Oppenheim, N. Y.—Winchester, Va.—Freedom, O., each $1.

Akron, O.—Somerset, N. Y.—Attica, N. Y.—Springwater, N. Y.—Champlain, N. Y.—Lima, Mich.—Warsaw, N. Y.—Port Crane, N. Y., each $2.

Honesdale, Pa.—Busti, N. Y.—Montgomery, Vt.—West Greenville, Pa.—St. Marys, Geo. each $3.

Springfield, Mass.—Pittsburgh, Pa., each $4.

Old Point Comfort, Va.—Jamestown, N. Y.—Falmouth, Mass.—Salem, N. H., each $5.

Ithaca, N. Y., $6,25.

Cleveland, O., $7.

Akron, O., $33.

Essex, Ct.—Bruceville, Md.—Marlboro', N. Y.—Morristown, Vt.—Johnson, Vt.—Le Roy, N.Y.—Parma Centre, N. Y.—Minot, Me.—Cooperstown, N. Y.—West Boxford, Mass.—Rice Creek, Mich.—Whitefield, N. H.—Newport, R. I.—New Castle, Ky.—Granville, O.

Individuals.—Daniel Clow—N. M. Catlin—Chas. E. Gillet—C. B. Hotchkiss, each $1.

S. B. Guild, $3—O. E. Noble, $13.

H. Sherwood, $1.

E. S. Adaw, $2.

Israel E. Jones—John Kilton—N. Hervey—S. Bliss—H. Plumer—P. Hawkes—S. S. Brewer—H. Barringer—S. P. T.—F. A. Pettis—J. V. Himes—J. Ludlow—R. Porter—L. D. Fleming—A. A. Stevens—John C. Soloman—John H. Kent—D. W. Bates—W. Prideaux—John J. Porter—C. S. Minor—A. P. Barringer—Ali Andrews.

THE MIDNIGHT CRY!

VOL. VI.—No. 6. NEW-YORK, THURSDAY, FEBRUARY 29, 1844 WHOLE No. 111.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

"What I say unto you I say unto all, Watch."

THE PATH OF HOLINESS.

ADRESSED TO AN ADVENT SISTER.

Sweet Sister, in the land of dreams last night—
I saw upraised a narrow pathway bright,
Ascending to a high and towering cone,
That stood in fearful majesty alone,
On whose fair summit smiled eternal green,
And glorious sights to all below unseen;
But circled by a wilderness of shade,
Which seemed of trial, fear, and suffering made.
But, oh, the path, how beautiful it seemed,
As in the light, its glistening pebbles gleamed,
So very narrow, and so straight, and steep,
As still I strove its dizzy line to keep;
And when at length the Eden height I gained,
And nought of conflict, and of toil remained,
I backward looked, and shuddered at the strife,
That at each step beset the way of life,
And saw the terror of the dark abyss,
That yawned each side the narrow path of bliss.

And when I woke, I deemed it love divine,
That bade the PATH OF HOLINESS to shine
Beneath my trembling feet; then sister come,
Give me thy hand, this pathway leads us HOME;
And we shall soon with joy accepted rise,
To meet with Jesus, coming in the skies.

Phil. Feb. 1844. O. S. M.

LETTER FROM BRO. SOUTHARD.

We give below an extract from a letter from Bro. Southard He is now on a visit to the house of a kind friend in Hempstead. We are rejoiced to learn that his health is improving, but our readers must not expect he will be able to resume his post of duty for the present.

HEMPSTEAD, L. I., Sat. eve., Feb. 24, 1844.

Dear Bro. Tullock,— * * * * It will doubtless be your first desire to learn how I bore my transfer from the city to this blessed home, and how my health is. My ride down from the house to the ferry was a pleasant one. In the omnibus and afterwards in the cars, I gave away one or both of the little papers entitled "Prepare to meet thy God," and "The Second Advent Doctrine Sustained," to each one who would receive it. One elderly man, as he took them, shook my hand very cordially, and remarked, he remembered seeing me at the camp-meeting. I uniformly declined entering into much conversation, but after getting into the car, which comes down the branch track to Hempstead, there was one man who asked me if I was going to lecture at Hempstead. I told him—as I had uniformly said to others—that I was not able—that I was coming out of the city to rest from the effects of unusual fatigue. He then showed me the little paragraph in Bennett's Herald about Bro. Miller at Washington, remarking that Bennett did not seem to agree with us. I calmly replied that I should be sorry to see the day when I should agree with that man, unless there should be a great change *in him.* This was followed by other remarks, in which I uttered some severe truths about the editor of the Herald, and thus the conversation pleasantly ended just as we entered Hempstead village. Before we reached Anderson's Hotel, a friend came to the car-door and inquired if I was in. I told him I was. We found a quiet room in the hotel, where I waited till the carriage arrived. All things seemed to have worked together for good; and I feel that the pure country air, sweeping down as it does from Vermont, Massachusetts and Connecticut, across Long Island Sound, is very invigorating. I feel that I am constantly deriving benefit from my sojourn here.

In haste. Yours, waiting for the glorious Kingdom,
N. SOUTHARD.

Editorial Correspondence.

BALTIMORE AND WASHINGTON.

Dear Bro. Tullock:—We left Philadelphia on Monday, the 19th inst,, and arrived in Baltimore at three o'clock, P. M. We found a happy company of believers there, who received and greeted us with a warm friendship. The Advent Depot (at S. West corner of North and Fayette st.) was thronged by the friends of the Advent, and strangers who were interested to know more of this important matter. I gave a lecture in the evening to a very crowded and attentive auditory. Bro. Miller followed with some appropriate remarks. The labors of Bro. Litch in that city have been greatly blessed. There is a large congregation gathered already, and others might be gathered, if we had efficient lecturers to take the ground. Bro. Prideuax has the care of the meetings in the absence of Bro. Litch. Bro. Miller will commence his lectures there the 4th of March.

Many of the colored people have received the doctrine. One of their most efficient ministers has embraced the doctrine in full, and will devote himself wholly to the proclamation of it. The people of color, therefore, will have a congregation where the advent doctrine will be fully proclaimed.

We came to this city on the 20th inst. Bro. Miller commenced his lectures in the evening, at the Baptist Meeting House, near the Navy Yard. The house was thronged, and many had to leave for want of room. He has now given three lectures. The effect thus far is very great. Prejudice is being removed, and many of both Protestants and Catholics, are becoming favorable, who have heretofore rejected the doctrine as a speculation, or at least as a visionary scheme. The whole community are now waked up to examine the question. We finish here the 25th inst.

On the 26th inst. we commence lectures at the Apollo Hall, in this city, near the White House. We have arranged the appointments there, so that strangers in the city, and the members of Cesar's household may have the light if they choose. But our only hope is, that the common people, and the pious of all sects will receive, and profit by the truth. Yet the warning will be given to *all*, and *all* will hear it. It cannot be evaded. The lectures of Bro. Miller are like a galvanic battery; they electrify the whole body, political and ecclesiastical. It is not a matter of choice whether they will hear the warning, and consider the word of the Lord to this generation, but a necessity. They cannot put it out of their minds or conversation, if they try. It follows them day and night. It is all the talk when awake, and, if we are to believe many, even of the wicked, it is the chief subject of their dreams when asleep. God is in this matter; and the message we proclaim, of Christ at the door, will prove a savor of life unto life, or of death unto death.

J. V. HIMES.

Washington, D. C., Feb. 23, 1844.

P. S. We issue the first No. of the "*Southern Midnight Cry,*" on Saturday next. We print 10,000 copies, which will be scattered in this city, Baltimore, and the neighboring towns. Two numbers will be issued here, and then it will be published at Baltimore, by Bro. Litch, who is now laboring with us here.

J. V. H.

JERSEY CITY WONDER.

Bro. Tullock;—As you proposed, I crossed the river yesterday, into Jersey City, to ascertain the correctness of the report in "THE SUN," of Wednesday 21st inst, concerning an extraordinary occurrence in that place, on the day previous, but before giving the result of my own investigations thereon, I first give the facts as already reported, being the only account of it, I have yet seen published; now taken

From the New York Sun.

"ANOTHER SHOWER OF FLESH AND BLOOD.—An extraordinary sensation was created in Jersey City, on Tuesday, by the fall of a substance resembling bloody flesh, in pieces varying from the size of a dime to a twenty-five cent piece. The rumor of the mysterious shower, soon spread around the city, and people gathered from all quarters to examine the substance. The Millerites were particularly interested in the matter, and contended that it was one of the very last "Signs of the Times," urging all to look for the immediate dissolution of old mother Earth; several venerable ladies took the hint, and made instantaneous preparation for going off. Even the most sceptical in father Miller's doctrines suspected something *might* happen, and looked upon the flakes of bloody matter with no little consternation. We confess the affair is rather strange, and calculated to puzzle the wisest heads. It appears that the shower fell upon a small space, probably not over eight hundred feet square; and the flakes resembled pieces of bloody flesh, more closely than any thing to which we can compare them. Wherever the flakes fell on linen, the "blood" gradually spread over the cloth, leaving a thick, fleshy substance in the centre of the stain, which gave out an offensive, fetid smell. The clothes lines within the bounds of the shower, were almost all well stocked with newly washed garments, and the flakes fell so thick that even the smallest garments were stained, all having to be re-washed immediately. It is our opinion that an *aqueous meteor* did all the mischief."

On going myself into York street of Jersey City, but a block or two from the Ferry, where directed to inquire by the editor of the *Sun*, I soon found that the above description of the phenomeon, was no hoax, but a reality in view of hundreds of scrutinizing eye witnesses on the spot, though none of them were "Millerites," so far as I could there learn. The first of those witnesses on whom I called, and whose names and residence I have retained, were a family of the Methodist E. Church, in whose yard, much of this strange affair was witnessed, and whose clothes upon the lines were bespattered or besmeared with the matter which fell. This family unitedly testify that the above description of it in the Sun, is substantially correct, though they saw no spots of it on their fence or clothes, which were so large as there stated, considering however, that the bulk of matter which fell in drops or masses, was equal to that of a "large pea" or "kernel of corn," spreading on the clothes in spots as large as a "six cent piece." This extraordinary matter, they say, when first fallen and wet, resembled "clotted blood," or the contents of a privy, both in color and solidity, the smell of which was as offensive as the latter substance. When dried upon the clothes, the color of the spots, resembles the redness of iron rust. Another family next door to the above, whose name and residence I have preserved, agree to the above statements essentially, comparing the smell of the fallen matter, to that of a putrid "sore," nigh unto "mortification." Both these families showed me some of the white clothes, spotted with the shower, not re-washed, which appeared as above described, with perhaps, six or eight of such spots upon a garment. These spots they said, were very hard to wash out, and that some of them partially remained after the severest washing. But one person, so far as I have learnt, saw the shower, or any part of it in falling, though it occurred early in the afternoon, neither could I hear of it as extending farther than across one or two blocks, or streets, nor even there, except where clothes were hanging out, and not being the usual washing day, less numbers, though many, had it in their yards.

Some ladies it is said, on first seeing this spotting of their clothes, inquired if there were "bees" about, which could have done it. Other persons conjectured that the matter was cast out from a "turpentine factory," some quarter or half a mile off. But these witnesses say there was no wind at the time, to carry it,—that the masses of matter were too heavy to be thus wafted, that no such thing had ever before been said of that factory, that there was no smell of "turpentine" with the matter, and that it appeared to have fallen "downward," rather than to have come from the direction of the factory, as BOTH sides of the clothes and fence were spotted by it, alike; and I should as soon consider it a jack'o Lantern, as an "aqueous meteor," there bursting. And as a proof that the mischief could not have been done by an evil minded person' they showed me a clothe's yard, back of the houses, with very high surrounding fences, which was equally visited with the shower; where all agreed that it was impossible for a mere person to have done it, aside from the hundreds, who would have witnessed it, had it been so done. Let others consider this phenomenon as they may, I was constrained to regard it as something supernatural, or out of the limits of natural cause and effect, and if it resulted not from satanic agency, as the "wonders" and "miracles" of the "beast" of wickedness (Rev. 13 : 13; 14.) I must class it among the prophetic "wonders in the heavens of BLOOD," &c, to "come to pass in the last days," and "*before the great and terrible day of the Lord come*." (Joel. 2 · 30, 31, Acts 2 : 19.) so that, understood either way, it seemingly says to us all, "*Prepare to meet thy God*," "*quickly*."

Yours in the blessed hope,

Henry Jones.

New York, Feb 24, 1844.

The undersigned, having examined the above mysterious affair on the premises, with much scrutiny, to avoid deception, having seen the witnesses face to face, and the effects of the phenomenon still visible, would say, that Mr. Jones' statement above, is correct concerning it. In addition to which, I learned that the shower fell on the houses, the benches, and pieces of boards in the yards, and also upon a young woman at Mr. Pratt's, in York street, as she was passing through the yard, observing but a moment before, the clothes all clean, and then at once all spotted with the shower. They also say, that the matter, when first fallen, somewhat resembled the spawn or eggs of fish, though smaller in size. Mr. Pratt, a carpenter, showed me his rule with one of those spots dried upon it, now resembling the color of blood spilt upon it, more than any thing else in my mind. This family state that there was a dark cloud which passed over at the time, though not specially cloudy on the occasion.

In expressing my own opinion of it, what it was, and what it meant, I know not that I could do it with more accuracy, fullness, and brevity, than as already expressed by brother Jones.

Samuel B. Smith, *Dentist*,
115 *Chambers St.*

New York, Feb. 26, 1844.

Will some of our readers furnish us with the accounts of the "shower of flesh and blood," as published in many papers, in Aug. or Sept. 1841, and about Oct. 1843, and also the "shower of manna" in the east, sometime in the summer or fall of 1841.

T.

LETTER FROM ENGLAND.

Norwich, Eng., Jan. 22, 1844.

My dear Brethren,—Sincerely hoping this may find you, together with all kind friends in the enjoyment of good health and strong faith, as it leaves me at present. I write this in order to inform you where I am, what I am doing, and how the good cause advances in this country. I have found Bro. Winter, and am travelling with him. You will learn from this that we are at present in the city of Norwich, which the cry has shaken to its centre. I gave some lectures here in the Bazaar, an immence building, capable of holding 7000 persons, about a fortnight ago, to full houses; and I have reason to believe that great good has been the result. The Lord will glorify his own name. The friends here have formed themselves into a committee, have re-engaged the Bazaar, published placards, and this, Monday evening, Jan. 22d, the Lord willing, I again commence another course. May the Lord send the truth home to the hearts of the sleeping virgins, is my prayer.

I gave three lectures in the Theatre, in Lowestofft, distant about 26 miles from here, to full houses. Great excitement was created. There two local preachers embraced our views, came and asked what they should do. We told them to proclaim the truth. Hundreds, I may say, like the Bereans of old, are daily searching their Bibles to see whether these things are so.

The mayor of Yarmouth kindly gave me permission to speak in the Guild Hall. I spoke to a very attentive audience. I also lecturered in the Masonic Hall, Yarmouth. I have lectured in the city of London, and at Westminster, in the Trinity Chapel.

We held a conference in London on the 4th inst., where the following resolution was passed: That Bro. Winter and myself travel together, Brn. Burgess and Routon, Brn. Barker and Dealtry. Bro. Dealtry, however, did not come to town, so Bro. Barker, who is full of zeal, came with us. He has now gone to fill some pressing calls for help in the villages around us. Brn. Routon and Burgess are in Yorkshire. Bro. Winter and myself have held several very interesting conversations with ministers of different denominations, who admit their belief that some great event is hanging over us, but leave the event to time.

I am still looking for the glorious hope of '43, and am now waiting, ready through faith in Christ's atonement, to meet my Lord and Saviour.

Yours in the blessed hope, Fred'k Gunner.

P. S.—Address me, Care of R. Winter, East Durham, Norfolk, England.

LETTER FROM BRO. CHARLES GREEN.

Philadelphia, Feb. 24, 1843.

Dear Bro. Tullock,—I wish to forward a few extracts from letters I have lately received from Bro. S. S. Brewer, for the next Cry. He is now on a mission to Virginia, after laboring at Winchester, successfully among numbers who wished at his leaving, to hear again of this matter," (though "the Presbyterian minister said he knew *enough* of millerism.") Bro. B. and Sister B., who is with him as a co-laborer, left for Woodstock, from which place, under date of Feb. 19, he writes: "Hundreds are under deep awakening at Winchester, and some members of churches have sent for their ministers to pray for them. I have received a letter from them, stating that conversions have taken place, and that there is a growing interest in the hearts of the people, to prepare to meet the Lord."

From Harrisburgh he writes: "Those little messengers, the tracts, are preaching now all over the town, the folks are reading them in their shops and stores, and the effects they are producing are evident—they came by night, and got them, and to day they are creating anxiety, to hear what the "babbler" has to say, &c. One of our lay-brethren, Wm. Stewart, whose heart is in the work, is assisted by the association, in laboring wherever providence directs, and dating from Allentown, Pa., he writes; "There is quite an interest manifested here, the people rented their large hall, and it was filled with attentive listeners. I left them reading their bibles with earnest anxiety, to know the truth, &c."

The committee of the association, desire me to request, that mention may be made in the 'Cry,' "that the Phil. S. A. Association, for relative missionary purposes, to whom was transferred the book room affairs, No. 40, 41, Arcade, by J. Litch, last spring, (the books being then purchased by said association,) have now transferred them again to him, he having repurchased the books."

The cause prospers here, Bro. Stoddard labors indefatigably, and the Lord's blessing attends.

Yours for Christ, Charles Green.

LETTER FROM BRO. C. MORLEY.

Ithaca, N. Y., Feb. 19, 1844.

Dear Bro.,—I have been laboring in Pa. for three months past, with good success; a goodly number embraced the glorious doctrine with joy of the speedy coming of Christ, and quite a number of sinners were converted, and backsliders were reclaimed. Frequently I have seen a greater part of the congregation melted to tears. I had many more calls to lecture than I could supply. I am on my return to Albany. I have given two lectures in this village, the last, yesterday, at 4 P. M., to a crowded house, in the Methodist vestry; a prayer meeting was held after the lecture, and five were hopefully converted. I remain here till Thursday, then go to Auburn. The little Advent band, of about thirty-five members, are strong in faith, and have regular prayer meetings two or three times each week. They are bitterly opposed by the bigoted professors of religion—the Baptists bitterly complain because the Advent believers of that church join with the Methodist Advent brethren in prayer meetings, and the same with the Methodists for joining with the Baptists. O, how clearly do these sectarian churches prove themselves Babylon, with the mark of the beast on them. If any of the lecturers come in this region, I hope that they will call at this place, for there is a wide field for doing good here.

We are pleased to learn from the Voice of Elijah of the 16th inst., that Bro. Hutchinson has arrived at Montreal, and has resumed his former post of duty. He says:

"Since we left this city, a few weeks ago, we have travelled about 2,000 miles, 'preaching the kingdom of God.' We have visited some of the principal places in the United States, such as Lowell, Providence, New Bedford, Boston, New York, Brooklyn, and Philadelphia. We have had the privilege of associating with thousands of intelligent believers in the Coming of Christ about the present Jewish year. Our spirit has been revived and cheered and blessed. The The cause is onward in spite of all opposition. The truth triumphs. Among a great many able advocates of the Second Advent faith, we had the opportunity for the first time of seeing and hearing Mr. Miller. To see such a blessed man did us good. To hear him did us more. We have heard many great and good men, both in Europe and America, but we never witnessed such a combination of acquaintance with Scripture, and child-like simplicity in any, as in William Miller. He has got the *light of truth*, and *the life of love*. None can know him without appreciating his head and his heart. He *perceives* and *feels* divine truth."

The following letters from the "Voice of Elijah," will be read with interest, coming as they do from ministers of the gospel.

Appleby, Westmoreland, Eng. Dec. 8, 1843.

Dear Sir:—*** I have seen one number only [of the Voice of Elijah] and must acknowledge its contents have made a deep impression on my mind. My views have entirely changed on the subject of the Millennium. I have endeavored to raise the attention of the people to the subject in my ministrations. Some seem aroused to action, but we want information to circulate on the subject. If you could forward your paper to me, and anything that would be interesting to the public, I would do my best to give it publicity. There is interest excited, and the people are willing to read.

I am, dear sir, yours truly,
Wm. Cave, *Minister of the Gospel*.

Rev. Joseph Tyso, Wallingford, England, writes: "The doctrine of the personal reign is greatly extending in this country. I shall feel obliged if you would forward to me all the numbers of *The Voice of Elijah*, and I will 'read and circulate' with interest."

MEETINGS IN THIS CITY.

Our friends in this city have now three places for public worship, all of which are fully attended. One at Franklin Hall, in Chatham Square, one at St. Luke's Building, corner of Grove and Hudson streets—the other at the Hall, corner of Grand and Clinton streets.

On Sabbath last, Brn. Matthias, H. Jones, Joslyn, Battersby, and McChesney lectured.

We have several articles on hand which we are obliged to defer to make room in this week's paper for the Watchman's Last Warning No. 5, by A. Hale, which will be read with interest.

In noticing letters, we generally abridge many of them, so as to be able to insert something from each. Correspondents will of course excuse the liberty we take.

"THE SOUTHERN MIDNIGHT CRY."

We have just received the first number of this little sheet, publishtd by our faithful brethren Himes and Litch, in Washingtou, D. C. We hail it as a bright star of hope from our southern hemisphere. May its piercing rays of truth dispel the mist of prejudice from many an honest heart.

☞ Bible Examiner No. 12.—Contents: "*The Celestial Rail-Road*, or *Modern Pilgrim's Progress*; after the manner of Bunyan. Vividly representative of the present-day professors of religion. From the original, by N. Hawthorne. With additions and alterations."

This number of the Examiner is just published, 12mo., 24 pages. The matter has been prepared and published by Brn. Gunn and Green, Philadelphia, and is much improved by their hands, and is worthy of a wide circulation. It can be had at this office. Price 8 cents single, 1-3 discount per hundred.

CORRESPONDENCE.

Portsmouth, N. H.—A dear friend writes, Feb. 19 :—"The Advent meetings were never more interesting than at the present time—the interest is evidently increasing. Some souls have been blessed of late. Part of the crew which came to this port in the ship Europe have been converted. Three of their number were invited to attend an Advent meeting ; they came, and the brethren had a powerful time—a refreshing season. The next evening they came again, accompanied by four more of their shipmates. On giving an invitation for all who desired religion to manifest it, these seven sailors presented themselves for prayers, and before the week closed, the most of them were happy in a Saviour's love. It would have rejoiced your heart to have heard their sweet testimonies, coming from a full soul. They earnestly entreated that they might be remembered by us while away upon the ocean, and that if the dear Saviour should come before they arrived at their port of destination, that they might be prepared to enter the port of Glory. They were supplied with publications.

"Our meetings are held regularly at the Academy Hall."

Philadelphia, Pa.—Bro M. Stoddard, writes Feb. 23, "We are having seasons of rejoicing in the Julianna-Street Chapel in this city. Since Br. Storrs closed his lectures here, near a score of souls have been converted. Our Conference was well attended, and good attention paid to the truth ; and I think many minds have been awakened. There is a great interest to hear the truth in this section of the city There are new cases of inquirers at the altar every evening. I think the effort Br. Storrs made here has awakened deep interest among the unconverted. About twenty-five were baptized yesterday by Bro. Moses Chandler, who is laboring with the other congregation of Adventists in this place. Others are intending to go forward in that ordinance, soon."

Saugerties, N. Y.—Bro. L. Reightmyer, writes, "I bless God for the benefits I have received from the perusal of those copies of the Midnight Cry you so kindly sent me. I hailed them as a message sent from heaven. I have perused them with intense interest, and the benefits that I have received from them I would not exchange for worlds. O! how sweet the thought that Jesus is soon to appear to save those that love his appearing; and to gather together his elect from the four winds of heaven into his everlasting kingdom."

Patchogue, L. I.—Bro. E. H. Whiting writes, Feb. 20 : "We have glorious meetings in this place. Bro. Gamage(Congregational minister) has embraced the doctrine fully, and preaches powerfully."

Albany, N. Y.—G. S. Miles writes, Feb. 19 : "Elder Burnham lectured here three times yesterday, and baptized fifteen happy converts in the Hudson.

Rochester, N. Y.—The cause in this place is increasing in interest: meetings are held three times on the Sabbath, and every evening during the week Bro Marsh says, respecting the lectures in that vicinity : "Elder. Barry has been laboring for two weeks in the towns of Victor and Plainville with good success. There seems to be a great desire in the country to hear this glorious truth proclaimed. Bro. Macomber, who has been laboring in Riga and vicinity, is now in this city, with Bro. Merriam, from Mass., ready to renew their labors in the Lord's vineyard, wherever the Master may direct them. Bro. Bronson is also with us, from Canada, expecting soon to return to the field of his labors.—Brn. Osgood and Eastman, when last heard from, were proclaiming the news of the Saviour's speedy coming in Syracuse. Bro. Johnson is lecturing in Rushville. Bro. Porter is still in Buffalo ; the Lord is blessing his labors. In Lockport the cause is prospering."

Cincinnati, O.—The Western Midnight Cry of Feb. 17 says : "On Sabbath last we held meetings at the College Hall, which was well filled during the day, and crowded in the evening. Bro. Taylor lectured at the new Baptist Church on Webster street, Sabbath eve.—Meetings have been held at two o'clock P. M., during the week, as also last week, at the Lawrence Street house ; considerable numbers have attended and been blessed. Bro. Jones lectured on Monday evening. A number were awakened, and came forward for prayers. Tuesday evening was a powerful season Bro. Maull lectured.

☞ Bro. Geo. James writes from Worcester, Mass. "That Bro. Jonathan W. Brittan of Westboro, and himself, intend to leave for the west, where they understand loud and repeated calls for lecturers are made. Our dear brethren will no doubt be cordially received. They leave the advent band at Westboro, strong in the faith, looking for that blessed hope, and the glorious appearing. May they remain steadfast to the end, Amen.

New Bedford, Mass.—"We have a glorions Advent band in this place, and are daily looking for the appearing of our blessed Lord. Bro. F. G. Brown is still with with us, and is a faithful watchman in giving the midnight cry."

West Alton, N. H.—Bro. A. Flanders writes :—"There is a good band of Advent believers here, who are waiting for their returning Lord."

Rutland, Vt.—Bro. N. G. Howard writes : "We have Second Advent meetings in this place, three each week. We are few in number, yet God fills our souls with joy. The effect this doctrine has on those who embrace it, is to make them love Jesus and each other better ; and such influence must be safe."

Hartford, Ct —Bro. A. Clapp writes : "The Second Advent meetings in this place are increasing in interest and numbers. Our Hall is well filled on the Sabbath and evenings with attentive hearers. Most of the Advent believers in this city have come out from their churches. Many have been excluded from the Baptist Churches, and others have come out voluntarily. We have formed no church, as you saw stated in the Christian Secretary, but have formed an association, as in New York and Philadelphia.

Buffalo, N. Y.—Bro. J. J. Porter writes : "The cause is prosperous in this city. We hold meeting every afternoon and evening, and many are forward for prayers."

Portland, Me.—Bro. John Pearson writes : "The interest in this city on the subject of the Advent is increasing—our hopes grow brighter—and our faith gathers strength in the glorious appearing of the great God and our Saviour Jesus Christ this year. The brethren from the neighboring towns often come to spend the Sabbath with us, that their souls may be fed with Advent food. Bro. Martin, on his return from the Provinces, spent the two last Sabbaths with us. Bro. Stockman's health is poor, and we should be glad to have the brethren, as they pass through the city, to give us a call."

Mobile, Ala.—Bro. James Clough writes : "We have a small band of Adventists in this city, and have held meetings three times a week for seven months past, and God has blessed us in so doing. We advertise our meetings in the daily papers, and one of our number, Bro. Noyes, lectures some on the Sabbath. We all hold together, united in this great work ; and we have been praying that God would send some of our brethren from the North to our aid. We do believe they would be heard with deep interest, and would do much good. A great change has been effected in the minds of many in this place."

So. Westerlo, N. Y.—Bro. S. E. Mabey writes, Feb. 20 : "As one, that is looking for the blessed hope and the glorious appearing of our Saviour, it rejoices my heart to hear through the Cry the increasing and spreading light on the Second Advent, and that through its soul-cheering and awakening influence, many followers of Jesus are looking for their redemption—are waiting for their coming Lord. I feel to rejoice that there is a small band of brethren here who are expecting to see the King in his beauty at the end of the 2300 days. I hope in a few days more to stand on the sea of glass, and strike those golden harps of God in the song of Moses and the Lamb."

Belvidere, Ill.—Bro. C.C. Jenks writes: "There are a few here who are daily looking for a new heaven and earth, wherein dwelleth righteousness. Eld. Wm. Roberts is occasionally with us, but his health is such that he cannot labor much ; yet he is strong in the faith ; and could he have help, souls might be rescued, and the cause sustained."

Springfield, Vt.—Bro. I. H. Shipman writes : "We have a strong band of believers here, who are waiting for redemption in Israel."

Woodstock, Vt.—Bro. W Barrow writes : "There are about one hundred who meet together in this vicinity. Bro. Dow preaches for us. I never saw brethren stronger in the faith, nor scoffers more bold."

☞ Bro. H. A. Chittenden, writes from St. Louis, Mo., Feb. 13, "I have just arrived in this city, from a tour through Illinois. We have been well received and trust that our labors have not been in vain in the Lord. Br. Stevens is well, and is lecturing in this city."

☞ Bro Jonas D. Johnson, writing from Bethel, N. Y., Feb. 16, says "I see more and more to satisfy me that we are living on the very verge of probationary time and am still proclaiming, "Behold the Bridegroom cometh" to new but interested enquirers."

Rice Creek, Mich. Feb. 8.—The P. M. writes, "The Second Advent interest is increasing in this place. Your paper has thrown much light on the subject.

Baltimore, Md.—Bro. W. Prideaux writes, Feb. 5 : "It is my happiness to be among those who are proclaiming the coming of the Lord. I have been sounding the alarm and giving the evidence of the nearness of that great event for the last ten months. I am now in Baltimore, where we have opened an office, a commodious room, sufficiently large to hold Bible classes or prayer meetings. We had three good congregations yesterday, and by the Lord's help, I preach them the truth. There are many here who are looking for the Saviour. If ever there was a period when it could be said the harvest is great and the laborers few, it is now. Oh that the Lord would send more laborers into the vineyard, that now, while Jesus *tarries* on the mercy seat, much good may be done ; It does appear to me there are many of our dear brethren who might lecture, who do not. I know many who are far more competent than some of us who are already in the field, and if they will but begin, God will help them ; but what is done must not only be done quickly, but at *once*. We rejoice in the expectation of having Brn. Miller and Himes with us. The friends here are all anxious to hear them both.

"We have meetings regular among the colored people, many of whom are strong in the faith."

Guilford, Ct.—Bro. G. W. Hill writes, Feb. 20 :—"Bro. M. Bachelder has preached in this place with much success. The Lord blest the truth, and we have now a little band who are looking for the Lord. There has been no lecturer in this quarter from NewHaven to Clinton, excepting Bro. Chittenden, and one is now much needed. Cannot one of the brethren visit us. The call is urgent. His labor would be blessed, and we comforted and strengthened. We derive much comfort from the Midnight Cry, and also our Advent prayer meetings, they increase in interest and numbers."

Wales, Mass —Bro. H. Pratt writes : "We are still animated with the heart-cheering language of the Cry, and wish for its continuance while time shall last. It feasts our souls with productions as from kindred hearts. We are few in numbers, but Jesus is with us to comfort and bless by his Holy Spirit. We are far from those watchmen who proclaim 'Behold the Bridegroom cometh,' and are surrounded by professors, many of whom, to say the least, have manifested a want of Christian charity and forbearance. 'It is not the Advent we dislike,' say they, 'but Millerism ;' virtually, we want Christ to come, but O *not now*. When the clergy can use language they would not suffer their members to use, and forbid our speaking of the coming of Christ in the meetings, or admit into their desks those who would give meat in due season, and then raise the cry, 'You are breaking up the churches,' 'stopping revivals,' and threaten to give the Adventists 'meat in due season if they do not stop harping on the coming of Christ,' have we not great reason to fear that the little horn of Episcopacy has followed its name even into some of our Methodist Churches of the present day ?

Schenectady, N. Y.—A Friend writes, Feb. 19 :—"Miss Hersey, accompanied by her father, has just closed a course of fourteen lectures in this city, and it has been attended with the best of results. Many have come out very strong in the Second Advent doctrine.

Prof. Nott told me that he and Prof. J. A. Yates had calculated the chronology of Miss Hersey, and they came to the same result—although they cannot make the Jewish year end previous to about the 1st of Oct. next. They (Prof. Nott and Yates) took seperate rooms, and when done, compared notes and found that both agreed."

Hamonsport, Steuben Co., N. Y.—Bro. J. Lewis writes, Feb. 21 : "I live on Independent Hill, where God is pouring out his spirit copiously, and we are at this present time, rejoicing in hope, and looking for the coming of our blessed Saviour. We meet on Tuesday and Friday evenings, and on Sabbath morning and evening, for social prayer, and of a truth God is with us, and our faith is strong in the belief that the end of all things is at hand.

Bro. Gillet is preaching about ten miles from here, in Avoca, and the Lord is with him, and the whole village is alarmed. Christians are praying for a deeper work of grace, and sinners are crying for mercy, the lukewarm are stirred up, and the backslidden are reclaimed."

Bro. E. Canfield writes, Lyons, N. Y. Feb. 19. 1844 :

Dear Brother, I date this letter at Lyons, Wayne Co., as I am here in consequence of lecturing three times yesterday to the Baptist congregation, on the Coming and Kingdom of the Saviour—showing the establishment and subversion of the kingdom of Israel—its restoration at the Second Coming of the Messiah—the territory and metropolis of the kingdom—and the identity of the Millenium with the establishment of that kingdom, and the personal reign of Christ. A good influence I trust, by the blessing of God, is left upon many minds. I go to day to a neighborhood three miles from here and shall continue the subject.

In haste, yours in joyful expectation,

THE MIDNIGHT CRY.

THURSDAY, FEBRUARY 29, 1844.

AN APPEAL TO THE UNCONVERTED.

Doubtless, to many of you, the world seems alluring, its charms manifold, its scenes captivating : but BE NOT DECEIVED, listen no longer to the song of the siren—it charms but to allure, and affords not true happiness—the spell will soon, VERY SOON be broken, and then not a vestige of consoling thought or happy reflection will be realized. O, we entreat you, be not paralized by this worlds influences, but be constrained by the excellencies of religion—the preciousness of Christ, the beauties of another world, the glories of the everlasting kingdom, not to set your affections on things of earth, but enlist yourselves as volunteers in that large company which is already marshalled, expecting soon to join the " innumerable multitude."

Be assured, salvation is still proffered, mercy's hand is still extended. Will you submit to Christ and become the rich recipients of his love ? Religion is entitled to your warmest sympathies—to the affections of your whole heart. O, yield to its claims. The Saviour, who died to save you, is now an intercessor. The door of mercy is now opened, but when the bridegroom has entered in, the door will be shut. Is there *one* who will reject the free offers of mercy NOW, and be shut out from Christ's presence forever ? Solemn thought.

You have the prayers of the Israel of God—continual intercession rises from many a heart in your behalf. While we pray THY KINGDOM COME, we are not unmindful of your well being. While we look forward, with joyous anticipation, to the consummation of our fondest hopes, and highest aspirations, our hearts are pained with the reflection of your coming doom.

It is a devout saying, that " if we expect to live *with* Christ in heaven, we must live *to* him on earth." Then how important that we obtain a preparation for the coming of the Lord. If we would exult with unmingled happiness in that blessed clime, we must submit to Christ, stand entire in him, and be ready, waiting for the solemn revelation of a coming day. Be impressed, your earthly career will soon be terminated, " the great day of the Lord is near, it is near, and hasteth greatly ?" Then embrace the Saviour, live to God, wholly consecrated to his service ; enjoy the fulness of the gospel of Christ, and ALL WILL BE WELL : when the Saviour comes, you *will be like him ;* when *He who is our life, shall appear, we shall appear with Him in glory.* Be summoned to no other than to a high and holy destiny.

And, in closing, let me earnestly entreat you all, kind friends, from those who know but little of earth's tribulation, to those whose brow is furrowed by age, by cares, to reflect on the untried realities of the future state, and pursue no farther the track which will inevitably end in the SECOND DEATH.

You are not yet bereft of encouragement ; there is at least a ray of hope yet lingering, unwilling to depart : cherish it, cherish it, and let nothing deter you from shining among that bright constellation that shall shine as the brightness of the firmament, as the stars forever and ever. And with the kind assurance of our best wishes for your present peace, and future happiness, I now close this appeal, commending you to God for his blessing and heavenly benediction to rest upon you. T.

☞ BRO. GEO. STORRS lectured three times last Lord's day, at Newark, N. J., to large assemblies of anxious listeners. By Divine permission, he will visit there in a few days, and address the people again.

IT WILL MAKE INFIDELS.—This expression has been bandied around, by our opponents, till it has become quite thread-bare. Now, if they will just add *one word* to the sentence, we will heartily endorse it. Let it stand thus : " *It will make infidels* MANIFEST."

Now, the fact is, nothing has subserved the purpose since the French Revolution, so admirably to *bring out* or MAKE MANIFEST *Infidelity*, both in and out of the church, as the views we advocate. They have been the means of drawing out to the light, many who otherwise would have escaped all suspicion as to their infidelity. In their efforts to wrap themselves up in their cloaks, which are too narrow, while they cover one deformity they discover another. How many popular Divines (!!!) in shunning *Scylla* have fallen on *Charybdis*, or, in other words, in trying to escape our conclusions, have been driven on to *Neological* and infidel ground. Hence, we *do* admit that the cause we advocate, *will make infidels manifest.*

L. D. F.

IN THE FULLNESS OF PROPHETIC TIMES.

And then what ? why, the mystery of God will be finished. The great day of final retribution will have dawned. Those who are estranged from God by wicked works, will receive their just and awful condemnation. The righteous dead will be raised to immortality, and we shall be changed. The earth will be renewed and purified by fire. The saints of the Most High will take the kingdom under the whole heaven and possess the same forever and ever. The glory of God will then be revealed ; He who is the everlasting fruition of his saints will then appear, " clothed in the brightness of a thousand suns." His kingdom will be established, and it shall endure forever. No temporal reign, but one eternal, never ending, everlasting reign ; without end or decline, glorious to the saints. But sinner, what will be your reflections. How aggravating will be the thought, that you once could have attained to heaven, but now all hope has vanished, the last ray has been withdrawn, and is gone, irretrievably gone, and gone forever. May God have mercy upon you ; seek his favor ere it is eternally too late ; escape for your life, tarry not in all the plain, but fly, FLY to the shepherd, that great bishop of souls who alone can afford safety, and prepare you for that unending state of blessedness, which awaits the ransomed of the Lord. There is a fulness in Christ, his blood availeth. The grace of God is all-sufficient, there is comfort, joy, peace in believing, which the world knows not of. T.

POPERY.

That Popery is prevailing, we have abundant evidence. The fact is every where apparent. The Romanists are untiring in their efforts to thwart the march of truth, and instil the principles which emanate from the Vatican. Wherever the banner of love has been unfurled, its deadly subtlety is felt ; but their days are numbered, their course will soon be finished. During the time of its DOMINION, the most appalling and atrocious cruelties were perpetrated ; the history of the past is one black catalogue of papal misdeeds and intolerance. Who has not heard of the Inquisition, the fires of Smithfield ; but the heart would sicken at a recital. That the dominion was taken away in 1798 is strikingly confirmed by testimonies which are familiar to our readers. The Pope now enjoys few prerogatives to what he once held. In civil power he was not reinstated. Protestantism is now tolerated even in Rome itself. But popery prevails, and will UNTIL THE ANCIENT OF DAYS COMES, by jesuitical trickery, by promulgating error to the detriment of truth ; but the exceeding brightness of a dawning day, will WHOLLY paralize its power, and obliterate the last vestige of its character from the universe of God.

T.

SECOND ADVENT TRACTS.

We have long felt the need of something in the form of small tracts, in which the first principles of this glorious hope might be condensed, to suit the broken moments which thousands have patience alone to bestow on such an unpopular theme, and which might also be afforded at so small an expense, that every willing heart, however humble, might be partaker in the joy and crown of preaching Christ at the door. This deficiency we rejoice to see, is now fully met, by the "words of warning," just issued by our unwearied Bro. Himes. They consist of two pages, or single " leaves," (may they be for the healing of the nations,) and we are highly gratified to find that they contain the fundamental principles, on which the Bible doctrine of Christ's speedy coming is based. The prophetic periods, signs of the times, exposition of Daniel, and all the great arguments, in a concise, yet comprehensive view. Many of them are real gems, and taken together, they are a simple and entire synopsis of BIBLE theology. We hope our advent friends generally will appreciate them, and improve so great yet efficient an opportunity of spreading the " Midnight Cry" on every wind. Let every believer be well supplied with this true seed of the kingdom, when we go out and when we come in, by the way side, and in the field, and when the great harvest is gathered, we shall doubtless bring in many sheaves, rejoicing.

Philadelphia, Feb. 20. C. S. M.

THE SECOND ADVENT OF OUR SAVIOUR.

Blessed hope ! fraught with momentous consequences. A subject of no ordinary interest, but of a deep and thrilling character, vitally effecting the hopes, prospects, and well-being of us all. It is a theme blessed, sacred in its character, having pressing and imperative claims upon our time and our attention. The cause is the cause of truth—its principles are of great worth and excellence—its foundation is immutable—the superstructure is one of symmetry and beauty, and has and does exert a hallowed and powerful influence in the cause of our Immanuel.

Brethren, the Lord has blessed the labors of those servants who have gone forth to herald the glad tidings of a coming Saviour.

Our hearts are cheered by the intelligence which daily reaches us of the progress of the cause—the interest which is every where evinced. The divine favor has signally attended the proclamation of these great truths. The cause has been wonderfully sustained, and our meetings are increasing in strength and in numbers. We have now arrived at an interesting period in its history. With a faith unalterably fixed, let us redouble our efforts and press home the great truths we cherish, with a zeal becoming those who are waiting for their Lord. Be faithful and untiring but for a little season, and the coming glories we so fondly anticipated will soon be revealed. T.

SECOND ADVENT CONFERENCES.

A Second Advent Conference will be held in Cincinnati, O., March 7, 1844, at eleven o'clock A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, Dr. Eastman Dr. N. Field, C. Worley, J. Lyon, Wm. Young, and all other Lecturers west of the mountains, are invited.

SECOND ADVENT CONFERENCE at Rochester, N. Y., will commence on Wednesday, March 6, at Talman Hall, at 10 A. M.

Bro. Charles Fitch, Elon Galusha, J. J. Porter, T. F. Barry, A. M. Osgood, and all the Second Advent lecturers in Western New York, are invited to attend. A general attendance of the brethren and friends will be expected. We believe such a meeting, at this momentous crisis, will be productive of glorious results.

WATCHMAN! —— GIVE THEM WARNING FROM ME!

"WATCH ye therefore, and pray always, that ye may be accounted worthy to escape all THESE THINGS that shall come to pass, and to stand before the Son of man."
Luke xxi. 36.

The appointment of watchmen, or the command to watch, always implies that there is danger to be avoided, and, as the counterpart of the danger, some important interests to be secured.

Upon the faithfulness of the watch may depend the preservation of a whole country from conquest, when exposed to the armies or fleets of that country's enemies; upon the faithfulness of the watch often depends the safety of the lives and the property on board the ship at sea; on the faithfulness of the watch we are constantly dependent for the security of our families and habitations against the danger of being consumed by fire, and for the security of our property against the depredations of the thief in the night.

But in reference to these interests, men rarely make a mistake. Every precaution is adopted to place faithful and competent sentinels upon our watch-towers in time of war; our ships must be well manned, and our cities well guarded.

Are there, however, no other dangers which threaten us? no other interests to be secured? O, yes! The sentinels of our armies, and the seamen in our ships, and the watchmen in our cities, may all do their duty; our country may be well guarded; our cities, and dwellings, and ships, and treasures, may be well protected; but if, in reference to the end of the great voyage, we are asleep,—if our souls are driven with the wind and tossed,—if our eternal interests are unsecured,—the substance is left for the shadow, the true riches for those which must perish with the using.

Our text speaks of an event, to be prepared for which we must be looking out, with at least as much interest as the man to whose trust our perishable earthly concerns may be committed. It stands at the close of that most important discourse of the Lord Jesus, as reported by St. Luke, in which he speaks particularly, though also of other things, of his coming to our earth; of the signs which should indicate its approach; of "the things" which should accompany his advent; of the consequences of being prepared or not; and all to lead us to a sure and timely preparation.

The great event referred to in the text is stated in these words: "*And then shall they see the Son of man coming in a cloud, with power and great glory.*" (Verse 27.) The things that shall come to pass in connection with his advent, and which make it a matter of so much interest and apprehension to man, are more fully presented by Matthew (chap. xxiv. and xxv.) and the prophets and apostles generally.

The object of the following discourse, is to inquire, 1. *What are these events which are to take place in connection with the advent;* and, 2. *Whether we have reason to look for any of them before the personal and glorious appearing of our Lord Jesus Christ?*

1. What are these things which are to take place in connection with the coming of Christ? In answering this question, we shall select only those portions of the word of God which are of so plain a character as hardly to leave room for a doubt as to their application. We shall not, however, presume to give the *exact order* in which these things will occur, nor do we suppose it to be possible to give an idea of that scene of terror as it will eventually be realized; but what God has spoken we may speak, and we may be assured that it will be found in this, as in every part of his word, that has already been experienced, *the one half cannot be told us.*

His word, then, assures us that the most terrible agencies and instrumentalities, with which man has ever become acquainted, will be employed in executing wrath upon the wicked in the day of wrath.

The first of these agencies of destruction, which we shall mention, is *the whirlwind.* It is spoken of in these words: "*Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and* A GREAT WHIRLWIND SHALL BE RAISED UP FROM THE COASTS OF THE EARTH." Jer. xxv. 32. "*Behold,* THE WHIRLWIND OF THE LORD GOETH FORTH WITH FURY, A CONTINUING WHIRLWIND: *it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart:* IN THE LATTER DAYS *ye shall consider it.*" Jer. xxx. 23, 24. (See also Ezek. xiii. 9–13.)

The second of these avenging agencies, which we will consider, is the *hail-storm.* "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, *with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones.*" Isa. xxx. 30. "*And there fell upon men* A GREAT HAIL OUT OF HEAVEN, EVERY STONE ABOUT THE WEIGHT OF A TALENT: *and men blasphemed God because of* THE PLAGUE OF THE HAIL; FOR THE PLAGUE THEREOF WAS EXCEEDING GREAT." Rev. xvi. 21. (See Isa. xxix. 6. Ezek. xiii. 10, 11.)

The third of these instrumentalities of vengeance, of which we shall speak, is *the earthquake.* "For thus saith the Lord of hosts; *Yet once, it is a little while,* AND I WILL SHAKE THE HEAVENS, AND THE EARTH, AND THE SEA, AND THE DRY LAND; *and I will shake all nations, and the Desire of all nations shall come.*" Hag. ii. 6, 7. "*I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen.*" Hag. ii. 21, 22. "But now he hath promised, saying, *Yet once more I shake not the earth only, but also heaven And this word, Yet once more, signifieth the removing of those things that are shaken,* (the heavens and the earth,) *as of things that are made, that those things which cannot be shaken may remain.*" Heb. xii. 26, 27. "*And there were voices, and thunders, and lightnings; and there was* A GREAT EARTHQUAKE, SUCH AS WAS NOT SINCE MEN WERE UPON THE EARTH, SO MIGHTY AN EARTHQUAKE, AND SO GREAT. *And the great city was divided into three parts, and the cities of the nations fell.*" Rev. xvi. 18, 19. (See also Isa. xiii. 13, 14. Ezek. xxxviii. 19, 20. Joel iii. 16.)

Of all the purely natural calamities by which mankind have been visited, none of them excite so much terror as the earthquake. Even in those portions of the earth where they are the most common, the intense feeling of apprehension is scarcely lessened by their frequency. No exhibition of nature's power so completely sets at defiance all the skill of man, or treats his most gigantic means of security with such mockery and scorn. It exhibits to us at once, and in a most striking manner, the weakness of man and the power of God.

Another and still more appalling scene is to be realized in "*the great battle of God Almighty.*" It would be most appalling if it were only a war of the ordinary kind. Impassioned and perverted reason and genius make the agents and elements of nature a hundred-fold more murderous than in their ordinary movements they can be. But this scene of strife and blood is to be unlike anything which the world has ever yet seen.

It is to be, 1. A war of the King of kings,—He whose right it is to reign,—against his enemies, who would not that He should reign over them. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." "Then thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." "*These* (the kings) *shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.*" Rev. xvii. 14. "*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet.*" "*These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*" Rev. xix. 19–21. (See also Isa. lxiii. 1–6; lxvi. 15, 16. Zeph. iii. 8. Rev. xvi. 13, 14.)

2. It is a war of vengeance against the usurpers of his land and throne, and also on account of the persecutions and oppressions of his people. "*And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision.* It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: *so shall the multitude of all the nations be, that fight against mount Zion.*" Isa. xxix. 7, 8. (See also Isa. xiv. 24–27. Ezek. xxxviii. 17, 21–23. Joel iii. 1, 2. Zech. ix. 14, 15; xii. 1–9; xiv. 3, 4.)

3. It will be a universal war. This is clearly stated in some of the texts already quoted. But others speak of this in particular. "*The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes,* AGAINST ALL THE INHABITANTS OF THE EARTH. *A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead* WITH ALL FLESH; *he will give them that are wicked to the sword, saith the Lord.*" Jer. xxv. 30, 31. "*And the slain of the Lord shall be at that day* FROM ONE END OF THE EARTH EVEN UNTO THE OTHER END OF THE EARTH: *they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.*" Jer. xxv. 33. (See also Joel iii. 9–14.)

4. It will be a war of mutual slaughter. "*Every man's sword shall be against his brother.*" Ezek. xxxviii. 21. "And I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down EVERY ONE BY THE SWORD OF HIS BROTHER." Hag. ii. 22.

These portions of the word of God present some of *the things* in view of which we are called upon to "watch and pray always, that we may be accounted worthy to escape" them.

What a depth of meaning is there to the words of the Apostle, when he speaks of the wicked as "treasuring up wrath against the day of wrath!" And this day of wrath, which is to bring all "these things" to view as a reality, we believe, is AT THE DOOR!

We now pass to consider the second point of our inquiry. Have we any reason to look for any of these things before the personal and glorious appearing of our Lord Jesus Christ?

Though it may be impossible to determine the exact chronological order of the events which are to close up the present state of things and introduce the eternal state; still we shall find there is much more light, even upon this, than might at first be supposed. As that day is spoken of by "all the prophets" of the Old Testament, and also by "our Lord and his apostles," in the New, as the grand subject of interest and hope to the church, it would be surprising indeed if they had given us no clue to the order in which the events of that day are to occur. And though this order may not have been a particular object with them, in the main, still, if it can be settled in reference to a few of the items, and the grand parts of the process as a whole, it will be no very difficult work to arrange the other items, so far, at least, as to answer the question under consideration.

But before we proceed any further,—as we shall have somewhat to do with the book of Revelation, in determining the order of the events to be considered, we need to make a remark upon one peculiarity of that book, which is not sufficiently considered—*the relation of its parts to each other.* Some have supposed that the events brought to view in the book must occur in the same consecutive order in which they are described. On this supposition, we must have several judgment scenes, and falls of Babylon; some half-dozen periods of 1260 years, and as many millenniums. The absurdity of the supposition is its own refutation. The book does undoubtedly give us a consecutive view of events, as they are to occur down to the eternal state, but in one case only is *the description* consecutive—that of "the seals." The consecutive order of the trumpets is interrupted by a particular description of the history of events and periods and organizations, which, although they must be included in the time embraced in the seals and trumpets, are not particularly noted in the events of either.

We should keep in mind that the same field is passed over several times, and that two things cannot be described at the same time. One view is completed before another is begun; and, therefore, events which may be contemporaneous in fact, are placed widely apart in the description; while, in other cases, events which precede others in the description are to take place after them in fact. The book consists, very much, of separate and independent sketches, which are introduced by the familiar phrases, "I looked and behold," "after these things I saw," &c., &c., which are to be matched together, not by the order in which they are written, but by the great points, or features of the scene brought to view in the sketch. Let it be settled that there is but one millennium—one judgment scene—one great battle—one fall of Babylon, (its final destruction is a different event,) and we know that the part of each sketch, in which either of them is brought to view, matches, in its chronological relations, with the same point in every other sketch in which the same thing occurs.

(A) In the diagram, at the close, we have exhibited the period, with some of its events, from the fall of popery in 1798, to the end—which we confidently expect “about the year 1843.” It includes the prophetic history of the *two-horned beast* of Rev. xiii., and also of the *four angels* of Rev. vii. That this beast is the symbol of “the European system” under Napoleon, who at the same time wielded the sceptre of France and Italy, we think any one must be satisfied who is at all acquainted with the history of that time. The history of Napoleon, by L'Ardeche, lately published, is, probably, the best. (See vol. I., from p. 239, and the whole of vol. II.)

(B) That the “four angels” denote the “Four Great Powers,” England, Russia, Austria and Prussia, we believe to be quite as evident; and, since this application has not been so fully pointed out, if at all, and as it stands intimately connected with our present inquiry, a few remarks may be made upon it here.

The part taken by the “Great Powers,” in the religious, as well as political, affairs of the world, since the fall of Napoleon, and the remarkable circumstances which called them to their position, are certainly of a character sufficiently important to be noted in the prophecy. Mr. Croly thus speaks of their mission: “A league of the *four* great European powers, England, Russia, Austria, and Prussia, was for the *first time* practically combined against the French Empire.

“It is among the most remarkable circumstances of an extraordinary period, that this measure had defied all efforts for its accomplishment before. All the powers had been successively at war with France; but it was by duple or triple alliances. The whole labor of diplomacy, in the full consciousness that the hope of Europe depended on an alliance of the *four*, had continually failed. Some strange impediment had always started up to forbid a coalition, which yet each and all felt essential to their common safety.

“The mysterious and invincible restraint was now removed. The prophecy pronounces that it was removed by the COMMAND OF HEAVEN! By the same command, the four allies were summoned to consummate the overthrow of the empire of blood and Atheism.

“Its objects were not less remarkable than its construction. Unlike all others, the alliance was formed, not for possession of territory, nor for permanent continuance, nor even against the enemy as a nation. Its declared and single purpose was the extinction of Napoleon, and, with him, of his system.”

The chronology of their mission is strikingly marked. 1. It is during the events of “the sixth seal,” and that brings us to the judgment scene, when the presence of Him “who sits upon the throne,” smites the wicked with terror, and “*the great day of his wrath is come.*” This evidently places their mission *near the end.*

2. Their special work is, *to control the affairs of the world till the servants of God are sealed.* Not during the whole sealing time brought to view, but till it is completed. And this gives us a second clue to the chronology of their mission, by connecting it with the finishing of “the mystery of God”—which we are assured, in the most solemn manner, takes place “*in the days of the voice of the seventh angel, when he shall* BEGIN *to sound.*” And this angel introduces *the reign of Christ—the time of the dead,* that they should be judged,—to reward the righteous, and destroy the wicked. Compare Rev. x. 5—7, and xi. 15—17.

“The mystery of God,” here spoken of by the revelator, is, without doubt, the same that is so frequently mentioned in the Apostolic writings. See Eph. ii. 11—22; iii. 1—12; i. 1—14. Col. i. 21—28. Acts xv. 13—19. Rom. ix. 24—30; x. 11—21; xi. 12—27.

This mystery consisted in offering salvation to all by faith, through the preaching of the gospel; that God should thus “*visit the Gentiles, to take out of them a people for his name,*” that they might become “*fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.*” “*In whom also, after that ye believed, ye were* SEALED *with that holy spirit of promise, which is the earnest of our inheritance,* UNTIL THE REDEMPTION OF THE PURCHASED POSSESSION.” Its grand result, when “finished,” is thus expressed by the Apostle. “*Having made known unto us* THE MYSTERY *of his will, according to his good pleasure which he hath purposed in himself,* THAT IN THE DISPENSATION OF THE FULNESS OF TIMES, HE MIGHT GATHER TOGETHER IN ONE ALL THINGS IN CHRIST, *both which are in heaven and which are on earth.*”

The special work of the “four angels,” which was to continue “*till the servants of God were sealed,*” must, therefore, terminate *when* “*the mystery of God is finished, in the days of the voice of the seventh angel,* WHEN HE SHALL BEGIN TO SOUND.” We hardly need to inform the world that the great powers, named above, have performed the work assigned to these angels since 1815. Their work, we believe, is nearly done. So the word of God assures us, and also their present relation to each other. The last arrival from Europe brought the information that *Russia had withdrawn, or was about to* “*withdraw from* the conference of London,”—an event which would amount to a termination of their united agency. This view of the events which are to introduce the eternal state makes it very clear, that “*our gathering together unto Christ*” is amongst the first, as to order, of the events of that day.

We now proceed, with the question before us.

1. *The setting up of the kingdom.* “In the days of these kings shall the God of heaven set up a kingdom,” &c That this is the same kingdom which is given to “one like the Son of man,” and “to the saints of the Most High,” (Dan. vii. 13, 14, 22, 27,) is clearly settled, inasmuch as there can be only one such universal and everlasting kingdom. The setting up of the kingdom can mean nothing less than its organization, by bringing the King and his subjects together, the coronation of the King by the authorized power, his acknowledgment as such by his subjects, the placing of the King upon his throne, and the appointment of those who are to fill places of authority. And this must necessarily include these several particulars:—

1. The giving up the kingdom, on the throne of which Christ now sits, (see Rev. iii. 21. Heb. i. 13. viii. 1,) to God even the Father. 2. The “appearing” of Christ to the saints. 3. “Our gathering together unto Him,” “when he descends from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ rise, with whom the living saints are caught up to meet the Lord *in the air.*” This must include, 4, the first resurrection. It also includes, 5, the giving of the kingdoms of this world to the Son of man; and lastly, His coming to “Mount Zion,” that the King may be set upon the holy hill, the location of the throne of David, which the Lord God will give to Him whose right it is.

All this is to be done “in the days of these kings,” i. e. *while the kingdoms of this world are in existence.*

The setting up of the kingdom, therefore, with its group of relative events, makes it very clear that *the appearing of Christ* to gather his saints, is *the first event we are to look for* in the series which is to close up the present order of things.

2. “Then shall the sanctuary be cleansed.” The sanctuary is “the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.” Ex. xv. 17. Ps. lxxviii. 54, 55. Isa. lxiii. 18. Dan. ix. 17. It is the place which “the Almighty God” promised to Abraham, and to his seed after him, “for an everlasting possession.” Gen. xvii. 1—10. The territory possessed, in part at least, by his natural seed, (though most of the time in bondage, on account of their sins,) after their deliverance from Egypt, till the seed came to whom the promise was made, “which is Christ.” *This* possession of the land, however, was only a type and pledge of the fulfilment of the “better promises,” made to Abraham, and his seed through Christ, in the immortal state. Compare Gen. xv. 8—18. Gal. iii. 16—19, 26—29. Heb. iv. 8, 9; viii. 6; ix. 15; x. 34; xi. 8—16; xii. 18—28.

Here the Lord is to dwell forever. Ps. cxxxii. 13, 14. Micah iv. 6—8.

Here is to be “the city of the Great King,” “the throne of the Lord,” the metropolis of the everlasting and universal kingdom, which is to be set up by the God of heaven. Ezek. xxxvii. 26—28. Isa. ix. 6, 7.

The change predicted to take place in the condition of the sanctuary, according to the different significations of the word, rendered “cleansed,” and other plain portions of prophecy, is this: 1. It is to be “justified.” The sentence of indignation, which gave it “to be trodden under foot,” will then be repealed.

2. It is to be “vindicated” by the execution of the threatened wrath upon its adversaries.

3. It is to be “cleansed” by the fires of the last day, and the new creation.

Its justification is the act of God, the Judge of all, and is to take place when “her appointed time is accomplished.” Compare Isa. xl. 1, 2; lxi. 7. Zech. ix. 12—14.

The vindication is the work of Jesus Christ, and is to begin at the time of its justification. See the last texts referred to.

This work, which fulfils the prediction in reference to the sanctuary, is necessarily blended with the previous views, the harvest, and setting up of the kingdom. As soon as the deliverance of the righteous is effected, the plagues of the wicked begin,—perhaps they will be poured out successively, probably several of them together,—but the particular work of vindicating, or avenging the sanctuary is assigned to the sixth and seventh vials.

Although the “appearing” of Christ for the salvation of his people, by gathering them to himself, has taken place; and the glorified hosts, seen “in the air,” “like a clear heat after rain, and like a cloud of dew in the heat of harvest,” or, “as it were a sea of glass mingled with fire,” (probably resembling the cloud which received the ascending Saviour,) have caused all the tribes of the earth to mourn; still, the Lord has not yet come to our earth, to “stand on mount Zion,” or “the mount of Olives, which is before Jerusalem on the east.” “The way of the kings of the east,” corresponding with the sections of the image which lay in that direction, is to be prepared. “The kings of the earth, and of the whole world, are to be gathered to the battle of the great day of God Almighty, into a place called in the Hebrew tongue, Armageddon.” “Multitudes, multitudes of the heathen are to be wakened and come up to the valley of Jehoshaphat;” and then, to these multitudes, of whom it is said, “the wickedness is great,” who are made up of the worshippers of the beast, the scoffers, the evil servants, those whose hearts were so “overcharged with surfeiting and drunkenness and cares of this life,” and all who were so unwatchful as to be “left” to their nakedness and “shame,” at the time of gathering “them that were ready;” to them he comes, according to his oft-repeated declaration, “*as a thief!*” And the enemies of his truth, the usurpers of his throne, the oppressors of his people, the angry nations, are destroyed by the King of kings, with his heavenly army of “mighty ones!”

As the vindication of the sanctuary is the work of our Lord by his personal interposition, and as he comes with all his saints with him, and as they must be gathered to him “in the air,” before they can come with him to the earth, his appearing and their gathering together unto him, must *precede* the vindication.

This brief consideration of the more general views and prominent events of the great scene for which we are now looking, may be sufficient to settle the question, that we have nothing now to look for, but the appearing of our Lord, and the summons of the last trump, which, “in the twinkling of an eye,” quickens the dead in Christ to life, and changes the living saints to become equal unto the angels. But we wish to notice a few other particulars which have been looked upon as somewhat obscure, though it would seem that, by “comparing scripture with scripture,” they may be made plain. They are *the standing up of Michael—the silence in heaven*—and the time, as to the order of events, when the last plagues begin. As these particulars are intimately connected with the opening of the temple in heaven, and the appearing of the ark of testimony, they may all be considered in connection. We notice this vision of the ark and temple, because it will enable us to see, in a still more clear and satisfactory light, the whole series of details in the great scene, at the same time that it gives us this clue to the chronology of the vials, i. e. of the time of their commencement; though, without this, since the execution of wrath against the wicked does not begin till the righteous are delivered, and these vials “fill up the wrath of God,” they must be placed after the appearing of Christ, and the gathering of the saints.

Under the seventh trumpet,—(Rev. xi. 15—19,) after the great voices in heaven pour forth their strains of joy that the kingdoms of this world are given to Christ; and the four and twenty elders give thanks to God, that he has taken to him his great power and reigned, and that the time is come that he should reward his saints, and destroy the wicked,—the actual scene is introduced as follows: "*And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament;* and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The mission of the angels of wrath, with their plagues, is brought to view at the 5th verse of chapter 15: "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

The vision of the last plagues is thus stated: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. xvi. 17.

It is thus made very plain that all this work of wrath against the wicked bears an important relation to this view of the temple.

"The temple of the tabernacle of testimony in heaven" agrees with the holy of holies in the ancient tabernacle of Moses, and the temple of Solomon. It is undoubtedly the "true tabernacle which the Lord pitched and not man," into which our great High Priest has entered, and from which he is to "appear to them that look for him, without sin (a sin offering) unto salvation." Heb. ix. 2—11, 24—28. The time of opening the holy of holies, and the right to perform its service, were among the strictest regulations of the Mosaic law. Any intrusion was death. Lev. xvi. 2. Heb. ix. 7. The opening of the temple of God, so as to disclose the ark of his testament, must denote that the work of "our great High Priest in the presence of God," is ended.

The work of Christ, "the captain of the host of the Lord,"—like that of Cyrus, (one of the most eminent typical agents of Providence,) in the case of ancient Babylon,—when he comes to the earth, is to execute "the vengeance of the Lord, *the vengeance of his temple.*" Jer. li. 11. And the same power which has trodden the earthly sanctuary and host under foot, has also "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Rev. xiii. 6.

In the ancient theocracy, all the important movements of the hosts of God were indicated in connection with the ark. Ex. xxv. 10—22. Num. ix. 15—23; x. 33—36. The standing formula, to be repeated at the setting forward of the ark, which expressed their prayer to God, and their expectation in reference to their and his enemies, was this: "*Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.*" Ps. lxviii. 1 This temple view of the revelator exhibits something of this character; and if what he sees is not identical with the standing up of Christ, it is certainly preparatory to it; for by the standing up of Christ is meant his actual exaltation to authority and power as a king; and his exaltation is followed by the sudden and certain destruction of all his enemies. In reference to them he standeth up to execute judgment. Isa. iii. 13. Ps. lxxxii. Isa. ii. 11, 17, 19, 21; xxxiii. 3, 10. Micah v. 4, (margin) 15. Ps. lxxvi. 8, 9. lxxxii, xciv., cx.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1.

As soon as his exaltation takes place, and the deliverance of his people is effected, the work of vengeance begins. As to order and time, therefore, the next view of our Lord is undoubtedly given, Rev. xiv. 14. He comes forth from the holy of holies; he is seated on the white cloud, which is doubtless the white throne also, with his golden crown; and, at the direction of "another angel out of the temple," informing him that "the time is come," he thrusts in his sickle and the earth is reaped. "Unto them that look for him shall he appear—unto salvation."

The work of vengeance *begins* by "his angels;" it is closed up by the personal interposition of Christ. This takes place at "the great battle," which syncronizes with the treading of "the wine-press of the wrath of God," under the sixth and seventh vials. But the whole series of plagues follows the opening of the temple of the tabernacle of testimony in heaven.

The period of silence seems to be necessarily connected with the standing up of Christ, as the latter also is with the vision of the ark and temple. A command of silence to "all flesh before the Lord," is issued, (Zech. ii. 13,) in connection with his coming "to dwell in the midst of the daughter of Zion." And the reason given is, "*for he is raised up out of his holy habitation.*" See Hab. ii. 20. Isa. xli 1. Such a silence was commanded by Joshua in the conquest of Jericho, the first city of the Canaanites which fell before the presence of the ark, in the overthrow of the enemies of God, of his purposes and people. Josh. vi. 1—16. This overthrow was distinguished by the presence of "the captain of the host of the Lord," as well as that of the ark of God. Joshua v. 13—15.

The possession of old Canaan, the inheritance of the old covenant, was the pledge of the possession of the "better country," the "eternal inheritance" of the new and everlasting covenant. Gen. xv. May not the conquest of the former be typical, in some respects, of what is to take place when the Captain of our salvation shall interpose to bring the church of the first born unto Mount Zion, the city of the living God, the heavenly Jerusalem? If it may, and we may be guided in this particular by Zechariah, above, the silence would coincide with the final overthrow of great Babylon. But would this accord with the order of events as brought to view by the seals, under the 7th of which the silence takes place? Let us see.

The sixth seal unfolds the signs which were immediately to precede the end of the world, with the end itself, beginning with "a great earthquake." The order of events in the scene contemplated, as to their character, and the parties introduced, is like that observed by Christ. Matt. xxiv. 29—31. Luke xxi. 25—28. That is, it begins with the signs in the physical world, Rev. vi. 12—14; passing next to the fate of the wicked, 15—17. The finishing of the mystery of God is then brought to view, which includes the sealing of the heirs, vii. 1—8, and the gathering together in one all things in Christ. "Therefore are they before the throne," 9—17.

The presentation of the church, as here, "faultless before the presence of his glory," is an important item in the grand series now under consideration. Jude 24. Col. i. 22. Eph. v. 25—27. They are to "stand before the Son of man," to "be glorified together." Is it not here that the organization of the kingdom of Christ takes place? Matt. xx. 21—23.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." No beast (living creature) says, come and see! No earthquake or thunder! No loud voice or multitude of voices! No song, or harp, or trumpet! What means this silence? Is it that "God is raised up out of his holy habitation?" and has "great Babylon come into remembrance, to give unto her the cup of the wine of the fierceness of his wrath?" The temple in heaven has been opened—the ark has been seen—the Saviour has received his golden crown, and has been seated upon his throne, the white cloud—the earth has been reaped—the wheat, the righteous, gathered; the church presented before the throne; the trouble of the wicked has begun; but has the King of kings entered upon the vindication of the sanctuary, to execute "the vengeance of the Lord, the vengeance of his temple?" It would seem that the destruction of great Babylon must form *a part of that work;* but at what point of the process is it to fall?

Though much is said in reference to her by the revelator, perhaps there is not a single point that is so difficult to settle as the chronological position of the final doom of Babylon. That it is to be by "the Lord God," we are distinctly told; that it is to be sudden and violent, is indicated by the action of the "mighty angel" with the millstone, the casting down of which assures us that Babylon is "no more!" This would seem to fall under the seventh vial, Rev. xvi. 17—19, were it not for the phrase in verse 17, "It is done," which seems to imply that the wrath of God, which the seven plagues filled up, was completed by the seventh vial, and that the remaining verses are a recapitulation, or statement, of the principal things which had taken place in the process of the vials, but which had not been noticed in the account of either. It seems also to be connected with the marriage of the Lamb, chap. xix.; but that, again, is almost equally obscure, as to the time in the process when it takes place.

When an event of this kind is left so obscure in the text, we may be guided by the typical events of the old system. In the conquest of old Canaan, Jericho was the first city that fell, and her fall was the pledge of all the rest; the violent sundering of great Babylon is accompanied, or followed, by the fall of "the cities of the nations." Seven days were occupied in the overthrow of Jericho; "about half an hour," is the period of the silence, which we have supposed to be contemporaneous with the destruction of great Babylon; and, understood prophetically, would amount to "about" seven and a half days. But does her destruction follow or precede the great battle?

The destruction of "Babylon the great, the mother of harlots, the great city which reigneth over the kings of the earth," the centre and fountain head of all abominations and blasphemies, in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth, is to constitute one of the most commanding exhibitions of the wrath of God: sufficient to startle every beholder with terror and apprehension. May it not immediately precede the actual coming of Christ to Mount Zion, and of course, the great battle?—and thus her destruction would be to the angry nations, what the fall of Jericho was to the nations of Canaan. Joshua vi. 27; ix. 1, 2. The silence would also be connected with her destruction, as in the case of Jericho, and her fate precede the great battle, as the fall of Jericho did the conquest of Canaan.

This affords a natural arrangement of events, and a scriptural, though not direct, explanation of this portion of prophecy. In such a case, however, we cannot be positive.

The history of the church, in the days of Moses and Joshua, also furnishes an answer to the objection that may arise, whether the wicked would marshal themselves to fight against God, after they had witnessed so many wonders and plagues, as this view of the subject supposes. The answer is this. If the hosts of Egypt would pursue the armies of Israel, after the judgments they had experienced, and if the Canaanites would dare to fight against them, after what they had seen at Jericho, what may we not expect from those who are left to be destroyed by the brightness of Christ's coming? Josh. xi. 20.

In settling this question of the order of events, some light is afforded to us from the analogous cases referred to in the word of God. As it was in the days of Sodom, and the flood, so shall it be in the days of the Son of man. In these cases the deliverance of the righteous was secured before the wicked were destroyed.

We will notice the bearing of the words of Christ upon the question, and we have done. He says, "Watch ye therefore, and pray always, that ye may be accounted worthy to *escape all these things* that shall come to pass." How are we to escape? "The Son of man shall send forth his angels, with a great sound of a trumpet; and they shall gather together his elect from the four winds." When is it to be done? "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise first. *Then we which are alive and remain, shall be caught up together with them in the clouds.*"

Now if the watchful and prayerful are to "escape all these things," in *this manner*, and at the time Christ descends from heaven to the air, it must be that all these things are to come *after the appearing of Christ, and our gathering together unto him.*

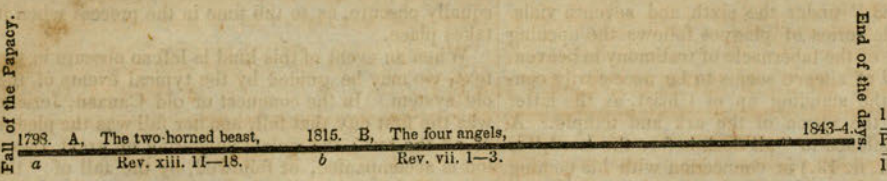
By every one of these general views, by the most obvious bearing of every one of the prominent events, and more minute particulars, considered—by all the analogous cases—and by the only construction we can put upon the plain words of Christ, it is clear, then, that WE HAVE NOTHING TO LOOK FOR BUT THE APPEARING OF OUR LORD TO THE SALVATION OF THEM THAT LOOK FOR HIM!

Watchman's Last Warning – in Midnight Cry, Feb. 29, 1844

Diagram exhibiting the events of Prophecy considered in the preceding article, from the fall of the Papacy, down to the Millennium, with their probable order.

The letters A, B, C, &c., refer to sections in the article marked to correspond.
The Italic letters, *a*, *b*, *c*, &c., refer to the notes which explain the diagram.

a We have allowed to the two-horned beast—the European system under Napoleon—the whole period from 1798 to 1815. Though France actually held a controlling sway in Europe at the first date, Napoleon was not in power, as consul, till 1799. He was crowned emperor of France and king of Italy in 1804.



15 The New Jerusalem descends. Rev. xxi. 2, 9, 10.
14 Rejoicing in heaven. Rev. xix. 6. xiv. 2.
13 *g* Christ ascends from the earth. Rev. xx. 11. xxi. 5.
12 All enemies overthrown. Matt. xiii. 41. Rev. xix. 21.
11 The sanctuary vindicated. Is. xlix. 25, 26. Zeph. iii. 8, 14—20.
10 Christ comes to Mount Zion. Rev. xiv. 1. Zech. xiv. 4.
9 Silence in heaven. Rev. viii. 1. Zech. ii. 13. Josh. vi. 10. [14—29.
8 The kingdom organized. Luke xxii. 28—30. Rev. ii. 26, 27. Matt. xxv.
7 The church confessed before his Father. Matt. x. 32. Rev. vii. 9—12.
6 The church gathered together unto him. 2 Thess. ii. 1. Matt. xxiv. 31.
5 He appears to them that look for him. Heb. ix. 28. Acts i. 11. Phil. iii. 20.
4 *d* Christ descends to the air. 1 Thess. iv. 16, 17. [Rev. xiv. 14.
3 Christ with his golden crown upon the white cloud awaits the command to reap.
2 The holy of holies opened. Rev. xi. 19. xv. 5. Heb. ix. 24—28.
1 The kingdom given up. 1 Cor. xv. 24. Rev. iii. 21. Heb. i. 13.

Probable order of particular events to come at the end.*c*

1 Day of grace ended. Rev. x. 5—7. xi. 15—19.
2 The kingdoms of this world given to Christ. Ps. ii. 8, 9. Luke xix. 15. Rev. xi. 15.
3 Believers waiting, the wicked scoffing. Luke xvii. 22—37. xviii. 1—8.
4 First resurrection. 1 Cor. xv. 23. Rev. xx. 4—6. 1 Thess. iv. 16.
5 All the righteous caught up. 1 Thess. iv. 17.
6 Wailing of the wicked. Matt. xxiv. 31.
7 The plagues begin. 2 Thes. i. 7—10. Rev. xvi. 1.
8 *e* The great earthquake. Rev. vi. 14. xvi. 18—20.
9 Great Babylon destroyed. Rev. xvi. 19. xviii. 21.
10 The great battle. Rev. xvi. 12—16. xix. 19—21.
11 The hail storm. Rev. xi. 19. xvi. 21.
12 *f* Satan bound. Rev. xx. 1, 2. Matt. xii. 29.
13 The heavens and earth on fire. 2 Peter iii. 7, 10, 12.
14 The new creation. 2 Pet. iii. 13. Rev. xxi. 5. Acts iii. 21.
15 *h* Marriage of the Lamb. Rev. xix. 9.

Millenial and everlasting kingdom established.

b The coalition of the four great powers was formed in 1813, but they did not occupy a position to hold "the four winds," till the fall of Napoleon in 1815.

d The phrases, "the coming of Christ," "the coming of the Son of man," &c., when used in speaking of the great day, comprehend all the parts of his work at that day; but his coming, in its particular meaning, is distinct from his appearing. There is no reason to think he will *come to our earth*, till after he appears to save his people. How long a time may intervene, we do not presume to know.

e That the great earthquake precedes the great battle, appears evident from this fact;—the earthquake fills the kings of the earth with terror. Rev. vi. 14. As they are destroyed in the battle, that must follow the earthquake; it must also follow the destruction of great Babylon, for the same reason. See Rev. xviii. 9. xix. 19, 20.

f Christ was manifested to destroy the works of the devil. It is intimated that he is to be bound before his goods, or house, is destroyed. We therefore suppose he will be bound just before "the air," of which he is the prince, and the earth, the theatre of his operations in reference to man, are purified by fire.

g That Christ will return to heaven, or to the clouds, before the conflagration, is evident from these plain texts which tell us that he is to dispose of the physical world, and that he occupies the white throne at the time. Compare Heb. i. 10—12. Rev. xx. 11. xxi. 5.

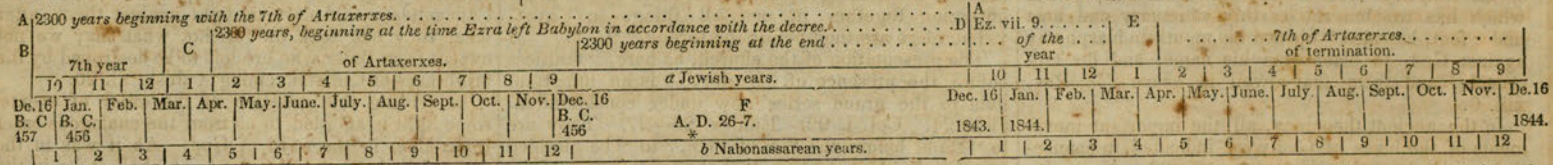
h The marriage of the Lamb does not appear to have taken place at the time of the view given, Rev. xix. 7, 8; nor when John saw the holy city descending, Rev. xxi. 2, 9, 10. Of course it must take place on the new earth. It probably denotes the adoption of the New Jerusalem by Christ as the metropolis of his immortal kingdom. Compare Isa. liv. 1—5. Gal. iv. 26, 27. Heb. xii. 22. xiii. 14. Isa. lxv. 17—19. lxii. 4, 5.

c It is not to be supposed that every particular of this scene can be placed in the exact order in which it will occur, though the main points are evidently made known to us. The particulars are put into two branches, as the events stand related to this world or to heaven. By beginning with No. 1 in the upper branch, "The kingdom given up," and passing to No. 1 of the lower branch, "Day of grace ended," and so from one to the other through the two branches, the natural order will be seen more plainly.

The question will probably arise with our readers, How long a time is to intervene between the *appearing* of Christ, and the *full establishment* of the immortal kingdom? We know not that there is any intimation of the period given. It may be seven years, the time brought to view, Ezek. xxxix. It may be more or less.

We now occupy the position to which we believe the word of God points, for the opening of the drama which is to close up our probationary state. In this all should feel the deepest interest. All that can be associated with the idea of "damnation," all that can be meant by "glory, immortality, and eternal life," is then to be realized! The fate of all for eternity is then to be decided! And while we feel called upon to look the subject full in the face, and to be prepared for the scene it unfolds; and that it is our duty to call upon our fellow-men to do the same, the question cannot but present itself, Is there any reason to expect the event will tarry; is there room to suspect any mistake in our calculation? Before God we answer, *we can see no such reason—no room for any mistake*. But every investigation of the ground of our calculations, only adds to the evidence of their correctness. If there is any mistake, it can arise only from the errors of chronology and history; and as we have invariably adopted the most competent standard authorities for our guides, we have no right to assume that there is any mistake on their part. And, further, as there have been so many cases of fulfilment in accordance with these dates, especially in the case of the seventy weeks, which was designed to "seal up" [make sure] the vision, a mistake seems hardly possible. It can only be equal to the incorrectness of the dates, at farthest.

We add here a more particular view of the commencement and termination of the 2300 days or years, than has yet been given to the public, which we have no doubt will be of great interest to our friends, as it is furnished by the *very highest* authorities in chronology, *the canon of Ptolemy and the era of Nabonassar*. This era was to the Persians, and others, what the era of Independence is to us of the United States. The canon of Ptolemy gives the collected years of each king's reign, just as our national archives give the several administrations of our presidents. Of this era and canon, Dr. Prideaux, says,—"Being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations; and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore *this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Holy Scriptures, it is not for the authority of any other human writings whatsoever to be receded from.*"—*Hist. Jews, Vol. i. p.* 242. Dr. Hales, in whose work on chronology, it is found (vol i. pp. 268—288,) in a perfect form, it having been compared with a copy in a work on Astronomy by Ptolemy himself, says, "The commencement of the era of Nabonassar, B. C. 747, is critically defined, both from history and astronomy. And Ptolemy himself has recorded a great number of eclipses, whose times he has marked by the Nebonassarean years, in which they happened throughout the whole canon, which may therefore justly be styled the most scientific in its construction of any within the whole range of ancient chronology." "It began with the reign of Nabonassar, Feb. 26, B. C., 747." But as the year of this era consisted invariably of just 365 days, without any leap year, as in our reckoning, their new-year's day varied one day every four years. By the "table" in the work of Dr. Hales, in which the "Nabonassarean years are adjusted to Julian years," the 7th of Artaxerxes, began "Dec. 16," of the Julian year, 457 B. C. Now the reign of each king in this canon was *always reckoned from "the new-year's day before his accession;"* his first year beginning with "the *current* year, though a considerable part of it should have actually past." The relation of the 7th of Artaxerxes, according to the Nabonassarean era, to the Jewish and Julian years, and its bearing upon the commencement and termination of the prophetic period of Dan. viii. may be exhibited in the following diagram.



a The names of the Jewish months, are, 1, Nisan, or Abib; 2, Ijar, or Zif; 3, Sivan; 4, Thamuz; 5, Ab; 6, Elul; 7, Tisri, or Ethanim; 8, Marchesvan, or Bul; 9, Chisleu; 10, Tebeth; 11, Shebat; 12, Adar; 13, Veadar.

"The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours. Therefore the Jews added a whole month to the year, as often as it was necessary, which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year, after the month Adar, and was therefore called Ve-Adar, or the second Adar."—*Horne.*

On account of this variation in the Jewish years, it is impossible, as Prideaux remarks, to determine the agreement of their years with the Julian year nearer than a month. If the year in which Ezra went up to Jerusalem, were an intercalary year, it would make his journey a month later than if it were not. In the diagram, therefore, the starting point embraces a whole month. The first month in the year of the king would agree with the 9th or 10th Jewish month.

b The names of the months in the Nabonassarean year, are, 1, Thoth: 2, Paophi; 3, Athyr; 4, Chœac; 5, Tybi; 6, Mechir; 7, Phamenoth; 8, Pharmuthi; 9, Pachon; 10, Pauni; 11, Epiphi; 12, Mesori.

According to the era and canon, the 7th of Artaxerxes began 2300 years ago the 16th Dec. just past, and this last date is the point at which we entered the year in which the period must accordingly terminate. See A, A, in the diagram. It will also be seen that the 7th of Artaxerxes, must have been nearly synchronical with the year B. C. 456, and of course the year in which the 2300 years terminate, is nearly synchronical with A. D. 1844.

Proof. From 2300	or from 2300
sub. 457	sub. 456
1843 remains.	1844 remains.

The decree must have gone forth between Dec. 16, B. C. 457, and the time when Ezra went up from Babylon to Jerusalem in the first month of the Jewish year following, marked B C in the diagram. And the anniversary of the decree must fall between the corresponding points of the year of termination, D E.

F, The seventy weeks were "cut off" of this long period, expressly to "seal up," or *make sure* "the vision," of which it expresses the chronological duration. Does their fulfilment give us the assurance that the end will come as we suppose? In 69 weeks of years there are 483 years. Beginning B. C. 457 or 456, they would bring us to A. D. 26—7.

Did "the Messiah the Prince" make his public appearance at this time? His public manifestation took place at his baptism. To this John testifies as follows: "*But that* HE SHOULD BE MADE MANIFEST TO ISRAEL, *therefore am I come baptizing with water.*" John i. 19—34. This took place when he "*began to be about thirty years of age.*" He was born "in the fourth year before the account called A. D." If from 30 we deduct 4, 26 remain; if 3, which number of full years would carry us to "the fourth," 27 remain. Now we know that he was baptized when "about thirty years of age," and "in the fifteenth year of the reign of Tiberius Cæsar." Luke iii. 1—23. An extract from Horne's Introduction, vol. i. p. 346, will explain this statement of Luke, and give us the year of the Christian era in which Christ was baptized.

"Now we learn from the Roman historians that the reign of Tiberius had two commencements; the first, when he was admitted to a share in the empire, (but without the title of emperor,) in August* of the year 764 from the foundation of the city of Rome, three years before the death of Augustus; and the second, when he began to reign alone, after the emperor's decease. It is from the first of these commencements that the fifteenth year mentioned by Saint Luke is to be computed, who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word, which precisely marks the nature of the power exercised by Tiberius, viz., in the fifteenth year (*tes hegemonias*) *of the administration* of Tiberius Cæsar. Consequently *this* fifteenth year began August, 778."

Dr. Hales, after going into an examination of the details of the case, speaks as follows: "This solution, of dating the 15th of Tiberius from his joint reign with Augustus, U. C. 765, has been adopted in the margin of our English Bible, dating the 15th of Tiberius A. D. 26, or U. C. 779, and either U. C. 764, or U. C. 765, are reckoned the beginning of the joint reign of Tiberius, by Usher, Pagius, Herwaert, Clericus, Prideaux, Mann, Playfair, &c.

The 69 weeks terminated then in A. D. 26—7, and of course the last week of the 70 began at the same point. It is of no consequence at all as to the termination of the 70 weeks, whether the Saviour preached 3, 4, 5 or 6 years. If he was crucified 3 1-2 years after his baptism, his crucifixion must have been in A. D. 30 or 31; if in the last year of the 7, it must have taken place in A. D. 33 or 34. *His death* does not appear to be connected with any chronological point in the prophecy: the only clause which brings it distinctly to view is this: "*and AFTER three score and two weeks shall Messiah be cut off.*" The history on that point is equally dark. It says nothing of his age, or any cotemporaneous historical event, by which we may be guided in determining the date of his death. Before the defect in the data of Ferguson's calculation was discovered, the year 33 was considered the true date. It is now otherwise; but it does not affect the calculation. The vision is *made sure* by those parts of the inspired record, which God has clearly marked for that purpose.

Here then we stand relying on the promise of God, "*at the time appointed THE END SHALL BE.*" As sure as this is the word of Abraham's God, who has shown *to the heirs of promise, the immutability of his counsel*, confirming it *by an oath*, and by his faithfulness in the past, so surely will *the vision speak at the end, and not lie!*

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* The 15th of Tiberius beginning in August, it would embrace a part of A. D. 26 and a part of 27.

Last page

THE MIDNIGHT CRY!

VOL. VI.—NO. 7. NEW-YORK, THURSDAY, MARCH 7, 1844 WHOLE NO. 112.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

☞ **THE EDITOR'S HEALTH.**—Bro. Southard is still at Hempstead, L. I. and we are happy to learn that his health is gradually improving.

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets, Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

BRO. HIMES. writing from the city of Washington, under date of March 3d, says;

Bro. Miller finished lecturing here to-day, and has gone to Baltimore with Bro. Litch. I remain and lecture till Monday. We purpose to spend the second Sabbath in March at Philadelphia; on Monday following, March 11th, at Newark, N. J., where Bro. Miller will lecture in the evening. Tuesday, Wednesday and Thursday in New York.

Our meetings have had a powerful influence here, and we trust much good will have been accomplished. The late terrible catastrophe has spread a melancholy gloom over society. It is a solemn time.

BRO. MILLER, Providence permitting, will deliver a lecture at Newark, N. J., on Monday evening next, 11th inst, at such place as the brethren may provide.

GEO. A. STERLING.—This brother, who is a minister of the Protestant Episcopal Church, expects by divine permission to visit this city and the city of Newark, N. J., in a few days, for the purpose of heralding the approach of the Bridegroom.

☞ **A NEW PLACE OF WORSHIP.**—Our brethren have made arrangements, that will secure to them the use of the spacious church corner of Christie and Delanecy streets. See notice of meetings.

☞ It is expected that Brethren Miller and Himes will be in the city on Tuesday, 12 inst., and will lecture during the week, at the Church corner of Christie and Delancey streets.

Bro. Whiting, Storrs, Teall and H. Jones, have been lecturing in this city during the past week. Bro. Matthias left for Albany last Saturday. Bro. E. S. Fleming from Western New York, is now in the city.

DIED, at the city of Brooklyn, Feb. 24, 1844, **ALONZO TEALL**, in the 28th year of his age. He died in the prospect of a speedy resurrection. He was a son of **BROTHER H. V. TEALL**, and has been sick for many months past, in consequence of which Bro. Teall has been confined to this city and vicinity. Bro. Teall will now be more at liberty to comply with the calls for his labors in different places.

BABEL.

In the "Presbyterian" of January 27th, I find an article headed "*New Discovery*," and signed "SAYRS GARLAY." The article would not be worthy of notice if it did not exhibit the perfect Babelism of these last days. The writer is opposing the views of another, and says:

"*Coming* and *appearing*, are words of different import, and represent different things. Heb. ix. 26, 28, says nothing about comings; but of appearances, which I contend are *only two*: one at the commencement of the gospel dispensation, and the other at the end of it, and at the end of the world. But the *comings* of Christ are perhaps of no less than *six* different varieties; the first and the last only, being attended with His personal appearance. *First*, He came personally when he was born in Bethlehem, Rom. ix. 5. And of whom, as concerning the flesh, *Christ came*. This was His *first coming*, and His first appearance. Second, He came in another sense, according to Scripture, to convert men, or in every conversion of a sinner.

So, according to this writer, there never was a soul converted till *after* Christ came in *the flesh*—for he expressly says, *that* "was His *first* coming."

Rev. iii. 20. Behold, I stand at the door, and knock. if any man will hear my voice, and open the door, *I will come in to him*. In this coming there is no visible appearance. Third, He comes again to comfort and support his saints, John xiv. 18, 23. I will not leave you comfortless: *I will come to you*. If any man love me—the Father and I will come to him, and make our abode with him.

The same may be said as before: none were ever *comforted* till *after* Christ came in the flesh; for, I repeat it, this writer makes the coming 1800 years ago the "*first*."

Is there any personal appearance here? Fourth, He came to destroy Jerusalem with an awful overthrow that spread its lustre further than a meteor. Matt. xxiv. 27. For as the lightning, &c. Here was a coming in judgment; but without any personal appearance.

Did he "gather his elect" then?

Fifth, He comes to every man when He calls him away by death.

Then no one ever died before Christ came in the flesh, or else he came a great many million times *before* he came the "*first*" time!!

The Lord of that servant *shall come* in a day when he looketh not for him; Rev. xxii. 20. He that testifieth these things saith, surely I come quickly. Amen, even so, come, Lord Jesus. And Luke xiii. 7. Finally, the sixth and last coming of the Son of God will be at the end of the world, "probably more than eleven hundred years hereafter."

"My Lord delayeth his coming." Now, if such expositions of the Bible are not Babel—that is, "confusion," it would be difficult to tell what is confusion.

GEO. STORRS.

WATCH MEETINGS.—These meetings were originated by Mr. Wesley, in accordance with the admonition of our Saviour, to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodists, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly, of watchiug, but expecting nothing.

☞ "HOW QUIET" says a writer "countless millions slumber in the arms of their mother earth. The voice of thunder shall not awake them—the loud cry of the elements—the winds—the waves—nor even the giant tread of the earthquake, shall be able to cause an inquietude in the chambers of death. They shall rest, and these things will pass away; but, then a silver voice at first just heard, shall rise to a tempest's *tone and penetrate the voiceless grave*. For the trumpet shall sound, and the dead shall hear its voice."

A FOCAL POINT.

We are evidently approaching a point of time, that has connected with it, associated interests, or at least, that is made interesting from the fact that it is the nucleus, around which has clustered the *hopes* and *fears* and *expectations* of Christians, Jews, Mahomedans, Theologians, Politicians, &c. &c. Among the *intelligent* and *observing*, all eyes have for sometime past, been turned toward this portion of the horizon of time, anxiously anticipating some important event. This expectation is far from being confined to *adventists*. The *character* of the event, is what is peculiar to them. Very many of various classes, pretty much agree with us in the termination of the prophetic dates, at which point they suppose, some very important event will certainly transpire; but the event they suppose, will be quite different from what we apprehend. A late English writer speaking on this subject, says:

"Amongst the students of prophecy, there is a universal agreement in this one point, however they may differ in others, that we are now living under the influence of the sixth vial, waiting *daily* for the pouring out of the seventh, which is to consummate the wrath of God, and bring his indignation to an end. And no one that hears me is ignorant how every politician and statesman, and among others, the man* who attracts most eyes at present, continually declare that the next war which breaketh out, will convulse Europe to its centre, and prove like no other war that has been before it, a war, not of offence or of defence, but a wasting and convulsing war of opinion. All observers, prophetical, spiritual, and political, do thus consent and agree, with one accord, that the present is a pause of preparation, filled up with the utmost activity; and that we stand upon the eve of a last and awful struggle for the ancient things, a struggle which wisdom may postpone, but which no earthly power can prevent."

Again, the following, which we extract from a late English paper, corroborates our position. Although the article is evidently of skeptical origin, it nevertheless shows the expectant state of feeling, that pervades the public mind.

[THE YEAR 1844.]

"Now that the new year has fairly commenced to run its appointed course, we may be excused for saying a little about it. Some people think that all years are alike; but we are of a different opinion. * * * *

The coming of the year 1844, was predicted long ago, and now we are all living witnesses to the fulfillment. Very much unlike the human race, the existence of years is forseen and talked of long before they are born. They also acquire a sort of celebrity long before they come into existence. The year 1844, is one of these celebrated years. It is now sixteen or seventeen years since we first heard it particularized as a year of remarkable events; and almost every year since that, we have seen it alluded to, or heard it alluded to, as the probable date or epoch of some important changes. Some people expect that the Jews are to be gathered and restored to their old land, this year. Many of the Jews expected this in 1840; but as there are always four years of grace allowed upon such subjects, the present year is quite as good. Besides, 1840 gave them an earnest of it, in the beginning of some movements in Judea, which are still looked forward to as fraught, with important consequences to the bearded disciples of Moses and the Prophets, who read the law as the Christians do the gospel, but refuse to keep it.

The prophecy from which the year 1840 is fixed upon, is nearly 2500 years old. It is contained in the prophet Daniel, and says that in 2300 days, the sanctuary will be cleansed. Dating from 456 B. C. (the date of the prophecy of the death of Christ, to happen in 490 days, or years,) we find that, subtracting 456 from 2300, we have 1844.' Being so very simple, and so free from the ambiguities attending many other prophecies, it has been much talked of amongst theologians of all sects and parties, though of course with different opinions, as to the precise event which was to take place at that period. And the recent efforts and success of the Society for the Propogation of Christianity amongst the Jews, have caused many Christian wiseacres to suppose that the Jews are about to be converted to all the shades and degrees of Christian sectarianism, and that their present unity and brotherhood are to be broken up by a gathering into the disunity and hatred of Christian Gentilism. Much good, no doubt, it would do them, to be made comfortable in spirit to High Churchmen, Evangelicals, Methodists, Presbyterians, Independents, Congregationalists, Baptists, Anabaptists—and such like heretics Protestants and Popish, Grecian and Armenian—who all denounce one another as sinners, whose salvation is very doubtful! The Jews themselves have no such notions, and those who are converted to Christianity, only cease to be Jews, and are cut off from their people. The Jews never were and never will be converted to any species of Christianity, now in vogue amongst the Gentitle nations. They know better than to make bad worse, by running barefooted into the thorny woods, and thickets, and wilderness of Christendom; and the conduct of the Christian Emperor of Russia, who is driving half a million of them from their peaceful homes into the heartless interior of his barbarous dominions, is not very likely to wean their hearts, or the hearts of their brethren more fortunately circumstanced, from the faith, and the hopes, and the worship of their fathers."

---

* The late Mr. Canning. This was said by him in Parliment, when prime minister.

The infidel, like the buzzard, seeks polluted flesh. Like the shamble fly, he is almost instinctively attracted to the plague spot; and it is a mortifying truth. that such spots are found upon the body of the nominal church, or rather on the mangled fragments of that body. But it is a poor principle, to judge of a thing by the abuses of its sychephantic adherents. Shall I refuse to eat bread because others have become gluttons? Thus many judge. Such is the philosophy of skeptical accumen, from which, may we be delivered.

"The year 1844, therefore, is pregnant with interest to many parties, and it is gratifying, amongst the numerous absurdities in which the interest is wrapped up, that there is something great and generous to make atonement for other defects. These expectations are all connected with ideas of universal restoration for the world, when a new order of things will be established, and when Justice and Truth—so long expected, but never yet come—will cover the earth as the waters the sea; aud when righteousness will flow through our streets like rivers of water. It is a benevolent and virtuons wish, and in so far as it is benevolent and virtuous, we should rejoice to see it realized. But there is a mighty struggle to encounter before this huge mass of iniquity, called the world, can be brought down, and a new world erected on its ruins.

The following, we gather from a discourse, lately delivered by Rev. Orville Dewey, D. D. On the Signs and Prospects of the age. He says:

"We would not be thought to give utterance to a mere sounding sentence, when we say, that in the history of the world, there never was a time when all thinking minds were so pressed to the contemplation of a Providence over nations, as at the present moment. Human affairs seem to be approaching, if not actually passing through another of those great crisis, which determine the fate of after centuries. To us, we confess, it appears, if we may venture to express our thought, like the winding up, the last act, in the great drama: to be followed by a thousand millennial years, or by ages of disaster and blood. All the grandeur of a momentous epoch is foreshadowed to us in the future, and with a form the most distinct, though less exact in time: Less violent aud tremendous, less wild and tumultuous than the overthrow of the Roman empire: less brief and bloody than the French Revolution; the coming change will spread itself over a wider theatre, and through remoter times."

Again, speaking of the discouraging and perilous aspects of the times, he says:

"This heart-sinking, however, is a striking feature of the present time. Within a few years past, the party to fear has been growing apace, and is stronger at this moment perhaps, than it has been at any time since the world was temporarily shocked and alarmed by the outburst of the French Revolution. Even in America this party is strong; and in Europe, of course, it is far stronger. The retrograde movement of the English Church, is partly of this nature, and even in the little republic of Geneva the same thing is witnessed. In England, indeed, it has connected itself with High-Church principles, and has proceeded farther than any conservative or panic movement of the day. But it is not merely in the Church that this fear is found, nor in the courts of absolute monarchs, nor in the pledged ranks of legitimacy, but in the secluded studies of philosophy, in the minds of many liberal thinkers. Many such are to be found, who have, in fact, given up the cause of modern freedom, who have relinquished their high hopes and aspirations; who have fallen back upon the single prayer for security; who have come to the sad conclusion, that the world, that human nature is not good enough to be free. We have sat in the studies of such men, and have listened to their mournful discourse. 'We had thought better things," they said; 'we had hoped better things; but it was all a dream. No, it will never do. Innocent beings might have liberty; angels may have liberty; but men are not fit to be free. No; a strong, even an oppressive government must we have; one that will hold in check, the struggling elements of our wild, reckless, depraved humanity.' Nay, not to speak of particular instances, we have thought in general, that the liberal party in Europe, under the combined influence of disappointment and exasperation, is, at this moment, a harsher judge of the popular tendencies, if possible, than any other party. Even in Americans resident abroad, as well as at home, in those whose position called for a faithful support of their national principles, we have found a deep-seated distrust of them."

We will now turn our attention to a different kind of testimony, touching the tokens of the present age, and the expectation of a coming crisis. Cotton Mather, who died in Boston, Feb. 13th 1728, was a learned man, as all who are acquainted with his history will admit. The following we present as the views of Mr. Mather, respecting the near approach of the coming of the Son of Man.

"By all just and fair computations, the twelve hundred and sixty years allowed for the Papal Empire, must be near, if not quite expired. By consequence, the one thousand, three hundred and thirty-five years, which bring the time of the end, when Daniel, with every other good man, is to rise and stand in his lot, are not likely to extend beyond the present century."

Such were the opinions of Cotton Mather, respecting the approach of that great and notable day of the Lord. He died in 1728. What would he have said, had he lived till 1828, and witnessed all the proofs of the approach of that time, which have since been developed?

We will here insert a few extracts from Cotton Mather's preface to his work, entitled, "Directions for a candidate of the ministry," published in 1725.

"The second advent of the Lord Christ, which must be expected for the destruction of Anti-Christ, and perdition of that fourth empire, which he will abolish at his own illustrious coming is next, and immediately to be expected.

"But it is not to be wondered at, if there be very few who would believe such a preacher.

"For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially of faith in his coming; and when he shall descend, with his heavenly banners and angels, what else will he find, almost, but the whole church, as it were a dead carcass, miserably putrified with the spirit and manners and endearments of the world." 'When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft, and indeed lethargic and guilty slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, they will make use of as it were *sleepy medicines*, a diversity of commentaries on certain prophecies, as not yet fulfilled."

"But this word of God is in my mind, like burning fire shut up in my bones; nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

"Yea, though some Nero should command me to be burned in the flames, I will not cease to preach *and foretel* with an earnest voice, the *dissolution, renewal*, and *purification* of the world by fire.

"Speedily, with flaming fire, but who knows how soon? The Son of God, about to descend, will inflict vengeance on them that know not God, and obey not his gospel: but he will manifest his *kingdom in the earth*, which is to be possessed by our second and heavenly Adam; and this we confess is ascertained to us by promise, but in another state, being after the resurrection.

"They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scriptures, and sound reason, that the promised happiness of the church on earth, will be before the Lord Jesus shall appear in his kingdom.

"The rest of the saints, and the promised sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice, all shall be confirmed by their fulfillment in the new earth, not in our defiled and accursed earth.

"This was the opinion of the primitive church, this *her piety* and the *ancient faith*.

"O Justin, I appeal to thee as a witness; in this faith all the orthodox unanimously consented in the primitive church.

"Very many, indeed, own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning fire, and therewith to be destroyed. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! And even the second coming of the Lord will become, by and by, metaphorical also, and must be resolved, and vanish away into I know not what mystical dispensations!* Away, with such dotings of drivellers.

"Scoffers they are, who think that all things are to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves, in the obscurities of figures, from the sight of Him who sitteth on the throne. 'There are many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who by improper and excessive allegorizing, darken and injure the truth. Would that some Nepos might arise to confute these allegorists, before the event does it for them.'"

It is also evident that Thomas Prince, Pastor of the Old South Church, Boston, and a contemporary of Mr. Mather, and who was considered, in learning, as second to none in New England, but to Mr. Mather, entertained the same views.

John Wesley, Martin Luther, Mr. Newton, and many other distinguished servants of God, had their eyes turned to somewhere about this point of time, when they expected the Revelation of the Son of God from heaven. The present time may truly be regarded as *A Great Focal Point*. L. D. F.

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* This was virtually a prophetic utterance, which is now strictly fulfilled before our eyes. It is even becoming a popular doctrine, to make the coming of Christ a mere metaphorical affair. It is evident, also, from this paragraph, that it was far from being a common thing in Mr. Mather's day, to make the coming of Christ a spiritual event. L. D. F.

The Time is at Hand.

Hark! hark! a sound salutes my ear,
Proclaiming God's own Kingdom near:
The reaping season soon will come,
And God's dear people be called home.
Ye slumbering virgins, up, arise,
Or you in vain will seek the prize,
For soon the rising blast will sound.
And shake the earth and seas around,
When foolish virgins, with dismay,
Will find that they are turned away.
Oh, what a scene! the door be shut,
And Christ proclaim, "I know you not."
Fly, FLY, ye perishing, and live,
While Christ is waiting still to save.

Newark, N. J., Feb., 1844. S. H. W.

The following article, headed "Millerism," we cut from a late number of the "*Missouri and Illinois Baptist.*" It evinces a generosity, and an honesty, that are worthy of being imitated by some of our Baptist editors in the east. We would particularly commend the last paragraph in the article, to the notice of the Baptist Advocate.

MILLERISM.

God, in his providence, has permitted me to hear a believer in the second advent of Christ in 1843, Jewish time, deliver three lectures upon that very interesting subject. I heard him without prejudice : and why should I, or any one else, be prejudiced ? There are, indeed, some doctrines which should be condemned as soon as heard, without examination ; because all can see, if they will, that their tendencies are 'evil, and only evil.' But this does not appear to be the effect of Millerism, at least so far as I have observed it : and what will be its effects after March next, should the event looked for, not take place, remains to be seen. And here permit me to say, that there is much in Mr. Miller's scheme of prophecy, besides the belief of the second advent in 1843 ; and should his computation of time prove incorrect, it would not materially affect the principal events which, according to him, the prophecies foretel. He may be in error as to the *time* of Christ's coming, and yet be correct in maintaining that human *probation* will close, and that the righteous dead will be raised, and the living saints be quickened at his appearing. And if the 'heavens must receive Christ, *until* the time of the restitution of all things which God hath declared by his prophets,' it would seem that no space would be left for probation *after* his appearing.

He may be in error as to the time, and yet be correct in maintaining that the millennial state will be an immortal state.

* * * *

'But,' says an objector, 'it precludes the idea of the literal restoration of the Jews.' That is true ; but writers of great respectability, have long since contended that the Scriptures do not teach that doctrine. If that doctrine is an error, Mr. Miller is not the father of it.

The first lecture to which I listened from Mr. Stevens, the speaker above alluded to, was devoted principally to the support of the following proposition: 'That iniquity, and systems of iniquity, will continue on earth until the second appearing of Christ.' He brought as proof, the parable of the wheat and tares, and laid considerable stress upon the words, 'Let both grow together until the harvest ;' 'The harvest is the end of the world.' He labored also to show, that Paul speaks of the *personal* appearing of Christ in his epistles to the Thessalonians, and then showed that Paul teaches us that the Man of Sin will be destroyed 'by the sword of his mouth, and by the brightness of his coming.' He remarked that Christ, in his parable of the sower, teaches the manner in which the preaching of the gospel is received, without giving us any intimation that it will ever be otherwise while time shall last He said, Christ informed us that the gate of life is strait, and the way of life narrow, and little frequented—that the gate and way to death was broad, and thronged with travellers, but that he has no where intimated that it will be reversed, and the way of life become broad and thronged. He represented the reign of Antichrist as being the 'last time,' and that consequently, there cannot be time after he shall have been destroyed. 'It is the last time ; and as ye have heard that Antichrist cometh, and already there are many Antichrists, therefore ye know it is the last time.' The conclusion at which he arrived, was this : 'That if iniquity, and systems of iniquity, shall exist on earth, until the second appearing of Christ, and shall be destroyed at his coming, then there can be no thousand years of the universal prevalence of righteousness before his coming.'

From this very imperfect sketch of his argument, the reader can judge whether there is force in it. And if it does really appear from the Scriptures, that Christ will destroy the Man of Sin at his *personal* coming, is it not our duty to be looking out for his appearing ? and *instead of reviling at the idea of his coming suddenly*, would it not be wise in us to see that our lamps are trimmed and burning, that we may be ready to hail his approach ? Let us beware of the fate of the foolish virgins ! Most likely they thought that probation would not close at the coming of the bridegroom, but that he would allow them time *after* his arrival to procure oil, and light up their lamps ; but they were too late. "Watch, therefore, for ye know not when the time is.'

THE LOCALITY OF HEAVEN.

The heaven of the Saints, their eternal abode, is a subject concerning which ideas of the christian community are exceedingly vague. They have been accustomed to think of it as being in some state or place, far removed from this earth we now inhabit, far above the aerial heavens. They have supposed, and understood the Bible to teach, that at the appearing of Christ in the clouds of heaven, and at the final Judgment, the saints are to be caught up to meet the Lord in the air, to remain there forever. Perhaps the difference between our views and those who entertain the above ideas, may be briefly stated thus :—They believe the heaven of the saints will be "*above the whole heaven*," while we believe with Daniel 7 : 27 ; that "*the kingdom and the dominion* UNDER *the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom.*" We also believe with our Saviour, Matt. 5: 5 ; that the *meek* are blessed, because they shall inherit the *earth.* And we also think the whole redeemed family are correct, when they sing as in Rev. 5 : 10 : "And hast made us unto our God, kings and priests, and we shall reign on the earth." Our sentiments are well expressed in the Methodist Hymn Book, Supplement, page 572.

'I call the world's Redeemer mine,
He lives who died for me I know ;
Who bought my soul with blood Divine,
Jesus shall reappear below,
Stand in that dreadful day unknown.
AND FIX ON EARTH HIS HEAVENLY THRONE.

We also most heartily coincide with the sentiments of Charles Wesley, in that hymn, which begins thus, "Stands the Omnipotent decree," when he says—

Nothing hath the just to lose,
By worlds on worlds destroyed ;
For beneath his feet he views
With smiles, the flaming void ;
Sees this universe renewed,
The grand millennial reign begun,
Shouts with all the Sons of God
Around the eternal throne·"

For we have no expectation that the saints will inherit it until it is renewed, and paradise is restored. Then it will be in the most emphatic sense, "*the kingdom prepared for*" *the saints* "*from the foundation of the world.*" Matt. 25 : 34. We know of no kingdom prepared for them then, except the earth, the dominion of which was given to Adam. See Gen. 1 : 26.

RESURRECTION STATE.

With respect to the nature of the resurrection of the body of the saints, we can fully express our sentiment by the following lines :

"In this identic body, I
With eyes of flesh, refined, restored,
Shall see that selfsame Saviour nigh,
See for myself my smiling Lord,
See with ineffable delight,
Nor faint to bear the glorious sight."

Their bodies will be like Christ's body after his resurrection ; they will be quickened then, not by mortal and corruptible blood, but by the uncorruptible spirit of God. Hence their bodies will be spiritual, not natural or carnal. Then they can endure to eternity, to enjoy the kingdom forever.

Forgetting that these bodies are to be thus raised and enjoy the new earth forever, has introduced all the confusion that exists in the church on the subject of the millennium and restoration of the Jews. For if the earth is to be abandoned at the coming of Christ, and the saints removed to some other sphere, then the promises of God to be enjoyed by them on earth, must be fulfilled before the advent ; but if they are really to inherit it *forever* in their spiritual bodies, then those promises will *there* be fulfilled in their most literal sense.

We believe that *Abraham, Isaac,* and *Jacob,* with all their *natural* seed or descendants, who lived and died in the same faith with Abraham, will be raised up from the dead, according to Ezek. 37th chapter, and animated by God's spirit, go into that land which God promised to the Fathers, and will dwell there, in the new earth, eternally. While at the same time we believe God will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil ; to the Jew *first*, and then also to the Gentile.

There is no Millennium taught in the Bible, except that which follows the first resurrection. See Rev. 20th chapter. The 19th chapter of Rev. also, shows that it is to follow the coming of Christ, and the destruction of all the wicked. The millennium seems to be a perfect sabbath of a thousand years, which the saints will keep with Christ in *the beloved city*. Then, after the wicked (Gog and Magog) are raised, and cast into the lake of fire, the saints will go out and inherit the entire earth forever. And they will go up from one Sabbath to another, and from one new moon to another, to worship the king, the Lord of Hosts. See Isaiah 66 : 23.

Reader take these few hints with you, and go to your Bible ; read its *everlasting* promises to Abraham and his seed, and see if it does not make God's word a new Book.

ANECDOTE OF MR. MILLER.

About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a Justice of the Peace among his neighbors) was a fine man, and a good neighbor ; but on the subject of the Advent he was a *monomaniac.* Mr. Miller heard of this ; and, one of his children being sick one day, he sent for the Doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what ailed him. "Well, I hadly know, Doctor. I want you to see what does, and prescribe for me." The Doctor felt of his pulse, &c., and could not decide respecting his malady ; and inquired what he supposed was his complaint.— "Well," says Mr. Miller, "I don't know but I am a monomaniac ; and I want you to examine me, and see if I am ; and if so, cure me. Can you tell when a man is a monomaniac ? The Doctor blushed, and said he thought he could. Mr. Miller wished to know how, "Why," said the Doctor, "a monomaniac is rational on all subjects but one ; and when you touch that particular subject, he will become raving." "Well," says Mr. Miller, "I insist upon it, that you see whether I am in reality a monomaniac ; and if I am, you shall prescribe and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you ; and if I am a monomaniac, by that time you will discover it." The doctor was somewhat disconcerted, but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The Doctor finally consented ; and, at Mr. Miller's request, opened the Bible and read from the eighth of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr. Miller then inquired, how long the vision of those empires was to be. He replied, 2300 days. "What !" said Mr. Miller, "could those great empires cover only 2300 literal days ?" "Why," said the Doctor, those days are years, according to all commentators ; and those kingdoms are to

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continue 2300 years." He then asked him to turn to the second of Daniel, and to the seventh; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced. Mr. Miller told him to read the ninth of Daniel. He read down till he came to the twenty-first verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision." "In what vision?" Mr. M. inquired. "Why," said the Doctor, "in the vision of the eighth of Daniel." "Wherefore understand the matter and consider the vision." "He had now come, then, to make him understand that vision, had he?" "Yes," said the Doctor. "Well, 'seventy weeks are determined;' what are these seventy weeks a part of?" "Of the 2300 days." "Then do they begin with the 2300?" "Yes," said the Doctor. "When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" The Doctor subtracted 490 from 2300, and replied, 1810; "why," said he, "that is past." "But," said Mr. Miller, "there were 1810 from 33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair, and colored; but immediately took his hat and left the house in a rage.

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked at the question in every light; and the visions must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing,—as *great a monomaniac* as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.—*Advent Herald.*

REMARKS OF BRO S. S. SNOW,

At the Tabernacle, Boston, on New Year's eve—A relation of his experience.

The story which I have to tell you, my dear hearers, I shall relate in as brief, plain and simple a manner as possible. I stand before you as a monument of the grace of God, a living proof of his truths, the power of which I have experienced upon my soul. A few years ago I was a callous and hardened *Infidel*, and was so for years. I received my religious impressions in childhood; but falling in with unbelievers in the Bible, and various characters of sceptics, I became impregnated with their false doctrines, and, up to my 35th year, I was a settled unbeliever in the Bible.—Until the autumn of 1839, I rejected the Bible as foolish, and trampled it under my feet: and from 1833 to 1839, I was a constant patron of the Boston Investigator, the organ of the Infidels, then conducted by Abner Kneeland. As I took an active part in this cause, and was for several years an agent for the Investigator in Connecticut, and a contributor to its columns, my friends from time to time took an interest in my welfare, and called my attention to different books advocating the cause of Christianity. I often read them, but not one produced any effect upon my mind, and nothing ever removed my scepticism; for it seemed to me as though the Bible was filled with nothing but gross absurdities. When I read it, it was with the view only of finding contradictions and absurdities, and to hold them up to ridicule. This, my hearers, is the mode of argument resorted to by infidels against the Bible. Now, my friends, if I had never received any more light than what I did from those calling themselves teachers of Christianity, I should have remained a sceptic to this very day. I used to argue with professed Christians, and would always endeavor to confound them by bringing up these Bible contradictions, and objections which they could not answer.

I remained a sceptic till 1839, and then, through the power of God, who ordered my steps to be turned into the right way, a book written by Mr. Miller fell into my hands, which advocated the coming of Christ. This book was brought by a pedlar, and sold to my brother, who, after reading it a little, laid it one side. It was at my brother's that I saw it. I took it up and asked, "What's here?" My brother replied. "There's a book which you ought to read." I commenced reading it in the presence of my sister, a professor of religion. I had often heard of Mr. Miller and his views, and supposed them to be all moonshine. While reading that book, I said to my sister, "Do you call all this nothing?" When I questioned her in earnest as to the coming of Christ, and stated the views contained in this book, she replied, "If it is true, we shall know it when it comes." She, my hearers, is still like many of you; indifferent to the truths found in the Bible. I took the book home and read it, and the more I read it the more was I impressed with its truth. I compared it with the Scriptures, and saw at once that it contained an argument that could not be rejected. I saw that every thing was complete. I saw the perfect harmony between Daniel and the Revelations, and the history which is a perfect fulfilment of these Revelations. I asked myself in all seriousness, how could this great knowledge be obtained unless it were inspired by God. I then saw that the Bible which I had so long rejected, was the word of God, and I melted down before it. I saw then that I had been rebelling against him, and I sought to wash away the guilty spots from my soul. I prayed to God in secret, I prayed in my family, and I went forward in the discharge of that duty which belongs to Christians. The light gradually fell in upon my mind, and it has been growing brighter and brighter till this moment.

In the autumn of 1840, I united with a Congregational church, but there was something that whispered to me that I was not doing right; but there being in the place where I resided no other church, I united with them; but I felt it was wrong, for it carried its influence against the Advent faith, which I loved and cherished. I continued a member till last fall, when I felt it my duty to recede. I did so, and then became one of the Lord's free men. I sent a letter to the church, stating my views that the churches were in general anti-christian in spirit and in practice, and that upon this ground I thought it my duty to recede. My union with them was dissolved, and they voted to cut me off because I had cut myself off. In the year 1842, I felt it my duty to go out and preach the truth of my Lord Jesus Christ to the world. I felt that the period of man's probation on earth would terminate in 1843 yet I was unwilling to preach it, but preached the near coming of Christ, but my works were not blessed.

In East Kingston, at a camp-meeting, I came out for the first time, and laid all down upon the altar before God, and consecrated myself to God, from that time forever. Since that time, I have been laboring in the vineyard of my heavenly Father. I left my family, and have been preaching without purse or scrip; and I feel that when the blessed time shall come, I shall have a few souls to present, at least, as stars in my crown of rejoicing.

All that I have seen and all that I now see, seems more and more to confirm the truth found in the Bible. The truth there established, has been a lamp to my feet, and a light to my path. I believe that as certain as the Bible is God's truth, that just so certain the next event will be the coming of the Lord Jesus Christ; my fervent prayer is, Come Lord Jesus.

Contrast my feelings four or five years ago with what they are now. Then I was a scoffer, as you are: and I could make light of the church of our Lord Jesus Christ, and of his coming. But now I see the truth shining like a bright light over my head. I once could trifle with these elements of his body, broken for you, and this wine, as his blood spilled for the sins of man.

Oh my friends, I earnestly invite you, who are not ready to meet Christ at his coming, to examine these things carefully; search for the truth diligently, and go to God in fervent prayer, and he will give you the light and knowledge. I was an unbeliever, and prayed, and found the truth. Let all of you pray; try the spirit of prayer; try to search the Scriptures; for it is for your eternal interest. Do not reject the Bible—do not trample it under your feet, and resist its tender influence; but like the noble Bereans, try and find if these things are so. May God bless the truth; and when our Redeemer and Master shall appear we shall exclaim in rapture, "this is our God, we have waited for him, and we will be glad and rejoice in our salvation."

THE MIDNIGHT CRY.

THURSDAY, MARCH, 7 1844.

WILLIAM MILLER BY THE FIRESIDE.

I have just had the privilege of meeting with this humble servant of God, at the fireside of a friend, and I can truly say that my earnest expectations were more than realized in the interview. There is a kindness of soul, simplicity, and power, peculiarly original, combined in his manner, and he is affable and attentive to all without any affectation of superiorty. He is of about medium stature, a little corpulent, and in temperament, a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head, great benevolence and firmness, united with a lack of self-esteem. He is also wanting in marvellousness, and is NATURALLY sceptical. His countenance is full and round, and much like the engraving we have seen, while there is a peculiar depth of expression in his blue eye of shrewdness and love. Although about sixty-two years of age, his hair is not grey, but of a light glossy auburn, his voice is full and distinct, and his pronunciation somewhat northern-antique. In his social relations, he is gentle and affectionate, and ensures the esteem of all with whom he mingles. In giving this charcoal sketch to the public, I have merely sought to correct numerous misstatements, and gratify the honest desire of many distant believers, with a faint outline of the character and appearance of the man, whom God has chosen to give the "Midnight Cry" to a sleeping world.

Philadelphia, C. S. M.

The Baptist Advocate and Bro. Elon Galusha again.

We find in the *Advocate* of the 22d ult. a letter headed "FANATICISM—*Extract of a letter from a venerable minister of the gospel in Western New York.*"

We are not informed who this "*venerable minister*" is, but a few extracts from his letter will show something of the spirit that actuates him. In reading the letter in question, we were forcibly reminded of the common adage, that "circumstances alter cases." We believe that ELD. GALUSHA has generally been regarded as one of the first stars in magnitude in the Baptist denomination. But since he has come to look for the return of the Bridegroom, the whole aspect is changed. In speaking of Bro. G., the writer says:

> "Millerism seems to absorb his whole soul; and the means adapted to advance the kingdom of Christ, are neglected, or forgotten, or deemed useless."

Does the writer really speak the honest convictions of his heart in the above paragraph? Has Bro. G. "*forgotten*" to preach, or has he "*neglected*" to warn the perishing? Has he ever, we ask, evinced a more fervent and disinterested zeal for the advancement of "*the kingdom of Christ* than now? The difficulty in the mind of this "*venerable minister*" evidently is, that he makes the interest of a sectarian organization, and the interest of the cause of Christ, identical. In his estimation, because Bro. G. has given up his salary—thrown himself entirely out upon what he regards the faithful promises of God—and devoted himself, with the strongest evidence of disinterested zeal, to the promulgation of those truths of God, which bring upon him the curses and the reproaches of the infidel, the Universalist, the abandoned, the profligate, and the hypocrite; I say, because of this, the writer regards it as evidence positive that Bro. G. has abandoned the interests of "*the kingdom of Christ*"!!! What strange deductions! How shockingly sectarian interests blind the moral vision, and blunt the moral perceptions! Hear him again. He says:

"Brother Galusha has entered into this system of delusion with his whole heart, and it has become with

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him the all-absorbing subject: every thing else with him seems to appear of minor importance. Though he possesses many amiable and excellent qualities, he does not possess a well balanced mind. In its composition, the sanguine and the erratical appear to be the prevailing qualities."

What an astonishing argument this is against the views entertained by Bro. Galusha. Would an opponent employ slander and abuse, if he were possessed of better weapons of defence ? Certainly not. But, if Bro. G. is possessed of an ill-balanced mind, in the composition of which the erratical and sanguine prevail, which is the necessary cause of his aberation, why doth his brother yet find fault ? "Shall the thing formed say to him who formed it, why hast thou made me thus ?" Consistency is a jewel.

In speaking of the elements that compose the ranks of the Adventists, the writer names "*excluded Baptists*," &c., and by this, no doubt, designs to give the impression that none from the (so called) orthodox churches have embraced these views but expelled members, nothing of which could be more false. It certainly must be a weak and sinking cause, that feels itself under the necessity of calling to its aid such flagrant violations of truth and principle.

Again, the writer, not content with indirectly pouring odium on Bro. G., holds up Bro. Cook to reproach also, and says:

"Our lovely and amiable brother Cook is already ensnared by these evil communications and associations; and brother Galusha, whom we have all respected and loved, is now associating with men who deny the supreme divinity of Jesus Christ, and who embrace other destructive errors. His situation appears not less dangerous than that of brother Cook."

We seldom find more wholesale slander in so few words. We have no marvel that the writer in question has chosen to hide his name. He may rest assured however, that it is too late in the day to hide the rising light of divine truth by the flimsy gossamer of vituperous assertions. The cry of "*destructive heresies*," "*destructive errors*," "*sanguine and erratical*," "*Millerite system*," "*evil associations*," "dangerous," "delusion," &c., &c., is a kind of argument that will not satisfy "*the common people*" of this age, for they begin to think that they have the right to seek the truth for themselves, and to ask in matters of theological dispute, for the whys and the wherefores.

L. D. F.

PROPHETIC MIRROR---LAST DAYS.

Isa. 22 : 4, "Therefore said I, Look away from me : I will weep bitterly ; labor not to comfort me, because of the spoiling of the daughters of my people :

5, "For it is a day of trouble, and of treading down, and of perplexity ;

12, "And in that day [as the end approaches] will the Lord God call to weeping, and to mourning, and to baldness, and to girding with sackcloth :

13, "And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine : let us eat and drink, [they will say,] for to-morrow we shall die, [i. e. we shall not live to see the coming of the Lord.]

14, But, says the prophet, "It was revealed in mine ears by the Lord of Hosts, surely this iniquity shall not be purged from you till ye die, [i. e. they will pursue the same course till destruction comes upon them]

Speaking of the last times, and of the conduct of the evil servants of those times, our Lord says,

Matt. 24 : 49, "And shall begin to smite his fellow servants, and to *eat and drink with the drunken.*"

The state of things shadowed forth in the above prophetic mirror, seems to be among the last tokens that shall precede the Lord's coming. With what nice precision has the spirit of prophecy pointed out the entire way. Why does it mention EATING AND DRINKING ? Have not people always ate and drank ? The use of this language evidently implies something *peculiar*—something out of the ordinary course of things, or how could *eating* and *drinking* be regarded as a sign ? Whatever is held out as a *signal* must of course have something peculiar in itself to distinguish it as such ; otherwise, how could it be a sign ? A distinguishing feature of this sign was to exist in the fact that it should be exhibited among and by those who profess to be the children—the *servants* of God. God's (professed) people eating and drinking with the drunken ! !

An enquiry now arises, is there any thing going on at the present time that will justify the application of this prophecy to it ? We answer, there are indications which show, in a marked manner, that this sign is now being fulfilled. There are those who profess to be the servants of God, who are beating their fellow servants, who are "eating flesh and drinking wine" "with the drunken and the abominable." The present is a time of church *festivals*, church *tea*-parties, church *fairs*, church *concerts*, and church lotteries. So immoral and obnoxious is lottery gambling regarded by the civil authorities, that in many of the states it is suppressed by law. Yet strange to tell, a species of lottery gambling is practised in many of the churches, and the gain of iniquity appropriated to church emolument. What is it but gambling to purchase a small piece of cake at an exhorbitant price with the desire and hope of finding therein a jewel of gold ? &c.

The Apostle charges the Corinthians not to eat with the incestuous, the covetous, or the idolatrous ; not to have any unnecessary familiarity with such, 1 Cor. 5: 11. Yet, much of the emolument derived from church gambling festivals, comes from such. The worldly, the covetous and the vile, are welcomed to these anti-christian festivities as heartily as any others. The spirit of feasting in the churches is spreading over the length and breadth of the land. We give below a few of the many notices of feasting, concerts, &c., in professed Christian churches. We hope the church will be induced to cast a glance into the *Prophetic Mirror*, and see if the image there reflected, bears any resemblance to this feature of the present times.

First, we call attention to a few cases in our own city :

"GRAND FESTIVAL *by the Ladies of the 16th Street Baptist Church*, Wednesday evening, January 24th, at the Trivoli Saloon, (the proceeds to go for liquidating the Church debt.) Tickets may be had of S. Smith, 164 18th-street ; C. Tousley, 252 Bleeker-street ; B. S. Whitney, 57 Wall-street ; J. W. Carhart, 113 Christopher ; F. S. Miner, 93 Maiden Lane ; B. B. Merrill, corner of 16th-street and 8th Avenue ; and at Nelley's, 221 Bleeker-street ; Patinson's, corner of Ann and Nassau streets; J. Lott's bookstore, 156 Fulton-street ; Leavitt & Trow's bookstore, 194 Broadway ; Hale's Letter Office, 58 Wall street ; Journal of Commerce, Tribune, and New York Citizen offices, and at various other places, and at the door on the evening of the festival."

We give another :

"UNPRECEDENTED ENTERTAINMENT at the United States Hotel, corner of Pearl and Fulton streets, on Thursday evening, the 25th January, 1844.

1. The ladies of the Nassau-street Congregation will commence their Annual Festival in the spacious Saloons of the United States Hotel, on Thursday evening, the 25th inst., precisely at 7 o'clock. The Festival will close at 11 o'clock. The windows on Pearl and Water streets will be brilliantly illuminated.

Prof. Bronson, who, by a happy combination of extensive science, with commanding powers of oratory, is attracting multitudes in other parts of the city, has generously tendered his services for the evening. At suitable intervals he will deliver several of his most entertaining and instructive recitations. He will also give an exposition and exemplification of *Ventriloquism*.

3. Prof. Nash, whose vocal powers will bear comparison with any musical performer in the United States, has also consented to be present. Several duetts, solos, and other pieces may be expected during the evening,—The Professor will be accompanied by Miss Dobson, on one of Atwill's grand pianos. The sweet and unaffected vocal and musical performances of Miss Dobson would alone enrich any entertainment.

Tickets 50 cents for a gentleman, and 25 cents for a lady, may be obtained at the United States Hotel, Pearl-street House, Waverly House, City Hotel, Atwill's music store, Astor House, Athenæum Hotel, Howard Hotel, and Carlton House, Broadway. Also at Johnson's refectory, Fulton street : Firth & Hall, Franklin Square ; and Raynor's bookstore, 76 Bowery."

Here is another :

"GRAND FESTIVAL by the Ladies of the Bloomingdale Baptist Church, on Wednesday evening, February 14th, 1844, At Niblo's Saloon.

Gentlemen's tickets 50 cents, Ladies' 25 cents."

The following is the way they do such things out west, and is the copy of a bill which advertised a Fair at Rochester :

"LADIES' FAIR—ST. JOHN'S CHURCH.—A *Rare Supper*, at 8 o'clock this (Wednesday) evening. *A Splendid Young Deer, fresh from the Alleganies*, ROASTED WHOLE, will be served up with *other delicacies*. Tickets for supper 50 cts. Admittance fee 12½ cts. Admittance in the day time free. Supper tickets to be had at the Fair.

Rochester, Dec. 20, 1843."

"This feast was held in the church in charge of Mr. Hubbard, and in which Dr. Lucky, of Rochester, preached last year : its ostensible object being to raise money to purchase curtains for the pulpit, and other extravagances for the church. To raise money for such useless extravagances, more in accordance with the teachings of her on the scarlet colored beast, than with the example of primitive Christianity, it was necessary to appeal to the *carnal appetites* of the wicked, to tempt them with feasting and revelry to contribute to the pride of the Church. Our Saviour does not say that they will eat and drink and be drunken, or that they will drink any thing that can produce drunkenness ; but only they will eat and drink *with* the drunken. Now, if inviting all who are able to purchase a ticket to come in and eat and drink, is not inviting the drunken with the sober, and eating and drinking with the drunken, it will be difficult to conceive what could be a fulfilment of that text.

"They were, however, not only to eat and drink with the drunken, but were to smite their fellow servants, and deny the coming of the Lord. At this last feast this was also fulfilled in a most striking manner. Dr. Samuel Lucky, as named above, wrote a pamphlet of 24 pages, entitled 'Strictures on Millerism, or the Second Advent doctrines, as taught by its advocates, and particularly the system of measures by which they are disseminated." In this pamphlet, from its title-page to its *finis*, we have been unable to find a single text of Scripture quoted in support of his views ; and yet he endeavors—1st. To show the time in which we expect the Lord, is past ; and 2d. Impeaches the motives and purposes of its advocates, by claiming that while their ostensible object is to save souls and prepare for the judgment, their real one is the selfish purpose of building up a sect ! He thus, in the first place, claims that the Lord delayeth his coming ; in the second place, smites those who are looking for the Lord. These pamphlets were sold in that church on this occasion, where were present the military and fire companies in uniform, and a band of music, playing that which ill accorded with a house dedicated to the Lord. Well did our Saviour say, Matt. 24 : 37–39, 'But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away : so shall also the coming of the Son of Man be.' "

Here comes a CONCERT, exhibited in a house from which, possibly, the doctrine of Christ's coming would be spurned with indignity.

We cut from a late Pennsylvania paper the following notice of "*A Miscellaneous Concert*, on Saturday evening, February 17th, 1844, at the PRESBYTERIAN CHURCH," &c. The character of the concert will be gathered from the following

PROGRAMME.

Part I—Song, My Helen is the fairest flower (! !) Air, from Somnambula ; Solo, violin ; The Miller's Maid ; Song ; Marseilles Hymn ; Quick Step, composed for the occasion, with solo for cornet-a-piston.

Part II.—Overture, Caliph of Bagdad, (piano and violin) ; Song, 'Twas not my own native land ; Conestoga March ; Solo, violin, introducing popular airs and imitations ; Life on the Ocean Wave ; Song ; March from Norma ; Lucy Long (! !)

Tickets 25 cts., to be had at the principal Stores and Hotels.

We might greatly multiply these examples, but as our object is simply to call attention to the present state of the churches—the signs of the times, these specimens must suffice. How applicable are the words of our Saviour to the present times. See Matt. 16 ; 1–3. "The

Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening ye say, It will be fair weather, for the sky is red: and in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

How true it is, that "the truth maketh manifest;" and shall not "the wise understand?" All the necessary means are being employed by our Heavenly Father to call and to bring his chosen ones out of Babylon. "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezek. 34: 11, 12.

O may none, through the craft of Satan, be blinded to the indicated will of God: but may all who would have the truth in preference to every thing else, be led to see in the aspect of the moral heavens the importance of the position we occupy.

Since preparing the above, the following notice has fallen into our hands, presenting another picture of Church gambling. The preaching of the cross of Christ is not regarded as possessing sufficient attraction to call the people together: and more especially to induce them to contribute for the promotion of the truth; but they must have a presentation, not of Christian example, but of political "characters," &c. And then, the "pleasures of the evening" will be enlivened by what? Why, "The Band of the North Carolina!!" Then, not the least inducement will be the table "delicacies." Thus the morbid appetite of mind and body are administered to to get them to contribute to what they are pleased to call the cause of God!

If the *Theatre* should prosecute their exhibitions on the same principle that "The Churches" do, it would excite a riot, and the Theatre would be torn down over their heads We in this refer to the fact, that at these festivals they sell more tickets than can find room at the scene of festivity. Hence, they who do not get to the scene of action in season to secure a place for their person, must do the best they can. And as it regards the money they have paid, as it is a *Church* affair, they can hardly be expected to ask for their money back, and they must make the best of it. But here we give the notice:

"Ladies' Festival and Lecture will be held at Niblo's Saloon, Friday, March 1, for the benefit of the German Mission Methodist E. Church, in Second-street. The Rev. Prof. J. N. Maffitt will, by special request, deliver a lecture on the American and French Revolutions, Characters of '76—of Washington, Napoleon, Lafayette, Ireland, and Flight of the National Eagle. *The Band of the North Carolina* will enliven the pleasures of the evening.

The doors will be opened at 4 o'clock. Lecture to commence at 7 o'clock. Doors to the supper saloon will open at half past 8 o'clock. No expense or pains will be spared to render the occasion one of great interest and satisfaction.

Tickets 50 cents, to be had at the Tribune and Sun Offices; R. Smith's carpet store, No. 448 Pearl-street; Benedict & Squires', 276 Bowery; Niblo's Bar; and at the door.

N: B. To prevent an excessive crowd, it has been thought expedient to limit the number of tickets."

L. D. F.

The Dancing Clergy.—The Western Times, an English paper, records the names of not fewer than ten clergymen of the Church of England, as being present at a fashionable ball, recently given at Newton, in the South of Devon!

Deceitfulness of Sin.—*What fruit had ye?*—There is no real fruit in sin; the promises thereof are all false and deceitful, Gehazi promised himself gain, but got the leprosy. Balaam pursued honor, but met with a sword. Achan found a wedge of gold, but it cleaved asunder his soul from his body. The only fruits of sin are shame if we repent, and death if we do not repent.—*Bishop Reynolds.*

The following, from a Friend, (commonly called quakers,) will no doubt be read with interest, from the fact that the Friends are generally regarded, as making the coming of Christ wholly figurative or spiritual. Hear what he says.

Bethpage, L. I., the 26th of second month, 1844.

Friend Southard,—I have been a constant reader of the Midnight Cry for the last twelve months, and I can truly say I have spent many a happy hour in looking over its precious columns. Oh, that the midnight cry might be heard to the ends of the earth, and awake all the slumbering virgins wherever they may be found, and prepare them to meet the Royal Bridegroom, whenever he may appear.

Now my dear friends, let us bring the subject home to ourselves. Are we prepared to stand in that great and dreadful day, wherein the heavens, being on fire, shall reveal the great and mighty judge of all the earth to an astonished and horror-stricken world? Words cannot express, nor the imagination conceive, the terror of that day. My dear brethren, all that is within me, is tendered while penning these lines, and I hope it may have the same effect on you, in the reading of them. Well may we call on rocks and mountains to hide us in that day, from his dreadful appearance, if we should be found without our wedding garments. In that day a man will cast his idol of silver, and his idols of gold, to the moles and to the bats. Now my dear friends, let us pause in view of these things, and see where we stand, are we merely making a profession of religion, and slumbering under a hireling ministry? Behold the cry has already gone forth, "come out of her my people, and be not partakers of her sins."

This is a theme on which I delight to dwell. It is the rejoicing of my heart, and in this happy state of mind, the following lines were penned.

Come, all my dear brethren, let us see how we stand,
The day is a dawning, the time is at hand;
And you, my dear sisters, be up and awake,
The Lord is expected, who died for your sake.

The time is so precious, now do but behold;
To the bats cast your idols, your silver and gold;
And let us be ready, and make no delay,
The season is passing so swiftly away.

The day star is rising, the morn will appear,
The time is approaching, the Saviour is near;
Behold, he is coming, hark! now for the voice,
The trumpet is sounding, now let us rejoice.

The second coming of the Saviour, or last advent, now looked for, is believed by many, to be some new doctrine, and to have originated with William Miller, hence it is called *millerism.* I would call the attention of those person to the scriptures of truth, and to the writings of the different denominations of Christians, *especially* the primitive Friends. See Sewel's History, 2nd vol. page 508, 9, and 10. Also Joseph Phipps, page 46 and 176. Sewel's History, 2nd vol. page 508, gives us their views of the last day, general judgment, &c., which is found to be the same as at the present day. Oh that the dear people might come to the truth, and judge for themselves, is the prayer of thy friend.

Samuel P. Smith.

LETTER FROM LONDON.

Dear Bro. Himes,—In connection with the friends of the cause in England, I herewith return you thanks for the second box of books. If time continue, they will soon be distributed, as our brethren who are travelling, find pretty good sale for them, and are very thankful to the friends in America.

Since I wrote last, our brethren have been laboring with success, especially in Norwich, where they lectured to 7000 people. In every place they go, there is great anxiety manifested to hear. Although they meet with much opposition from some of the ministers, yet the cause flourishes. Bro. Barker was a few days in London, and delivered some lectures in a small Chapel at Westminster. He is now in Norfolk. He is strong in the faith of the speedy coming of the Lord; and he says, "Wherever I go, there are hundreds brought to God." He has access to Methodist and Independent churches, barns and dwelling-houses, and the open air; and almost without exception, there are crowded congregations, where they sit with breathless silence, to hear on this solemn subject. Eternity alone will tell the story. We received a letter from a friend in Ireland, dated Belfast, Jan. 22d, who says, "all last week the sky had the appearance of fire in every direction." He says, "about the last of day Nov. in the eve, the moon was seen like a green pea; this evening it appeared like two and a-half quarter moons, bright, and one clear spot at the top; the moon is now three days old exactly to an hour, he says, the people wonder what it means.

E. Lloyd.

London. Jan. 1844.

LETTER FROM BRO. I. R. GATES.

Searsburgh, Tompkins Co., N. Y.,
Feb. 20th, 1844.

Dear Bro. Southard.—You have not heard from me for a long time, but I have not been idle, neither have I lost my zeal in the Advent cause; I still continue to do all I can to advance its interests. After leaving Montrose, where my last was written, I gave a course of lectures in Towanda, where the doctrine was coldly received. There was an effort made to mob me; one egg, the only argument made use of, was thrown; but finally all was quelled and I came off without injury. "The wicked shall do wickedly. I next went to the head of Lycoming and gave a course with much success. Many embraced the time, Christians were cheered and sinners awakened, the fruit of which I expect to see in eternity. From there I went to the Block House Country, Tioga Co., where I gave a course, much good being done. A teacher in Israel, of the Christian order, came out and embraced the doctrine, and is now preaching it. Next I went to Covington, where the truth was received gladly; thence to this place, where I formerly had a pastoral charge and preached a number of years. I had a deep feeling for the people here, and felt a great anxiety for the welfare of my old friends and neighbors, consequently I have been longer here than at any other place; I have been over two weeks laboring day and night, almost constantly, and I trust in God not in vain. The lectures were very feelingly received; after which I made an effort for sinners, and I have now been laboring about one week in a protracted effort, which, "to God be the glory," has resulted in much good. A number have experienced religion, and many more are now seeking. Yesterday (Sabbath) I had the privilege of waiting on seven dear souls into the liquid stream, and baptising them. To-morrow a number more are going to obey their Lord in that blessed ordinance, (the Lord willing,) my labours then will be closed here. I have a number of calls—I am not settled where to go, but am determined to "warn" and occupy until the Master comes. Bro. Mitchell is still with me. I was sorry I could not attend the call to the conference noticed in the Cry. Circumstances would not admit. I was with you in mind and desire, but was discharging other duties.

Yours in the blessed hope,
I. R. Gates.

EXTRACT OF A LETTER FROM BRO. S. C. CHANDLER.

Troy, N. Y., Feb. 26, 1844.

Dear Bro. Fleming,—Time rolls on, and I find myself still laboring in the vineyard of the Lord. And while the day of probation lasts, how vast the field, how great the labor to be performed. The earth teeming with its millions, all groaning under the curse, and so soon to be destroyed by the last vial of God's wrath, presents a spectacle to the devoted laborer calculated to move him to the extremity of action. I feel assured that the scenes of this present world will soon close, that Christ will come to "give reward unto his servants the propets, and to the saints, and them that fear his name, and to *destroy them* that *destroy* (corrupt) *the earth.*" It appears perfectly plain to me from the fulfilment of prophecy and the signs of the times, that there is every indication of the speedy coming of the Saviour, that a benevolent God could give, by which the wise might know when it is near even at the door; hence, they need not walk in darkness that that day should overtake them as a thief.

The churches are flattering themselves that when time proves our calculations false, we shall confess and return to their bosoms We make no calculations on being disappointed; but if we are, we cannot go back to them. We know light from darkness, and can assure them that whereas we were once blind we now see.

I have finished my course of lectures at Lansingburgh and Middletown. I have constant applications to lecture from the adjoining towns, but have concluded to stop a short season in Troy. I am to be assisted in giving a thorough course of lectures in this city by sister Hersey. I must say, let the Lord send by whom he will.

Yours in the blessed hope,

S. C. Chandler.

LETTER FROM BRO. JOHN H. PEARCE.

Fayetteville, N. C. Feb. 14, 1844.

Dear Bro. Southard;—I have frequently affirmed, and now repeat, that more comfort has been afforded, and true knowledge imparted to me, from the numbers of "the Midnight Cry," than from all the commentaries which I have eagerly searched; and I may add, from all the preaching attended by me, for more than half a century past. May I not say, "I am jealous over you with a Godly jealousy." I have attentively perused brother Plumb's article, "Come out from Babylon," and find much there I heartily subscribe to, as a timely and important warning, but fear that an exciting subject, particularly so to the South, may have a tendency to bar up your way of usefulness in these regions. * * *

There is but one remedy for moral evil of every kind, the religion of the blessed Saviour; and could we bring all to believe, slaves and masters, what I have no doubt of, that HE is near, even at the door, the evils of slavery would disappear, together with every species of ungodliness. And now can it be politic, can it be humanity, much less can it be Christian like, to cut off the ears of thousands, and stop the progress of the most important, soul stirring, heart comforting doctrine, ever preached; which is Bible truth, came from God, and leads to God? * * * * *

The only possible way of reaching them, to their profit, is to preach Jesus the "COMING ONE," either to masters or slaves.

We doubtless are called upon to seperate from Anti-Christian churches. As Babylon is called a "mother," of course she must have children. Not that we are to expect universal, individual purity, for our Lord's family contained a Judas.

Yours truly in the blessed hope

John H. Pearce,

P. S. I learn from Wadesboro, N. C., that a great excitement exists there; on the subject of the advent. Cannot a lecturer be sent here, I think great good would result from his labors.

Ballston Spa., N. Y., Feb. 29, 1844.

Dear Bro.,—I am now engaged in lecturing about three miles from this, at a place called Malta Ridge. My first lectures in that place were given in a house belonging to the Protestant Methodists; but the rulers not being able to endure sound doctrine on this subject, denied us the further use of their house, and the proprietor of a public house very generously offered us the use of his ball room, a very convenient place, where I expect to continue lecturing over the Sabbath. What the result will be, I leave for the retribution of the great day to unfold.

Will you please to say through your paper that I will commence a course of lectures (the Lord willing) in Syracuse, Sabbath, March 10th, to continue over the second Sabath. Also in Ithaca, Sabbath, March 24th, to continue one week or more.

Yours in the blessed hope,

Geo. W. Peavey.

LETTER FROM BRO. E. GUERNSEY.

Northfield, Ct., Feb. 24th, 1844 —*Dear Brother* —I am spending a portion of my time in proclaiming to the people the threatened judgments of God, and urging them to seek shelter from the impending storm. Never has my faith been stronger—never have I clung with so much firmness to the promises of God as at the present time.

Oh! we have the truth. Our Saviour will soon come and break the nations of the earth as with a rod of iron, and dash them to pieces like a potter's vessel and take the kingdom, and with the saints possess it forever and ever. The cause in this part of the country is onward; I know of no one who has once embraced these views, after a candid examination of God's word, that has given them up. There may be many which have been led to embrace these views in times of excitement, when that excitement has subsided, their interest has died away, and they have gone back where their affections were, into the world. It would be well for them to remember the injunction of the Scripture,—"Remember Lot's wife."

The world is in exactly the condition we are told in the Scripture it would be at the Second Advent; but they see it not. The clashing of foreign nations which is heard, like the mutterings of a distant storm—the unsettled condition of all governments—the angry roar reverberating in wild and uncouth dissonance about us—all are bidding us, as with the voice of thunder, to haste in our work, for "the Judge standeth at the door."

E. Guernsey.

The Second Advent cause is yet onward in its course. It is but about six years, since our respected and beloved brother Miller stood alone before the world, as a public advocate of the doctrine of Christ's coming and kingdom the present year. Since that time, God in his holy providence has raised up advocates of this truth among the Clergy of all the evangelical denominations of Christians with which we are acquainted, in the country. The doctrine has spread over the whole land, and found a friend, or friends in almost every town and city in the United States. This has been accomplished, by the blessing of God, chiefly by individual effort. We have no church organization to bind the believers and advocates of this doctrine together; nor do we wish for any bond but that of love. Our intercourse and fellowship is of the most voluntary character, each one being at perfect liberty to pursue the great object before us in his own way, on his own responsibility.

Publications on the subject, have, several times over, been sent to each Post Office in the country. There are large congregations of believers, in all the principal cities in the North and East, and in a number of the Western cities. In Boston there are two congregations; three in New York city; two large ones in Philadelphia; and one in Baltimore. And had we men to fill the places, there might be twice as many in each of those cities, as we now have. Other cities and country places are similarly situated with the above.—*Southern Mid. Cry.*

CORRESPONDENCE.

We make the following extract from an excellent letter received from Bro. J. B. Cook, dated Warren, Ohio, Jan., 20, 1844:—

Dear Bro. Southard—We had, in Cleveland, last Sunday, a good season. I had the priviledge of "preaching" and "baptising" in the name of Jesus. Nine were baptised: among whom was sister Fitch, and a sister of the Episcopal Church. On Monday evening Bro. Fitch gave a lucid account of his conviction of duty to be baptised. It was based, as you may suppose a good Second Advent believer's would be, on the plain, unsophisticated language of the Bible. On Tuesday morning I baptised him in the faith of the gospel,—the coming of Jesus and the resurrection. Then he aided in baptising 10 more—in all 28. The audience at the lake, which was our baptistery, was large and solemn. Our good sister F., and the only one who spoke of the very cold air and cold water, said to her enquiring friends, "I was not conscious of the least chilly sensation—I never enjoyed a religious service so much; it is a new era in my religous experience," &c.

In Akron I had the privilege of baptising 11. Obedience will not—cannot, injure the spirit of a Christian, as some absurdly suppose, for to be a perfect Christian is to obey God in all things. I have given up all my sectarianism—have come out of the Baptist Church; and now ask no one to take any yoke but that of Christ, nor to believe any thing but God's truth. The good cause is onward in all this region—glory to God.

G. S. Miles, writing from Albany, Feb. 29th, says: "Bro. and Sister Hersey have been lecturing at Petersburg. The people there received the word with all readiness of mind. They are now in Troy. There is increasing interest through all this region."

Canada West.—Bro. A. A. Sawin, writing from Rochester, N. Y., Feb. 28, says the cause in C. W. is progressing more rapidly than ever, though amid the most bitter persecution. Himself, with other laboring brethren, are nearly worn out with lecturing, but are cheered on in their efforts by the bright prospect before them of speedy deliverance, in which they shall be taken from labor to reward.

We also learn by his letter that the cause at Rochester is in a most encouraging condition.

Marysville, O.—Bro. G. W. Cherry writes, Feb. 24: "Bro. J. B. Cook has just closed a course of lectures in this place. Much good has been done. He goes to Delaware, thence to Richmond, and then returns to meet his family, who remain here during his absence.—The brethren, as the time draws near, grow stronger."

Sardinia, N. Y.—Bro. W F. Church writes, Feb. 22: "I rejoice in the reception of the Midnight Cry: I can truly say it is food to the hungry soul. There are but few in this vicinity that can truly be said to love the appearing of Christ, and that few have to meet the derision and contempt of many who profess to be Christians, yet they continue steadfast, looking for *that blessed hope.* We should be glad to have a lecturer come to this place, as we have been but little favored with Bible preaching."

Peekskill, N. Y.—Bro. W. E. Blakeney writes, Feb. 26: "Bro. B. T. Young has been with us several weeks. Multitudes have attended his lectures, and his labors have been blessed. The Methodist P. Church (of which I am a member) was opened for him. Two thirds of us, as a body, are looking for the glorious appearing. Bro. Young has also lectured several times at Collabury to crowded houses. One brother who attended his lectures there became convinced of the truth advanced, and is now sounding the midnight cry. Bro. Y. is now at Red Mills, where Bro. Bellows, who came to this place yesterday, has been laboring. He lectured for us last evening, on the 24th of Matthew. A deep impression was made—a solemn awe pervaded the whole congregation—sinners were converted, and presented themselves for prayers."

Pultney, N. Y.—Bro. L. Drew writes: "We have had no lecturer in this place except Bro. Gillett, who was with us in Dec. last. There has been quite a number of conversions since he left. There is quite a band of advent believers five miles from this, where Bro. Gillett also lectured They hold prayer meetings regularly, and are truly a happy band. We are anxious that a lecturer should visit us: great good might be done."

Sodus Point, N. Y.—Bro. W. D. Cook writes Feb. 23: "The Adventists in this neighborhood are few, but in the main firm in the belief that this is the last year of time. We are doing what we can to convince the people of the truth of the doctrine; but this whole community are embraced in the walls of Babylon; and as we have obeyed the command of God to 'come out of her,' we find that our feeble voices are scarcely audible over, or through, the high and thick walls of that great city, and especially as the watchmen upon her towers are unanimous in either sleeping on their post with dead indifference, or crying 'peace and safety.' May the Lord help us to watch and be ready."

Bro D. W. Bates, of Pittsburg, Pa., wishes the lecturing brethren who may pass through that city, not to forget him. He is confidently looking for the "blessed hope."

Bro. H. Heyes, writing from Troy, N. Y., Feb. 27, says: "I feel it my duty to send you an account of the precious work the Lord is doing in Pittstown, 15 miles from Troy. I have not time to do so this morning, as I have an appointment for this evening 8 miles off. I arrived in Troy last evening, from Pittstown, after delivering 14 lectures. At the urgent request of the people I consented to return and resume a protracted meeting to-morrow. The whole community appeared aroused. The church (Christian) is pretty spacious, but too small for the numbers who attend."

The following article we cut from "The Gospel Publisher," published at Shiremanstown, Pa. We rejoice to see it participate in the work of publishing the glad tidings of the kingdom at hand.

"*Dear Bro. McCartney*—There is no subject that is more calculated to inspire the hearts of God's people with joy, than that of the second advent of our Lord and Saviour Jesus Christ. And not only is it a subject upon which the lovers of Christ at the present day desire to dwell, but in examining the word of God, we learn that the prophets, apostles, and the early Christians, dwelt upon this theme with pleasing anticipations. And Enoch, the seventh from Adam, looked forward (through a long series of intervening ages) to the time when the Lord should come with ten thousands of his saints. And Job, who was declared to be a perfect man, cried out in the language of inspiration, and declared that in the latter day, his Redeemer should stand upon the earth. And although worms might destroy his body, yet in his flesh he should see God. And St. Paul, when he wrote to Timothy, declared, that at that day, i. e., the resurrection, he should receive a crown of righteousness, which the Lord, the righteous Judge, would give him. And John, while looking forward to the glorious morn when Christ would come to be glorified in his saints, and admired by all those who love him, cried out, "Blessed and holy is he that hath part in the first resurrection." And the early Christians were willing to suffer persecution and death, knowing that if they suffered with him, they would also reign with him at his appearing in his kingdom. If the prophets, apostles, and the early Christians were enabled to rejoice, while looking forward to the long promised period, when the tabernacle of God would be with men, and tears, sorrow, pain and death should be felt and feared no more. Ought not we, who are living on the eve of eternity, lift up our heads and rejoice, knowing that the day of our redemption draweth nigh? But looking for it will not prepare us to meet it. Many look for death, but are not prepared to die; therefore it behooves us always to be ready, 'for in such an hour as we think not, the Son of Man cometh.' He may come at midnight—he may come while we are about our daily employment—and if he should, alas! how many would he find neglecting to visit the fatherless and widow in their afflictions. It is evidently our duty to look for Him; for unto them that look for Him, shall he appear the second time, without sin unto salvation. C. Price."

Another correspondent of the Publisher, writing from Landisville, Pa., in speaking of a meeting there, says:

"Brother Bowman delivered an impressive sermon on Saturday evening the 6th, followed by brother Winebrenner, on the second coming of Christ. Tuesday evening, two Second Advent brethren arrived, and preached until Sunday following. During which time, and since, (inclusive) about twenty-five have been hopefully converted to the Lord; to whom be all the glory. We even yet anticipate a greater work to be wrought."

THE ADVENT HOPE.

After a weary voyage through storms and shade, how welcome are the green hills of our native land. After a lonely pilgrimage among the uncivilized nations of a dreary waste, how sweet is the first sight of home. After wearisome nights of pain, and lingering days of hopeless disease, how soul inspiring is the soft breath of spring, and returning health; yet comparison fails to express the reality. We are sojourning where the weak are a prey to the strong, and are hourly exposed to the malice of a powerful adversary, whose artifice and zeal are untiring. Our path is beset with trial, disappointment and pain. When we seek to cool our feverish lips with some pleasant fruit, we find it false and bitter at the core. When we turn our aching eyes to the beauty of some opening flower, we find the canker there, and weep to see its young leaves so soon scattered among the thorns. Every thing that is lovely is passing away and the sin and the curse abides still.

We love the beautiful and sigh
For that which never fades,
The loveliness that cannot die,
The light without the shades.

How glorious thus is the hope of Paradise regained, and the glad tidings that the day is near when the earth shall be restored to its Eden state, and the glory of the Lord cover it as the waters cover the sea. Metaphor is tame, and language weak, to express the sweetness of the Second Advent Hope, or the reality of our precious faith. Having this hope we seek to purify ourselves even as He is pure. We love the appearing of the Lord of Glory, and long to see the Prince of princes restored to his kingdom. "We know and believe the love that God hath to us," and therefore rejoice with joy unspeakable and full of glory, and feel the bright assurance that He "will come again," and receive us to himself, for where He is there shall also his servants be.

Philadelphia. C. S. M.

THE ADVENT CROSS.

The cross of a risen and crucified Saviour was the glory of his early disciples, while to the Jewish priests and doctors of the law, it was a stumbling block and an offence; and to the learned Greek it was foolishness and fanaticism. The Lord Jesus assures us, "whosoever doth not bear his cross, and come after me, cannot be my disciple." Hence we perceive, that we must come after him and bear the cross, in whatever dispensation or manner it may be identified with him. We would then inquire, what is the cross of his followers in these latter days, for its offence cannot cease while probation continues? Certainly it cannot consist in adopting the creed of any of our popular sects, for who can be respectable, or esteemed worthy of confidence by the world, without an assent to the received usages and forms of our Christian public? Truly our dispensation is changed, and as the Scriptures teach concerning the last days, we have much of the form of godliness without its living power.

A Jewish church once looked for a coming Messiah, and it was counted to her for righteousness; but when she persisted in the same attitude, after her dispensation was changed, and the Messiah had been manifested, it was her unbelief and sin. So now our Gentile church is slow to receive the cross of his second advent, and as the Jewish church rejected his first coming, so also is his second coming neglected by the majority of modern professors.

Who then will be wise, and take up the cross of a coming Saviour, and follow without the camp bearing his reproach? Let us look at this; do we bear his cross? He that will live godly, must suffer persecution, and in the world shall have tribulation. Have we these essential marks of true children? The cross of the second Advent doctrine, is the cross of Christ—do we love in meekness to bear it? C. S. M.

Philadelphia.

THE ADVENT FAITH.

Without faith it is impossible to please God, or to receive his truth. The doctrine of the speedy coming of our blessed Lord is of God. It is a fundamental part of the Scriptures, and it cannot be received except through living faith in His word. It is not perceived nor retained by sight, or by the will or wisdom of man, but by implicit confidence in every word which God has spoken. Through prayerful and patient examination of the Bible, we find a reason for our faith immutable as the promise of the Father, and sure as the eternal councils of his throne.

The traditions and opinions of men are alike conflicting and unsafe, but the word of the Lord abideth forever. The Son has said, "I will come again," and "surely I come quickly," and has given us data and signs by which we may know assuredly that he is near even at the doors. All these way-marks of the inspired text harmoniously close the present Jewish year, and the increasing signs in our moral, political, and natural heavens, demonstrate the hour at hand, when we shall "see the Son of Man coming on a cloud, with power and great glory." Having this confidence, we are not easily shaken in mind, nor discouraged by the seeming darkness or lateness of the hour. We have placed ourselves upon the Word of God and we are willing to abide the issue. Though the mountains pass on each side, the sea yawn before, and the scoffing enemy press behind, we fear not. He that is with us is mighty, Jehovah is his name, and at the appointed time he will surely deliver. C. S. M.

Philadelphia.

THE ADVENT CROWN.

The sight of those who gaze with an unwavering heart on the glory and brightness of our coming Lord, becomes strangely dim to the fascinations of earth. They lose much of themselves, that they once valued, and the love of sense and self vanishes in the sunlight of his perfections. They feel poor in spirit, and hunger and thirst after greater conformity to his image. They begin to cry from the heart, "Let thy kingdom come;" and they are looking for and hasting unto the day of the Lord. Paul once said, "There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day, and not to me only but to all them who love his appearing." By these words the humble and confiding are encouraged, and though they feel most unworthy of a crown, they know that they love the doctrine of his appearing, and therefore hope to receive it, for it is righteousness. They long for the glorious hour, when with the elders, they shall cast their crowns at the feet of him who sitteth on the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created."

The Advent Crown, then, is the righteousness that shall be manifested in us through Christ, at his appearing, to whom all the glory shall be returned. Let us then be diligent, and comfort our hearts with one of his last injunctions—"Behold I come quickly, hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Amen, even so come, Lord Jesus.

Philadelphia. C. S. M.

NEW PUBDICATIONS.

"The Herald of the Bridegroom," by A. Hale. 6 1-4 cts. In it are condensed the plagues that await the enemies of the King Eternal. Also, the appearing of our Lord to gather his saints, as shown to be the next event before us, by a Scriptural exhibition of the order of the events from the fall of Papacy down to the establishment of the everlasting kingdom.

"The Age to Come." Price 12 1-2 cts. This is an elaborate work, by Lewis C. Gunn, of Philadelphia, in which is shown, that the present organization of matter called earth is to be destroyed by fire at the end of this age or dispensation; and that, before the event Christians may know about the time when it will occur. The various objections which are usually urged against these conclusions, are considered, and ably refuted.

Bible Examiner No. 12.—Contents: "The Celestial Railroad, or Modern Pilgrim's Progress; after the manner of Bunyan; vividly representative of the present-da yprofessors of religion Price 8 cents single, 1-3 discount per hundred.

"A Scriptural Test *of Saving Faith, exhibited in an Exposition of Daniel* 12 : 10, by J. Starkweather." $4 per hundred, 6 cents single.

Also, "The Reasonings of True Faith, *Respecting the* 2,300 *Days of Daniel* 8: 14," by the same author. Price $2 per hundred, 3 cents single,

Neology.—In about a week, if time continue, we expect a work by Prof. Whiting, on Neology, will be ready for delivery. It traces, in a masterly manner, its rise and progress, and shows how the churches, in following its teachings, have departed from the faith once delivered to the saints.

Words of Warning.

A large quantity of these little messengers are now published and ready for distribution. They consist of 36 tracts of two pages each, and should be scattered broad cast over the land, as they may be the means of "healing" many. The series present a most excellent synopsis of the whole subject. Price 12 1-2 cents per hundred, and $1 per thousand. The whole series stitched together, 6 cents.

Also several other small tracts for distribution, from 37 1-2 cents to $2 per hundred.

LETTERS RECEIVED DURING THE TWO WEEKS ENDING MARCH 6.

Postmasters.—Croton, O., 50 cts.

North Springfield, Vt.—Charlton, N. Y.—Oxford, N. Y.—New London, I. T.—Roxbury, Ct.—Meriden, Ct.—Hick's Mills, Ill.—Brand's Iron Works, R.I.—Louisa, Ky.—Montrose, Pa.—Three Rivers, Mass.—Middletown, Ct.—North Springfield, Vt.—Southbury, Ct.—Bigelow's Mills, Ind.—Cornwall, Ct.—Springfield, Mass.—Water Village, N. Y.—Portland, N. Y.—Economy, Pa.—Oppenheim, N. Y.—East Plainfield, N. H.—Haydenville, Mass.—Warsaw, N. Y.—West Martinsburgh, N. Y.—Auburn, N. Y.—New Bedford, Pa.—Saratoga Springs, N.Y.—Norwalk, O.—Brand's Iron Works, R. I. Akron, O.—North Springfield, Vt.—Allen, Pa.—Sardinia, N. Y.—So. Pultney, N. Y.—Yates, N. Y.—Bristol, Ct.—Simsbury, Ct.—Holden, Mass.—Akron, O.—Marysville, O., each 1$.

Hope Valley, Ct.—Hudson, N. Y.—Sennett, N. Y., each $1,50.

New Ipswich, N. H.—Cheshire, Ct.—Collins, N.Y.—Akron, O.—Seneca Falls, N. Y.—Lyons, N.Y.—Gainesville, Ala.—Attica, N. Y.—Holland Patent, N. Y.—Shippensburg, Pa., each $2.

Conesus, N. Y.—Weathersfield, Vt.—Strafford Corner, N. H.—Copenhagen, N. Y.—Nunda Valley, N. , each $3.

Greenland, N. H.—Cleveland, O.—Fairhaven, Mass.—Harrodsburgh, Ky.—Cabotville, Mass., each $5.

Trumansburgh, N. Y., $6.—Sodus Point, N. Y., $10

Hope Valley, Ct.—Greece, N. Y.—Lisbon, Va.—Salisbury, N. H.—Sennett N. Y.—Freehold, N. J.—Eaton, Pa.—Bellbrook, O.—Buffalo Run, Pa.—Princeton, Mass.—Rectortown, Va.—Peekskill, N. Y.—Waterbury, Ct.—New York Mills, N. Y.—Sandy Hill, N. Y.—No. Wardsboro', Vt.—Montgomery, Vt.

Individuals.—Geo. W. Hill, 59 cts.

N. Trull—John H. Pearce—Levi Reightmyer—J. Lewis—Stephen D. Mabey—L. White—L. Mowry—Laura Crocker—D. Campbell—Geo. Peavey—Calvin Beckwith, each $1.

Jacob Follet—A. Hill—Wm. Wheeler, each $2.

C. Swartwout, $3.—P. Alling, $4.

E. Canfield—Horace Patten—S. C. Ludlow, each $5.

I. R. Gates, $6.—Henry Heyes, 7,50.

E. Dennett—a friend, per Chas. Friend—Anonymous, each $10.

G. S. Miles, $10,56.—A. P. Barringer, $13.—H. A. Chittenden, draft.

Charles Fitch, Amzi Norton, C. S. Minor, Wm. C. Neff, G. S. Miles, S. A. Stone, Wm. D. Cook, T. Wrightson jr., J. P. Marsh, E. M. Southard, R. S. Rust, H. B. Bear, E. C. Galusha, A. A. Sawin, F. Hanna, J. V. Himes, Dyer Austin, Charles Green, L. Wiswell, W. Ide, Geo. A. Sterling, Wm. Rogers, A. K. Warner, E. Guernsey, Wm. Bouton, James Johnson, B. Matthias, John Shuler, Chas. Warner, Wm. F. Church, C. S. Minor, Wm. Cudley, Geo. W. Hill, Wm. Crussell, F. Gunner, E. C. Galusha, C. S. Ludlow, Geo. James, C. Morley, Mary Jane Tullock, Chas. W. Wilson, Geo. N. Roberts, Jonas D. Johnson, Wm. M. Horton, M. Stoddard, J. V. Himes, H. F. Hill (it is best to send direct, makes no difference, however,) Charles Green, R. W. Stearns, Jacob Weston, L. D. Fleming, E. H. Whiting, N. Southard, E. C. Williams, C. S. Minor, S. I. Smith, W. C. Neff, W. E. Blakeney, C. B. Hotchkiss, W. Shepherd, S. Bliss.

THE MIDNIGHT CRY!

Vol. VI.—No. 8. NEW-YORK, THURSDAY, MARCH 14, 1844 Whole No. 113.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

☞ The Editor.—Bro. Southard continues at Hempstead, L. I., where he will remain for a few days longer. His health is gradually improving, and he will resume his labors as soon as practicable, should time continue.

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

At the Church, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

St. Luke's Building, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

Editorial Correspondence.

Dear Bro. Tullock,—We finished our work in Washington on the 3d of March. Bro. Miller gave nineteen lectures, and Brn. Litch and Himes gave fifteen, in all, thirty-four. These were given to crowded and deeply attentive audiences, composed of almost all nations and denominations. The truth has taken a deep hold on the public conscience. The subject has become a serious one with all who have heard, who before treated it with contempt. As we expected, the humble and pious members of all the churches, who gave us a full hearing, embraced the doctrine.—Men of the world who heard us, told us that Mr. Miller had been misrepresented, and that whatever his opponents might say about him, it would be difficult for them to disprove the doctrine by the Bible. We have advocates of our sanity, and of the soundness of our views, in the circles of the high and low. And although we never visited a place where we saw so *few Bibles*, yet every Bible there is, seems to be in good demand. The Bible has been read more generally within a few weeks than for years before. A distinguished Senator said to one of the *reporters*, while we were lecturing at the Apollo, "Are the Millerites in town?" "Yes," said he, "they are holding forth in Penn. Avenue every day." "I thought so," said the Senator, "for I never heard so much singing and praying in Washington before." A watchman at the Navy Yard said to us, "You have made me a great deal of trouble."—"How so," said we." "Why, before you came, I found it difficult to introduce the subject of the Advent to the soldiers and officers of the Navy, but now they are all upon me; I have as much as I can do to hear and answer questions."

Although the ministry there, (with one exception, Bro. Tindel,) as elsewhere, stand upon their dignity, and hang the issue of the whole question upon "Antiochus Epiphanes," yet many of their best members have come into the light. It will not be an easy matter to extinguish it; they believe the Advent is at hand, and will prepare for it.

In the course of our lectures, while we were endeavoring to give the warning, and, if possible, in a quiet and humble way direct the heads of the nation to consider the words of Daniel, the prime minister of Babylon; God was pleased, in the midst of their hilarity, to speak to them in awful judgment. The dreadful catastrophe on board of the Princeton, called all to a most serious consideration of preparation to meet God. The event has had a great influence upon the public mind, and has aided us essentially in our work. It is hoped that it will be instrumental in preparing many for the sounding of the "Last Trump."

We are now holding meetings at the Egyptian Saloon in this city. The interest is as great as ever to hear the word. I will give you some account in my next.

Yours in the hope of soon seeing our King,
Baltimore, March 5, 1843. J. V. Himes.

Southwold, C. W.—Bro. D. Campbell and another lecturing brother who forgot to subscribe his name to his letter, represent the good cause as advancing in Canada. They have been proclaiming the near coming of the Lord for some months past in that province, and have seen many souls turn to the Lord. They have witnessed great displays of the Divine power in the awakening and conversion of souls. They have now gone to Prince Edwards, where a great field is open for the word. The cry is very loud, "*Come over and help us.*"

Bro. Amzi Norton, writing from Richford, Tioga Co., N. Y., makes a most *solemn* and *earnest* appeal for some one to visit that place, who can faithfully lay before the people the evidences of the *speedy coming of the Lord*. Who will heed the Macedonian cry?

☞ We have received an interesting letter from Henry Heyes, written from Troy, N. Y., which is too late for this number. He wishes us to say that he contemplates visiting Syracuse in a short time.

☞ Brethren Miller and Himes arrived in this city on Tuesday morning last. Brother Miller lectured in Franklin Hall, and Brother Himes at the church corner of Christie and Delancy streets, in the evening; on Wednesday evening, Bro. Miller at the Lyceum in Brooklyn, and Bro. Himes at Franklin Hall.

☞ Bro. Miller has received several pressing calls to lecture in this vicinity. For the information of the brethren who have kindly extended invitations, we would state that brother M. will leave for Low Hampton, his place of residence, this week, and is unable to comply with their request, having been subjected to excessive labor during his late tour.

Hemlock Lake, N. Y.—By a letter from Bro. D. F. Owen, we learn that through the lectures of Bro. Johnson and Bro. Parsons, of Rochester, some good has been accomplished in turning the eyes of some of God's people towards their blessed hope.

Bro. E. G. Greenfield, of Williamson, Wayne Co., N. Y., is proclaiming the good tidings of the Kingdom at hand in that vicinity.

THE GOSPEL VOYAGE.

BY A SAILOR.

My Dear Brother Seamen,—Suppose a ship bound on a long voyage, well fitted out with every thing necessary for the cruise; her crew are on board, and she is ready for sea. Accordingly she gets under way, and makes the offing; the crew are called aft, when the captain addresses them on their duties, and cautions them to be at peace among themselves, describes the nature of the voyage, warns them to be on the lookout, and to be prompt and vigilant in the discharge of every duty. On his part he promises that he will watch over and counsel them; and invites them to come to him in all their difficulties. At the same time he places in their hands, a chart of the coast to which they are bound, containing a minute and full description of every light and landmark on the whole coast, with their bearings and distances. To this is appended a scale of miles which is noted on the chart in three different places, so that there need be no mistake, and is understood by all navigators. The first light as laid down on the chart is a fixed light, and bright and clear, and is the only light of the kind on the coast. The directions are, to sail onward in a certain course, until you make this light; then from this point to the port to which you are bound, is just twenty-three hundred leagues. The next light laid down, is four hundred and ninety leagues distant from the first; and is represented as two lights placed on a high bluff, making out into the sea, and have a peculiar red appearance; the lights are exceeding brilliant, and may be seen at a great distance. Here, the course and distance to the next light is laid down, and is described as a revolving light, seen at intervals of two moments, and obscured, and the distance from the last-mentioned light, is four hundred and seventy-five leagues; from this faint light, and thirty leagues distant, three lights are placed, on a point just where a deep bay makes into the land. These lights are not far distant one from another, and may be easily distinguished, there being no other lights of the kind, similarly placed, on the whole coast. Here the course and distance to the next light is given, which you find to be twelve hundred and sixty leagues, where two brilliant lights are placed near each other, one a fixed light, the other a revolving light; these lights may be seen at a great distance. Here, particular directions are given and the course and distance accurately laid down, with directions how to enter the harbor, to take a pilot, &c., and you are particularly cautioned to be watchful, and keep a good lookout, and to have your anchors ready, as it is a bad coast to be on: many having been lost here for want of proper care, even when they were almost in the harbor, and expected they were perfectly safe; but while they were congratulating themselves on their supposed peace and safety, in that very moment, sudden destruction came upon them, and they could not escape; they were drawn on the rocks and dashed to pieces.

Well, here is your chart, and if you had a knowledge of navigation you could take a ship from the first light, safe into the harbor. Yes, say you, although a knowledge of the chart would of itself be sufficient, without understanding the whole science of navigation; if a man was capable of making up a day's work and keeping a ship's reckoning, there would be no trouble; the most indeed that would be necessary, would be to keep a good lookout, and, as you make the lights, examine the chart, and compare the distance between the lights, with the distance that the ship has sailed. Well, the ship goes on her course, and for a time every thing goes on well, every man is prompt and faithful in the discharge of every duty, and the prospect is that you will have a safe and speedy passage. But, by and by, you encounter storms and tempests, (opposition and persecution, 2 Tim. 3: 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution,") and some dissatisfaction is shown among the crew, some of whom begin to be slack in the performance of their duties, (2 Tim. 3: 5, "Having a form of godliness, but denying the power thereof.") The chart which they used to study is laid one side, and perhaps only looked at in time of danger, or neglected altogether. The crew begin to pay more attention to the yarns of some of the seamen than they do to what the chart says; and even the officers neglect the chart and follow the rules of seamen that used to navigate those seas, together with a few rules of their own. ("In vain do they worship me, teaching for doctrine the commandments of men. And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition.") There is also much quarrelling and contention about the order of the day, (building up sects and parties;) and more especially is this the case among the officers of the ship. Well, she encounters storm after storm; the spars, owing to bad management, are carried away; her sails and rigging are chafed and torn for want of proper care, and she begins to look more like a wreck ready to be abandoned, than like a good staunch ship, manned by a stout and healthy crew. But there are still a few good men left, who are ever on the alert, and look at the good of the owners. These men are among the number who do not understand navigation, and of course do not have the care of the ship, ("But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1: 27.) But day after day they are laboring and exerting themselves to keep the ship in good trim; well, this is all agreeable enough to the officers, who like to have the ship in good order, if the labor does not fall upon them; and knowing their men are trust-worthy, they have become so indolent that they lose their true latitude and longitude; and while many of the crew are looking to them for counsel, they look in vain. (Isa. 5: 6, 10, "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber.") It is well known that bad officers make a bad crew. (Hosea 4: 9, "And they shall be like people, like priest, and I will punish them for their ways, and reward them for their doings.") They have been out so long, that some of them have almost lost sight of the end of their voyage, and the officers being under good pay, (having great salaries,) living high, and having their treasures on board, are quite as indifferent about getting in, as the crew. ("For where your treasure is there will your heart be also." Matt. 6: 21.) But others, having no treasures on board, but expecting a great reward when they get in, ("He that is faithful unto death shall receive a crown of life;") having dear friends there whom they long to see, are weary of the open sea, and feel anxious to make the desired haven of rest; (Phil. 1: 23, "Having a desire to depart, and to be with Christ, which is far better.") Day and night in their watch are they looking for some indication of their near approach to land. (Titus 2: 13, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." And as 2 Peter says, 3: 12, "Looking for and hastening unto and earnestly desiring the coming of the day of God.") By and by, to their great joy, they make the long looked for light; (discover the connection between the seventy weeks and the twenty-three hundred days, which is the first light on the coast.) On examining the chart and ship's reckoning, they find that it is the right one, and knowing that the distance is but twenty-three hundred leagues, and that they are right thus far, and having a description of the coast which they can understand, made plain upon tables, that he may run that readeth it, the well disposed part of the crew begin to take a lively interest in examining the chart and the bearings, and distance of the lights one from another, and to keep a lookout for the next light. When the signal is given, "light ho!" the captain comes on deck rubbing his eyes, and enquires, "where away." You give him the bearings, and blind and sleepy as he is, he cannot help seeing the light. You begin to express your satisfaction at having got so far on the voyage, and mention that now you have only got eighteen hundred and ten leagues to go, in order to get to the land. Ah, says he, this has nothing to do with the length of the voyage. And not wishing to be disturbed, he asks you if you understand navigation? No, sir. Then go forward, I can make no talk with you on this subject; I will take good care to bring you safe into port; you cannot understand these matters. Well, you go forward, not, however, very well satisfied, seeing he had promised to give you counsel and instruction.

In due time you make another light, which sometimes you can see and sometimes you cannot. This causes a great wonderment to most of the crew, who go aft to inquire of the captain what it means, for they have not studied the chart for themselves, but have left it to those who have told them they cannot understand it. Well, he begins to explain it to them, and makes it quite plain that it is only a ship light, bright at intervals by the rolling of the ship. This satisfies them, although it does not you; for instead of going aft with the rest of the crew, you have been down examining the chart; and you find that just about four hundred and seventy-five leagues from the two lights, a revolving light is placed. (Dan. 11: 31, "And they shall pollute the sanctuary of strength, and shall take away the daily or continual wicked.") Then you examine the ship's reckoning, and you find that she has made just four hundred and seventy-five leagues since passing the two lights; this you make known to your shipmates, and beg of them to look at the chart for themselves. But they laugh you to scorn, and ask you if you pretend to know more than the captain who was placed here on purpose to see to such matters? Well, you soon make another light, examine your chart and find all right, (this brings us to the rise of Papacy, when the saints were delivered into its hands, "and they shall place the abomination that maketh desolate.") From this light you have a long run of twelve hundred and sixty leagues, and knowing that you have but one more light to pass before you get to the mouth of the harbor, you begin to be very much in earnest with your shipmates, urging them to get ready, as the ship has been gone a long time, and needs repairing before she will be fit to go into port; and if it should be found that they had not done the work that they had shipped to do, they would lose their wages according to the articles they had signed, notwithstanding they should go the whole voyage. Well, some of the more considerate of the crew begin to look about them, and ponder these things in their hearts, and inquire are these things so; but instead of going to the chart and looking for themselves, they go aft to the captain and tell him their fears. Oh, says he, the voyage is but just begun; the ship looks better and better every day, and she never was in such good trim as at the present time; and by and by we shall take the trade winds, and then we shall have a long run of one thousand leagues at least, and nothing to do but to turn in, and fit rigging and get her all *ataunto;* but you had better get ready, for we may get in to-morrow; we can't tell about these things. Saying this, he turns and goes below, and in a few moments is fast asleep. This calms the fears of the crew, although they do not fully understand his language, when he says that they have got one thousand leagues to sail before they arrive at their destined port; and then, in the next breath, tells them they had better get ready, for they may get in the next day. But as he is making no preparation himself, they come to the conclusion that there is no meaning attached to it; and, therefore, they follow his example, turn in and trouble themselves no more about it. (Many have been awakened under the preaching of the advent doctrine, and have had their fears that it was the truth. But those fears have been calmed, and they are again put to sleep by the syren song of peace and safety. Why, says the minister, the world is just in its infancy, and the prospects of the church were never so good as now; the world is fast improving under our influence, and we expect that soon, the whole world will be converted, and this too in contradiction to the word of our Saviour, that the wheat and the tares will grow together until the harvest. But they tell us that this is a parable. True; and when the Lord gives us a parable, it is to simplify some great truth. The Lord knew that there would be great captains who would throw a veil of mysticism over the most simple truth; and so he not only gave us a parable, but explained it. Yet say they, we are to have a thousand years at least, and perhaps three hundred and sixty-five thousand years of temporal millennium before Christ can come. And perhaps the next thing you will hear from them, is, you had better get ready, we can't tell about these things; he may come to-morrow for aught that we know. But it is evident that they have no faith to believe that he will come so soon, but only fear lest these things should prove true, and they be found fighting against God. But such advice bears not the weight of a straw on the minds of the unconverted; it is the practice that they look at, not the preaching.)

In the meantime the ship is making great headway, and at length you pass the last light laid down on the chart. Here you notice the directions given to the navigator, to have his anchors ready, and to keep a good lookout, as it is a bad coast to be on. Beginning to feel anxious about the safety of the ship and crew, you take your chart to the captain, and ask him to show you where he finds his thousand leagues; and inquire of him if you have not passed the last light laid down on the chart, and if the next is not at the mouth of the harbor? Well, he is not able to say that it is not so; but inquires of you, how you know that we have got the right chart? and says that it is altogether uncertain about it. After pretending to sail by a chart, almost the whole of the voyage, and when his ship is almost to make the land, he begins to question its correctness! And why? Look down in his locker, and you will see the cause. Here is a lot of the works of old seamen that used to study the chart, and who undertook to explain it and make it plainer than the one that made it was able to do; and he has adopted their rules, and sailed by them in place of following the true chart, so that the captain has lost his reckoning, and don't know whether he is a thousand leagues off shore or just ready to make the land, for he has seen none of the last lights that you have passed, and forgotten all about the first. Well what is to be done? Why, say you, it all looks plain to me, that I have seen the last light laid down, except the one at the mouth of the harbor; and I shall keep a good lookout for the land, for I am expecting every day to make it; and therefore I shall get ready myself, and persuade as many of my shipmates as I can. Our chart has proved true thus far, and I have full confidence in it that it is correct.

Well, this is just the case with those who believe the Lord is coming this year. All the lights, as laid down in the word of God, have been passed; the last light brought us down to the time of the end, when the Pope's civil power was taken from him in 1798; and we find ourselves living nigh to the time of the end, when many should run to and fro, and knowledge should be increased,—the wicked do wickedly, &c. We have heard the cry of peace and safety: and then God assures them that sudden destruction shall come upon us as travail upon a woman with child; and they shall not escape. We have noticed laid down on our chart, that in the last days perilous times shall come; and feeling that we are on a stormy coast, we begin to be alarmed for the safety of our ship and its precious freight. Under these feelings, we have taken our Bibles in our hands, and inquired of our great men where they find a thousand years of peace and prosperity to the children of God while the earth is in its present state? We have anxiously inquired of them if we are not living in just such times as the apostles foretold? Well, they have not been able to say that this is not the case. In regard to the time of Christ's coming the second time, as taught in the Bible, they give us no light, but ask us how we know that we have got the right translation? Here we begin to see that our great captains that have pretended to sail by the word of God, are, after all, about half infidels, and in reality do not believe the whole of the word of God, have lost their reckoning, and are not able to tell us whether they are within a thousand years of the kingdom, or just about to enter the harbor of eternal rest. Now, my brother seamen, what shall we do in such a case as this? I will tell you what we must do. We must take the word of God for the man of our counsel, daily; and we must pray over it, and ask God to show us its precious truths; and we must believe it, independent of the opinions of men. It never will do to listen to the song of peace and safety. There are rocks and shoals to the very gate of heaven; and we must have a better Pilot than any of our great men, or we shall meet with shipwreck. This Pilot, we can, and must have, or we never can enter the haven of eternal rest. We must take the Saviour as our great Captain, and if we have him on board our ship, we never can be lost. We shall have storms and tempests to encounter, as a matter of course; but when we have a head wind, or opposition and persecution, we will beat and even strive to be making some headway towards that heavenly port. There is a cape to double before we can enter; and every thing depends upon our getting up within the pitch of the cape before that fearful storm, that is now gathering, shall burst upon this devoted world. We must love God with all our hearts, and ever strive to do his will, and we must love his appearing and kingdom, and then we shall be made partakers of that grace that is to be brought us at the revelation of Jesus Christ. If we arrive at the point, when that storm bursts upon us, we shall be all ready to double the cape, and run down before it, safe into the harbor, where storms, and tempests, and persecution, will be felt and feared no more.

"There we shall bathe our weary souls,
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breast."

If, on the other hand, this storm comes and finds us opposed to the coming of the Lord, and indulging in sin, and giving way to the pleasures and follies of this world, we shall be left on a lee shore; where we shall perish on the black rocks of destruction. Oh, then! let us give ourselves up to the service of the Lord, so that when he comes, we may be found of him in peace, and go home to glory. B. J.

☞ We are glad to see some of our contemporaries waking up to see the enormities of the prevailing system of church feasting. We are more and more confirmed in our conviction that these anti-christian festivals are to be regarded as the "eating and drinking" signs, to which the finger of prophecy has pointed us, and which are to just precede the coming of the Messiah. We cut the following from a late number of the Baptist Advocate:

THE LOAVES AND FISHES.

RELIGIOUS TEA PARTIES.

The period seems to have arrived in which we should express our views at some length, upon the new fashion of raising money, which has lately been introduced among us. Our friends at a distance will regret to learn that the fashion is progressing, and that several Baptist churches have already yielded to its contagion. The principles which apply to such matters ought, therefore, to be carefully examined, and correctly understood.

It will be admitted by all, that the religion of our Lord and Saviour, is not worldly or sensual, but heavenly and spiritual—that its legitimate effect is, to promote equality in the participation of religious privileges, and to discountenance on religious occasions, distinctions wholly dependent upon money. We think it capable of proof that in all these respects, religious tea parties violate the principles of Christianity.

They conform to the world. They are, and are called, "Tea Parties," to which people assemble in large numbers to partake of refreshments in common. Having "houses of their own to eat and drink in," they break up domestic life to eat and drink in common. This they do, not from necessity, but voluntarily, and thus set an example to their families to attend large parties, wasting time and money, and abandoning domestic comfort for public dissipation. The occasion furnishes all those opportunities for *dress* and *show* and *joviality*, which are the chief inducements for attending worldly parties.

If in all this, there is no conformity to the world, no approximation to its fashions, we must acknowledge that our intellectual vision is more than usually confused.

The kingdom of heaven is not sensual. It consists not in meats and drinks. From the time in which the apostle of the Gentiles denounced the festivities which the Corinthians connected with the Lord's Supper, good men have been afraid of mingling eating and drinking with public religious services. They have not approved of commending godliness by *an appeal to the appetites*. Even the end, they have not regarded as sanctioning the means.

It is a good object, all will admit, to pay off the debts of a church.

And it is undoubtedly a good practice to attend prayer meetings.

Some men and women will not come and contribute their quarter of a dollar a piece for the liquidation of the church debt, unless they are tempted by some good things to eat and drink. Where is then the harm in making a supper or a tea party for them? Will their money be less valuable because we have tempted them by an appeal to their sensual appetites?

And why not extend the temptation, and draw them to the prayer meeting? A number of dainties to pamper them, would probably entice a crowd to our prayer meetings or the public services of the Lord's day. And who knows how much good might be done? How many a poor wretch, who cannot now be drawn to the house of God, might be tempted by the savor of a good dinner?

Brethren, be not deceived. If the principle be good in one case, it must be in the other. If it be right to obtain money for religious purposes by pampering the appetite, it is certainly right to allure men to the house of God by a similar means. The one object is as good as the other.

When thou makest a feast, invite —— whom? Plainly all the good people who will pay well, and thus enable us to liquidate our church debt. "The resurrection of the just" is rather a distant matter, and while waiting until *that* time for our recompense, in the mean while we will be pressed for interest on our mortgage. Therefore we cannot admit the poor—that was well enough to preach in days of yore—before we travelled to the celestial city by railroad, and Mr. Make-it-easy acted as agent. *Money, money*, is the principal thing. Get money, and with all thy gettings, get the cash to pay church debts. What if a poor brother or sister should look in, and see the church enjoying themselves with the good things of this life, at the same time perhaps listening to the edifying discourse of some spiritually minded man, who is congratulating them on the disinterestedness of their charity?—— Alas! *poor* brother or sister, you cannot join in the godly festival, unless you can beg or borrow *money* enough to satisfy the church of your merit.

THE HOPE OF THE GROANING CREATION.

We are told in Scripture that "Times of refreshing *shall* come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of *restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 19—21. Surely we may infer from this passage, therefore, that then, and not till then, even when Jesus Christ shall be sent, *that restitution*, of all things, those wondrous times spoken of by all God's holy prophets since the world began, shall take place. Only let us consider for a moment the marks of sin around us,—the thorns and thistles,—the fear of man on every beast of the field,—man eating bread in the sweat of his brow,—the enmity of the serpent,—the confusion of tongues,—the general empire of Satan as the disturber of the elements; (Job 1: 19;) and must we not recognise the truth of the apostle's words when he says, "The whole creation groaneth and travaileth in pain together until now?"! Romans 8: 22. If we reflected that all these groans are the consequences of our sin, of your sin, reader, and of mine, how should we join in "the earnest expectation of that creation in waiting for the manifestation of the sons of God!" ver. 19. Instead of doubting and cavilling to find some other meaning for the passage, it would be the continual object of our faith and practise, that, upon the truth of Him that cannot lie, we believe and expect "that the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" ver. 21; that Christ will thus restore what we have marred. If we believed God's word, the anticipation of such a change would fill our hearts with earnest supplications that it would please our heavenly Father to hasten the time. No wonder that Satan, knowing that this glorious state of things will stand on the ruins of his empire, should endeavor to affix the fatal *not* to this declaration of God; just as when he said of old, "ye shall *not* surely die," so he dares to say of this, "creation itself shall *not* be delivered from the bondage of corruption," although the word of inspiration says "*it shall*." Be not ignorant of his devices, however they may be wrapped up in the plausible comments of human ingenuity; answer the temptation, as the Great Restorer of all things did, with "It is written." "Hath God said, and shall he not do it? Hath he spoken, and shall he not make it good?" "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isa. 33: 20.

THE HOPE OF THE SUFFERING CHURCH.

Examine the condition of the church of Christ in her present suffering state, as set forth in the word of God, scattered "as sheep in the midst of wolves;" "perplexed, though not in despair, persecuted, though not forsaken, cast down, though not destroyed, always delivered to death for Jesus' sake." Can we say that death is the full deliverance Scripture teaches the church, *as a body*, to look for from this state? When the apostle Paul groans under a sense of it, being burdened, he takes care to guard us from such an idea; he therefore adds, "Not that we would be unclothed, but *clothed upon*, that mortality might be swallowed up of life;" not that the intermediate state should be the object of our chief desire, (though "to depart and be with Christ is far better" than our present condition;) for being in that state, unclothed with our house from heaven, we shall even there be longing for the day of Christ, that we may be clothed upon, i. e., may receive our glorified bodies, and see the triumph of the church accomplished. If, then, this distinction, so carefully kept up in God's word, be precious to us as individuals, how much more so in our collective condition as members of the mystical suffering body of Christ? Death is doubtless a partial release to the individual believer; but has he no sympathy with the remaining members that are left to groan under the burden of their corrupt bodies, to endure the reproaches of them who are after the flesh, and the assaults of the great adversary? If the church in heaven and the church on earth be *one* in Christ her Head; if that Head now feels every persecution of his church, as done to himself, just as when he said, "Saul, Saul, why persecutest thou me?" if, when one member suffers, *all* the members suffer with it, can we suppose the happiness of those gone before to be complete, while any remain in the field of conflict? The little that is written on this interesting subject confirms this to be their state. In Luke 18: 7, they are described as "crying day and night unto Him" for this consummation; and Rev. 6: 10, conveys the same impression. Besides that, even Christ the Head is described as "sat down on the right hand of God, from henceforth expecting, till his enemies be made his footstool." Heb. 10: 12, 13. For the whole body cannot be delivered until Christ comes to punish the world, to bind the adversary, and to change the vile bodies of His saints; therefore surely the unity of the Spirit requires that the COMING OF CHRIST, and *not death*, should be the "REAL CHURCHMAN'S" hope and expectation, and he should long for "The dispensation of the fulness of times, when (GOD) shall gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in Him." Ephes. 1: 10.

THE MIDNIGHT CRY.

THURSDAY, MARCH, 14 1844.

INCITEMENT TO ACTION.

A rational being never acts without a motive: and it is natural to suppose that a being infinite in wisdom, adapts motives of action to the constitutional peculiarities of his creatures. He has not made any of the susceptibilities of our natures in vain. All of them may be, and are designed to be brought into requisition for our good.

Under what influences did the Apostles and primitive Christians act? Under what influences do God's people of all ages act? A few passages of scripture will illustrate the principle. Heb. 11: 7. "Noah moved with fear, prepared an ark." Phil. 2: 12. "Work out your own salvation with fear and trembling." 2 Cor. 5: 14 "For the love of Christ constraineth us." 2 Pet. 3: 11, 14. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

Here we perceive that our heavenly father calls into exercise our *hopes*, our *fears*, and our *affections*. He incites us by motives of the deepest interest. Here we see the great distinguishing features of Christian benevolence and Christian heroism of all ages. L. D F.

IS THE TIME REVEALED?

There are many devoted hearts who stand aloof from the advent cause, because they do not understand that there is any thing definite respecting time revealed, in the scriptures. They would shudder at the thought of rejecting any part of the word of God, and yet, from the influence of early teachings, they assume the position, without sufficient investigation, that our heavenly Father has left us in darkness, as to the time of the second advent of Christ. Let us reason together, and appeal to "the law and testimony," for we shall be all ready to admit that the Bible is a REVELATION to man, of the will of God, and that no part of it can be neglected with impunity. If, then, we can prove that the time of the end is shown in prophecy, we must also admit that, as a REVELATION, it was intended for us to UNDERSTAND, and that it is our duty to "search the scriptures," and our Saviour adds, "for they are they that testify of me." Surely they testified before hand, most particularly of his first coming, which was all literally fulfiled, and also more fully, and definitely of his second coming, which now we expect as certainly to be accomplished. He also says, speaking of Daniel's prophecy, let him that readeth UNDERSTAND, and we are assured in another place that we are not left in darkness, that that day should overtake us as a thief, but we are commanded, when we see certain signs come to pass, to KNOW that Christ is near, even at the door. The scriptures also affirm, that "the secret of the Lord is with those who fear him," and that "he will do nothing, but he revealeth his secret unto his servants the prophets," to whom Peter referring, says, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day star arise, &c." And again, "for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Let us next consider what has been the dealings of God with man, in this respect. Before the flood, the time was revealed to Noah, a preacher of righteousness, who, moved through fear, prepared an ark, to the saving of his house. Before the overthrow of Sodom, Lot was warned, and time sufficient given for his escape. Time was revealed to Abraham, as to the sojourn of his descendants in Egypt; and Joseph, understanding it, gave commandment concerning his bones; and we read afterward, that the children of Israel were brought out on the self-same day. Time was given to Moses, for as the spies searched out the land forty days, and brought back an evil report, so they wandered forty years in the wilderness, according to the word of the Lord. Jeremiah foretold the seventy years captivity, and near its fulfilment, Daniel UNDERSTOOD BY BOOKS, that the time was accomplished, which was doubtless recorded for our example. Gabriel afterwards revealed to Daniel, that seventy prophetic weeks were determined upon his people, when the Messiah should be cut off, but not for himself: and in the exact fulfilment of this period, commentators generally agree.

If the Lord has revealed so minutely the time of minor events, is it reasonable to suppose that the time of the final consummation, the judgment of the world, the reward of his servants, and the establishment of his Son in his everlasting kingdom, should be withheld? If so, what mean such texts as the following? "He hath APPOINTED A DAY in the which he will judge the world." Here we read that the day is APPOINTED, or made known to those concerned. Again, "I will make thee KNOWN what shall be, in the last end of the indignation, for at THE TIME appointed, the end shall be." and "blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days, but go thy way till the END be, for thou shalt rest, and stand in thy lot at the end of the days." Peter says, "He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until THE TIMES of restitution of all thing, which God has spoken by the mouth of all his holy prophets, since the world began." Here we perceive that all the prophets have spoken of these times. Our blessed Saviour, warning us of his approach, says, speaking of the days when "*the times* of the gentiles shall be fulfilled, and there shall be signs in the sun and in the moon and in the stars, and upon the earth, distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory."

Solomon declares that "a wise man's heart discerneth both TIME and judgment, because, to every purpose, there is both TIME and judgment:" and the angel speaking to Daniel of the time of the end, says, "the wise shall understand." After all, some one will turn away and say: "yes, there is something rather definite said in the scripture; about the time of the end, but it is not for me to understand; and I doubt whether any one can know much about it." Stop, my brother—my sister, do you suppose our indulgent Parent has given us a *revelation* to mock us, and one that is entirely beyond the given reach of our capacity, and then commanded us to '*search*,' to 'UNDERSTAND,' and to 'KNOW,' also to lift up our heads and rejoice, and exhort one another, and so much the more, as we see the day approaching ? Certainly not. He has given us line upon line, and precept upon precept, and we may not turn lightly away from the premonitions of his love, but " KNOWING the TIME, that now it is high time to awake out of sleep," for " the night is far spent, and the day is at hand," for he that shall come, will come, and will not tarry.

Philadelphia, C. S. M.

A TEMPORAL MILLENNIUM.

The theory of a temporal millennium. as now held by many in the Christian community, is of modern origin. Less than two centuries have elapsed, since the doctrine, in its present form, was first promulgated Daniel Whitby, a learned doctor of divinity, was the author. From him were derived those sentiments which have since been so widely diffused, and accredited. The Christians of other days looked for the coming of their Lord, as at hand, but the dissemination of notions of a later origin, delay his coming for many years. To this favorite idea is to be attributed, in a great degree, the present lethargic state of the church and the world, respecting the near approach of the everlasting kingdom. The immediate coming of Christ to judgment, finds no response in the millennist's bosom.

But be not deceived ; all the New Testament writers declare the judgment as near at hand. The apostles and their coadjutors preached, " Behold he cometh quickly." The church has, throughout all subsequent time. been anxiously watching for the consummation of her hope, waiting the return of her first love. The present age is, however, an exception, they heed not the admonition of their Christian fathers, to expect that eventful period as soon to dawn upon them. They place the coming of Christ far in the future, far beyond the limits of their earthly career ?

May the Zion of God be no longer misled, but may every mind be disabused, and correct apprehensions of things to come, govern and influence them.

Those passages which are usually cited to support a temporal millennium, can only be fulfilled in the "new heavens, and the new earth," where "the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

On examining the prophecy of Daniel, we find presented a series of events, which are to extend into the eternal state. The character of the several kingdoms which were to exist, are there delineated. These kingdoms were to be earthly, sensual and estranged from God, and are to remain for a given period, when they are to be destroyed, and the Kingdom of God, which is to stand forever, even forever and ever, will be established.

These kingdoms are prefigured several times, by different representations, and extend to the end of time, " the last end of the indignation." The judgment, the resurrection from the dead is immediately to succeed the present condition of human government.

The little horn, mentioned in the 7th chapter, was to wear out the saints for a certain period, time, times and dividing of time—when his *dominion* was to be taken away—still he was to continue and prevail, though gradually consumed, and finally destroyed at the judgment day. The Spirit of Anti-Christ, was to prevail, " until the ancient of days came,"—its blighting influence will be felt while time endures. Anti-Christian powers, earthly kingdoms, are to bear rule until Christ comes to judgment—until the " God of heaven shall set up a kingdom, which shall never be destroyed."

The earth is to remain "cursed," until renovated by fire : "defiled and polluted by wicked abominations, until the " twenty three hundred," and " thousand three hundred and five and thirty days" have closed. Then " the saints will possess the kingdom," and " shine as the brightness of the firmament, as the stars, forever and ever."

The fifth universal kingdom is not a temporal kingdom, but the eternal inheritance of the saints ; when once the saints get possession, they occupy, not for a limited period, but "FOREVER, EVEN FOREVER AND EVER." An endless dominion, " when the kingdoms of this world become the kingdoms of our Lord and his Christ, he shall reign FOREVER and EVER."

We would refer the reader to our Saviour's declarations when on earth, " My kingdom is not of this word," " Thy kingdom come," "In this world ye shall have tribulation," also to the parable of " the tares of the field."

St. Paul also declares, that *the Man of Sin*,—Papacy, *shall be revealed, whom the Lord shall destroy with the brightness of his coming*."

If we look at the Revelation of St. John, we find he has not revealed anything which indicates the world's conversion, to be followed by a state of glory, before Christ's coming, but otherwise. John *saw things which should be hereafter*, and he *heard an angel flying through the midst of heaven, saying with a loud voice*, wo, wo, wo *to the inhabiters of the earth.* Can any one really believe that the angel would have cried Wo, Wo, Wo, (and the last Wo comes when the seventh angel sounds,) when gladness, joy, and peace, were to fill the earth. Paradoxical indeed, would be such an inference.

The exact fulfilment of events, attendant on the sounding of the sixth trumpet, have already been realized : only one trumpet more to sound, and that ushers not the millennial glory many are expecting. When the seventh trumpet sounds, *the mystery of God is finished.* The church militant, is superceded by the church triumphant. The great day of retribution has arrived, for the wrath of God is come, and the *time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great, and shouldest destroy them which destory the earth.* " THERE SHALL BE TIME NO LONGER."

We might refer to the opinions of the " Fathers."—The Council of Nice.—The creeds of the respective, evangelical Churches, and show that they all anticipated the personal appearing of the Lord from heaven—a millennium prior to that event, never received their sanction.

We could extend our remarks to great length, and adduce many additional arguments to strengthen our position, but we will close this article for the present. After stating our firm opinion, that the modern theory of a temporal millennium, is wholly untenable, unsurported by the WORD OF GOD, and is a dangerous error, for many who should be watching for " the nobleman's return," are now blinded by the imaginary intervention of a thousand years, or more. This erroneous idea, presents to many minds, an insurmountable barrier, to the near approach of that blissful inheritance the children of God will soon possess, and does evidently preclude many from cherishing correct views of the nature of the kingdom of God, and the kingdom of glory.

WATCH for the appearing of the Son of Man : he " sitteth on the right hand of power," and cometh IN THE CLOUDS OF HEAVEN.

T.

☞ We learn, from Philadelphia, that brother Moses Chandler designs going south, and will devote himself to lecturing in South Carolina and Georgia. May the blessing of the Most High attend his labors.

CANADA WEST.

The following sentiments were expressed at a conference of Adventists lately held at Southwold, C. W.

SENTIMENTS.

The Scriptures of the Old and New Testaments are our only rule of faith in all religious matters.

The belief and promulgation of the doctrine of Christ's immediate coming to judgment, is that which will keep alive the piety of the Church, and promote union among all the children of God.

The Scriptures teach us that a *love* for the second appearance of Christ is a test of Christian character.

It is the duty of all believers in the immediate coming of Christ, to use their utmost endeavors to establish prayer meetings and Bible classes in the neighborhood where God has cast their lot.

It is the duty of each one of us to do all we can to support publications on Christ's Coming, without which the cause must suffer a great loss : and thus help to relieve those brethren who have borne the burden and heat of the day.

The professed church of God is divided into many discordant parts, holding opposing principles, and having interests at variance with each other, which, we are pained to see, is subversive of the great end had in view by Jesus Christ and the Apostles ; therefore, it is the duty of all Christians to labor by every gospel means to unite the scattered fragments of the dear Redeemer's body.

Books of discipline, rules of faith, or canons of churches, which are not the Scripture, the whole Scripture and nothing but the Scripture, in Scripture language, cannot bind the people of God ; and whoever would enforce such a rule upon others, violates the authority of the Scriptures, and the headship of Jesus Christ to the church ; is a schismatic, and labors to establish the most dangerous anti-christian precedent, viz : that the Scriptures are not a perfect rule of faith.

The remarks on the conference conclude thus :

This, to our souls, has been a precious time. 'We were all of one accord in one place.' The most perfect love and harmony prevailed, while the Holy Spirit was present to cheer our hearts, and lift them above the scenes of time to that glory, to be revealed, which most of us expect in a few short months, at longest.

Sinners were pricked in their hearts, and several testified of the power of grace to save. Our faith has been much strengthened on the immediate coming of Christ to set up his Kingdom, 'which shall never pass away.' We now go forth to labor in his vineyard, with all that love our Lord Jesus Christ, believing the time not far distant " when we all shall meet again."

" Cheer up, my companions, the time's drawing nigh,
When we all, with Jesus, shall meet in the skies ;
With angels, and friends, and relations so dear :
Both preachers and people, we'll meet them all there."

We are happy to see such strong indications of a desire to return to the PURE WORD OF GOD, to leave man-made creeds and systems of faith, which have been of human origin, and have served only to engender strife, while they have darkened council by words without knowledge. Creed-making, and measuring the faith, or rather the opinions, of men, have been among the great curses that have fallen upon the church. Just in proportion as the vision of the church is made clear, the enormity of every such human appendage will be discovered, and of course committed " to the moles and to the bats." The time that comes (and is at hand too) will try every man's work, of what sort it is, whether it be of hay, wood or stubble, precious stone, silver or gold, for the day cometh that shall try it so as by fire ; "Therefore, let him that thinketh he standeth take heed lest he fall."

L. D. F.

NEW WORKS.

ORIGIN, NATURE, AND INFLUENCE OF NEOLOGY. By N. N. WHITING. This work, so timely, and so much needed, and which many are anxiously waiting to see, is just published, and is now ready and for sale at this office. Price, ten cents.

WITNESS OF THE SPIRIT IN THE WORK OF SANCTIFICATION—BAPTISM OF THE HOLY GHOST. By N. HERVEY. Second edition, enlarged. With a letter from F. G. Brown. This excellent little work, of ninety-six pages, is also for sale at this office. Price, ten cents.

LETTER TO DR. PHILLIPS,

PASTOR OF THE WALL STREET CHURCH.

Dr. Phillips, Dear Sir,—It was truly painful to me (whilst listening to your lecture on the Conversion of the Jews, at the Broadway Tabernacle, Feb. 18,) to hear a learned Doctor of Divinity labor so hard to explain away and pervert plain passages of God's word. Persons who do not possess sufficient independence of mind to read and understand the Bible for themselves, but who trust their ministers to *think* for them, would of course swallow the whole as truth, merely because Dr. Phillips *said so.* But there is another class, who do read and think for themselves, and do not believe *all* that is said by the *clergy*, unless proved by the *harmonious* testimony of the *Bible*. Many of our learned Divines are so entirely enveloped in their own *conceited* wisdom, that the Bible must be made to bend to *their views* ; and the people must take it for granted, that all that the "*Doctors*" say, is truth, although they "*disagree*" so much among themselves. In building up their theories, they take isolated passages *out* from their connection, and spiritualize or explain away all those which contradict their *own opinions* : in this manner you attempted to prove the "Conversion of the Jews."

In the same way the Universalist proves, as he thinks, that all men will be saved. Dr. Phillips says that the Jews are all to be converted ; and to prove it, quotes, "And *so* all Israel shall be saved." Now is it strange that their should be so much infidelity in the world, when our religious teaches so pervert the word of God, merely for the sake of sustaining a favorite theory? If Dr. Phillips is justified in thus applying Scripture, so also is the Universalist : for each theory is sustained by the *same* principles of interpretations.

I think I can show that you *perverted* every passage of Scripture which you quoted. We will begin with your text : "And so all Israel shall be saved." This you applied to the Conversion of the Jews. Now "all Israel," must mean a *whole* class of persons. If the Jews ; then *Judas Iscariot* must be included, together with the murderers of our *Saviour*, and *all* their decendants, to the end of time. But Paul says that he is not a Jew, who is one outwardly—and that they are *not all* Israel that are of Israel ; and the children of the flesh are not the children of God—but the children of the promise are counted for the seed ; and if ye be Christs, then are you Abraham's seed and heirs, according to the *promise*.

Another perversion, is the "Vision of Dry Bones," in the 37th chap. of Eze. which you also applied to the Conversion of the Jews. Now I am at a loss to conceive, how an honest man *dare* so trifle with the word of God, as to make such an application of that glorious promise of the *resurrection* from the dead, of the "*whole house* of Israel." What is this but the "HOPE OF ISRAEL," which Paul so eloquently contended for, in the presence of *Agrippa*, Acts 26. This vision is given with its explanation, and I ask what right man has to spiritualize what God has himself made plain.

Another perversion. You quoted the promise of the new heaven and the new earth, Isaiah 65 : and said, "I USE THIS IN A SPIRITUAL SENSE, BY WAY OF ACCOMMODATION." The Apostle Peter, dare not take such liberty with that blessed promise, but applied it to the creation of a literal heavens and earth, *after* the present are dissolved by fire, 2 Peter, 3 chap. This modern practice of spiritualizing Scripture, "by way of accommodation," is the foundation of the popular, but erroneous doctrines of the "Temporal Millennium," "Universalism," and the "Conversion of the Jews."

Another perversion. You misquoted a passage found in Isaiah 66 : 8. You said that "a nation of the Jews would be *born* or converted in a day," the passage reads thus : "Shall the EARTH be made to bring forth in one day, or shall a nation be born at once." This has no reference to the Conversion of the Jews, as the context shows, but is a prophecy of the resurrection.

Another perversion, and a most palpable one too, was your explanation of the 25 v. of the 11 Romans : "blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in." Now this passage as it *reads*, stands directly in the way of your theory, therefore it was necessary for your "*accommodation*," that it be *explained away*. You said it did not mean that the blindness would *continue* until all the Gentiles were "*come in*," but that the Jews would be converted at the BEGINNING of the *time* called "the fulness of the Gentiles," and that they, the Jews, would be the principle instruments in bringing about the "latter day glory of the church."

I would ask Dr. Phillips *where* the Bible teaches that the Jews will become *missionaries*, to convert the Gentiles, and also, where is to be found the promise of the "latter day glory of the church." St. Paul takes a different view of this subject, he says, "In the *last* days *perilous times* shall come, men shall be covetous, boasters, proud, blasphemous, traitors, lovers of pleasure more than lovers of God, having a *form* of Godliness, but denying the power thereof." Peter also says, that in the last days scoffers shall come walking after their own lusts. The Apostles were *unacquainted* with the modern practice of "*spiritulizing by way of accommodation* ;" and therefore gave us no information about the "latter day glory," so much preached about in these last days. The passages which you quoted to prove the conversion and restoration of the Jews, can only have their fulfilment in the "new earth," wherein dwelleth righteousness. Then why continue to deceive the unbelieving Jews, by telling them that they are still a chosen people, and that God has peculiar blessings in store for them, that they are to be restored to *Palestine*, and that Jerusalem is to be rebuilt, when God has said that Jerusalem shall be a *perpetual desolation*.

Why not preach to the Jews as St. Paul did ; he preached "Jesus and the resurrection," and that the Jew and Gentile were all one in Christ Jesus. D.

New York, Feb. 24, 1844

"COME OUT OF HER, MY PEOPLE."

CLEVELAND, O., Feb. 24, 1844.

Dear Brethren of the Midnight Cry,—

Our dear brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out. Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed : having also been received by the General Association of the Western Reserve. This is now nearly three years since. I have never met with them since that time, and do not know whether they retain my name among their list of members or not. But I now wish to say through your paper to the world, that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed. At the same time, I receive the Bible as the word of the living and true God, and am looking for the immediate coming of the Lord Jesus Christ, to whom I must give account. "Grace, mercy, and peace from God the Father, and our Lord Jesus Christ," to all who love Him in sincerity ; and love to all who love His appearing.

Yours, in the blessed hope,
CHARLES FITCH.

ONE OF MR. MILLER'S FIRST AUDIENCES.—About the time Mr. Miller began to write on the advent near, as he was passing down the Hudson River to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day, when one of them remarked, that it was impossible for things to progress for thirty years to come, in the ratio they had done ; for man would attain to something more than human. Mr. Miller told him that it reminded him of Daniel 12 : 4 ; "Many shall run to and fro, and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day were just what we should expect at this time, as a fulfilment of Daniel's prophecy. He then commenced with the 11th chap. and comparing the prophecy with history, showed its fulfilment thus far, while all listened with the most close attention.

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, than the entire company followed him, and wished to hear more on the subject. He accordingly went through the 2d chap. of Dan., in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed, and continued the conversation. He then went through the 7th, 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had, and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse ; but the result of that interview can only be known in that great day.—*Advent Herald*.

LETTER FROM BRO. CHARLES FITCH.

CLEVELAND, O., Feb. 24, 1844.

Dear Brother,—With regard to the cause of truth in this region, it is progressing against great opposition. I have just returned from Painesville, where I have had a delightful season. Congregations large and attentive. I was cheered by being taken by the hand, time after time, and told, "You was the means of leading me to Christ when you was here a year ago." The LORD be praised. On the last evening I was with them, we celebrated the Lord's Supper. A large number, Congregational, Presbyterian, Methodist, and Disciples, together, remembered the Lord in that blessed ordinance, in obedience to His command. My wife and myself have recently been "buried with Christ by baptism ;" having received that precious ordinance at the hands of brother Cook. I have since baptized about thirty in Cleveland, and eight at Painesville. The most of them have been members of Churches. Brother Pickands and wife, and a large number of his church, have also been baptized. The state of things among his people is truly delightful. They are a happy band, looking without wavering for the coming of the Lord. We have much more opposition to contend with than we had a year ago, but we do not forget that he which endureth unto the end shall be saved, and that opposition is the very thing which we are called upon to endure.

Brother Himes wrote me, some time since, to spend a week at Buffalo, and the brethren at Rochester wish me to attend a conference with them. I intend to do so, as soon as navigation opens on the lake. Till then, the great necessity of making constant efforts here, the urgent calls for labor in the region, and the great difficulty of making a journey of two hundred miles by land just at the breaking up of the roads, will confine me to this state.

In this place I have found the same necessity for constant effort that our brethren have found in the eastern cities. Multitudes stand ready to devour, and wait, eager to find some pretext for saying that the lovers of the Lord's appearing are giving up their faith, and that the cause of the adventists is going down. It has therefore been necessary that I labor statedly at Cleveland, and go abroad when practicable. This I have been endeavoring to do in the midst of sickness and death in my family, and other afflictions, and the determined opposition, contempt, and scorn of those who hate the truth of the Lord's immediate appearing.

My whole being cries out, "Come, Lord Jesus." Take thy great power and reign. I tremble in myself, when I think of meeting Him that trieth the reins of the heart. Still I know that I love His appearing, and feel a confidence in His mercy, that He will not cast me out.

Yours, in the blessed and glorious hope,
C. FITCH.

LETTER FROM BRO. I. R. GATES.

TRUMANSBURG, N. Y., Feb. 28, 1844.

Dear Bro. Southard,—I have just closed a course of lectures in the Baptist Meeting house, in this large village, to good effect. The interest on the coming of the Lord is very great : the virgins are waking up and preparing their lamps for the Bridegroom's approach. Many are seeking the Lord. I have examined very closely the evidence for '47, but as yet I must subscribe myself an undoubted believer in the Lord's coming this Jewish year '43.

Bro. C. Morley has been with me about 3 months in the state of Pennsylvania, and has done much good ; he has now returned to Albany. Bro. J. B. Mitchell is still with me, and is doing much good.

Yours in the blessed hope, I. R. GATES.

LETTER FROM BRO. GEO. GARNER.

UNION TOWN, Md., March 1, 1844.

Dear Bro. Southard,—As the time for the return of the dear Saviour approaches, careless professors and the wicked are scoffing. Nearly all the sectarian churches, and those even who profess to believe in Holy Ghost, religion, and who seem to love the Saviour so much that they can scarcely express it, when you tell them that he will come again in a few days to set up his peaceable kingdom, and put his children in possession of it, where they shall be forever happy with him, they immediately resent it, and try to hunt up all the weak argumemts against it they can, and thus plainly show that they do not wish him to come and reign over them ; but, through God, we are not discouraged. Our faith and hope rest upon the immutable rock of ages, which all the powers of earth and hell combined can never overthrow. We have

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here a church of happy believers (upwards of a hundred) who have long since thrown off the yoke of sectarianism (party names, creeds, &c.) and have adopted the rule laid down by Christ and his apostles. We take the word of God alone for our rule of faith and practice, and are daily looking for the return of the long promised King of Zion, to redeem us from the persecution of a scoffing world.

Our beloved Bro. McFadden is still sounding the cry, both loud and long, "Come out of her my people, that ye be not partakers of her plagues;" and is fearlessly proclaiming that there is an awful storm gathering, and will soon burst with awful weight upon the heads of those who are careless and indifferent. We very much desire that Bro. Miller, Litch, or some other efficient lecturer should come this way. They shall be hospitably entertained, and their expenses defrayed.

Yours in Christian love, G. GARNER.

LETTER FROM BRO. E. JACOBS.

CINCINNATI, March 1, 1844.

Dear Bro. Southard,—If I have ever felt the risings of pure gratitude to God for any one blessing above another, it is that I have been led to see clearly that my Lord and Master will soon appear

——————"With clouds on Zion's hill,
His work and mystery to fulfil."

My faith is settled down into an absolute certainty upon this subject. If I have erred in being too sanguine relative to the particular periods within which my Lord would come, I think I have humility enough to confess my error, when *time* shall have proved what opposers have failed to do. I am told by the editor of the "Methodist Protestant," that the "April sun will scorn and scorch" my poor head as it did that of Jonah, when his gourd had failed him. But *if* it does, how happy am I in having the God of Jonah for my protector. I am told if the Lord does not come at the time expected, I shall be brought into great straits. I expect nothing more. In what age of the world have not God's people been brought into great straits? If I have been seemingly presumptuous with the rest of my brethren, so was Moses, in saying to the people of Israel, "*Go forward*," when the mountains were on either hand, an enemy behind them, and the Red Sea before them. So was Elijah, in subjecting his faith to so severe a test as to say, "The God that consumeth by fire, let HIM be God." So were the Hebrew children, in saying, "The God in whom we trust will deliver us." So was Daniel, in praying towards Jerusalem with his window open. So have been the noble army of martyrs, in cherishing their principles as dearer than life itself—while the sword by which they have fallen has been wielded in the name of Jesus.—God has never forsaken his people when brought into great straits, and never will: and while the arm of God has always been stretched out for their deliverance, his truth has been preserved inviolate.

I have felt it a duty to say a few things to my brethren in the city of New York. Can I be blamed for feeling an anxiety for them *above* what I feel for others? Oft have we knelt together at the Throne of Grace, and as oft experienced heaven's choice blessings. But since my weak voice will be heard no more by you in this "stranger land," let this feeble right hand record a brief message, prompted by a heart around which the fondest recollections cling. "STAND STILL AND SEE THE SALVATION OF GOD." HE has not left you a solitary reason to groan after the flesh pots of Egypt. The signs are so fulfilled that if I never before believed that the Lord would speedily appear, I should believe it *now* with all my heart. Then heed the command of Jesus to his disciples, "WATCH."

If any lecturer can be sent this way, let them come *immediately*, as thousands are perishing for lack of knowledge.

Our conference is expected to commence on Thursday of next week. We shall probably occupy either a Theatre or the Universalist Church. The present prospects are that there will be a large gathering.—The interest has never been so great as at the present time.

Brn. Chittenden and Kent arrived in town yesterday—both worn down with labor—but they bring glad tidings of success.

Yours in the hope of immortality *soon* to be put on at the first resurrection, E. JACOBS.

Few by sickness grow better, and they who travel much are seldom sanctified. KEMPIS.

LETTER FROM BRO. L. CALDWELL.

TORONTO, C. W., March 1, 1844.

Dea. Bro.,—The cause is still prospering in Canada. In Toronto our meetings have been very interesting.—For two weeks past there have been from thirty to forty at the mourner's bench every night, and sometimes nearly seventy. Souls are being converted by the preaching of the midnight cry. Next week I am to hold a discussion on these things with Rev. Mr Lawson, of the Primitive Methodists. The points I am to sustain, are the third, fourth aud fifth numbers of our "Fundamental Principles." We occupy three evenings on the three propositions, one night for each. Our house is finished, and we have had meetings there for two weeks, and the Lord truly is with us. The house will hold a thousand persons, and is crowded every night. We hold a conference, commencing the 20th of this month. We shall publish the first number of a paper called the "Bridegroom's Herald" next week; and Bro. Sawin will also move his paper to this place and unite with us.

Yours in hope, LUTHER CALDWELL.

LETTER FROM BRO. D. PLUMB.

UTICA, N. Y., MARCH 6, 1844.

Dear Brother.—I have lately spent a week in Otsego County, in extending the watchman's warning in that region. The truth is progressing; true and honest God-fearing men are embracing it, leaving their corrupt church, and gathering together as "one in Christ Jesus." Especially is this so in Cooperstown and vicinity. Bro. Ingmaire, Pastor of the church at Fly Creek, has embraced the doctrine, and is preaching it to his people; and will, no doubt, soon take a wider field. I go into that country again in a short time.

Our lectures in this city are very well attended at the chapel of the church of Christ to which I yet hold the pastoral relation. The truth has taken strong hold of a goodly number of hearts who are "lifting up their hands and rejoicing that their redemption draweth nigh." Last Sabbath evening, I discoursed on the judgment scenes, to a full and deeply attentive and serious audience. Light is still increasing on this awful subject, and the wise, more and more, are coming to understand.

Yours in glorious hope,
D. PLUMB.

We give below an extract from a letter received by a brother in this city from Bro. F. G. Brown:

LETTER FROM BRO. F. G. BROWN.

NEW IPSWICH, N. H., MARCH 4, 1844.

My Dear Bro. * * * * *.—I still imagine you rejoicing in the Lord, having attained unto that blessed goal for which, when we parted last, you were so anxiously striving. O what heights and depths there are in the blessed gospel, and in the love of Christ! My brother, I wonder not that the majority of Christian professors have no faith in the advent, when they have so little faith in the smallest truths of the Bible,—so little practical, every day faith in God,—so little love for heaven, and so much for earth. They are *in no respect* qualified either to investigate or to receive this *tremendous* doctrine. Step by step they have imperceptibly gone away from God, and departed from the simplicity of the gospel. Have you read Prof. Chase on Daniel? Again I have perused it with profound astonishment! What an exposition of Scripture for a *Protestant*, an *Evangelical* minister, and a *teacher* of divinity! Be assured, when I take that ground, from which may heaven save me, I shall feel myself in all honesty *bound* to avow myself a Universalist or a Papist: although the latter might perhaps feel as though my interpretations were hardly rigid enough for his church. And then passing a commendation upon "the author of the *time* of, and *valuable* Hints on, Prophecy." Did you ever see the like? I am not afraid of its effects, however, on any mind that will compare it carefully and prayerfully with the text.

Now a little about *self*. I have enjoyed much since I last saw you. The proofs of the Lord's coming thicken and strengthen every day. My faith is strong Still I think the vision will tarry a *little* for the trial of our faith, and for the purpose of giving hypocrites, false professors, and the rest of the wicked an opportunity more perfect than they have as yet had for scoffing, for smiting the faithful servants, and for saying "the days are prolonged"—"every vision faileth." I have lately felt called on by the Lord to separate myself from the nominal church. I have no confidence in it as Christ's body. The brethren, ministers and lecturers, all through this region, have done the same. I hope the good work will go on until the sanctuary is cleansed. My "Reasons" will probably appear in the Advent Herald. I am now free to speak as God bids me. My enjoyment has greatly increased since I have laid all on the altar. I am cut loose from earth, and feel ready for glory. I have torn down the bridge and burnt the ship, so that there is no retreat. Brother John Couch, of this State,—a brother in whose piety and zeal in his Master's cause I have the fullest confidence,—has recently left these parts for the purpose of visiting Western New York, and of laying before the brethren the importance of separating themselves from the nominal church. He feels his message is, 'Come out of her, my people.' I hope he will everywhere receive the regards and hospitalities of those who are watching the Lord's arrival. This cry tries the heart. The real adventists, after investigation, reflection and prayer, can find no fault with it. See the wisdom of God in keeping back this truth until an opportunity had been given for the professing church to reject the advent: besides, the two cries together would have prejudiced the mind against the first.

I have spent eight weeks of the present winter with the church at New Bedford, Mass., but having some unfulfilled engagements in N. H., I left to execute them. For this purpose, four weeks ago, I went to Washington, to attend a Conference. The house was crowded during the whole session. On the Sabbath, in particular, the Holy Ghost came down upon us. It was my lot to preach during the whole day. The Holy Spirit gave wings to my soul, and seemed quite to bear all the dear saints right up to the glorious coming One. Such a heavenly season as we enjoyed there I never anticipate again till Jesus shall come. But the labors of that occasion, together with exposure to the driving storm and severe cold, common to this mountainous region, prostrated me completely; and for three weeks I have been shut up with a fever, somewhat similar to that with which I was afflicted in Philadelphia, last summer. Still I bless the Lord that I went to Washington; and now I am like a restless steed when the clarion blows for the battle. My heart is every where: I want to go here, and there, and every where; but my miserable health, on which I cannot rely, contracts my labors greatly. Well, so let it be. As soon as I am able, which I trust will be within about one week, I hope to go to Ashfield, Mass., at the request of the Baptist Church there, to deliver a course of lectures,

Yours in hope of glory,
F. G. BROWN.

LETTER FROM BRO. JOS. BATES.

CHESTERTOWN, Md. March 5th, 1844.

Dear Brother Southard,—Since Bro. Gurney and myself were at your office (Feb. 10) we have been devoting all our time in diffusing light on the glorious appearing of our blessed Saviour, in Philadelphia, Baltimore, Washington, and Annapolis. Our first destination, however, was Kent Island, in the Chesapeak Bay; we there commenced a course of lectures, from thence to Queenstown, (eastern shore of Md.) Centreville, and this place. In all of the above named places as we passed on the way, we distributed gratuitously, the winged messengers (Words of Warning) some of which were furnished us by Bro. Himes in Philadelphia. These, with our protracted meetings day and evening, has produced a deep impression on the minds of the people on this peninsula; they come in from the country for sixteen miles. Some of them tell us that they had a great desire to see us (having heard of our appointments, which had preceded us on the stage route to Wilmington) and hear the doctrine, which they willingly receive, but the *time*. Well, bless God, some believe that, and are making speedy preparation, but there is one class in this country that drink the doctrine, and swallow the *time* "as the ox drinks in water." "Yes massa, I believe dat is true, dat is de Bible; bless God, I be getting ready." Oh, it would do your soul good to see how eagerly they seek for the papers and books. Although they cannot read, they say they can get some one to read to them; they generally constitute about one third of our congregation. I must say, I never saw more eager listeners, and some of them decide the first day; but when we sing the hymns, then their mouths and heads begin to move, and they catch the air. They can make words as they go singing about the country: "Gabriel going to blow," and "I will be in the band," &c., &c. In this town there are three meeting-houses; we are lecturing in the Court House, which is crowded with serious attentive listeners. We close here to-night, and commence in Georgetown cross-roads to-morrow night, about twenty miles north of this, the Lord willing. We lectured on the 12th chapter of Daniel last night. This morning we hear they are troubled: the *time*, the *time*, that is it, and they are not ready. But we do not pass without opposition. We are told that we are abolitionists in disguise, hired agents, &c.,* and they have threatened to ride us on a rail, &c., (see the Baltimore Patriot, of Feb. 27.) Our greatest difficulty is with ministers, although they, with the judge, lawyer, and doctors come to hear. The Methodist Episcopal ministers, we find, are our most deadly opponents. I have just now been told that the minister of this order here has been round threatening, this morning, to have us put in jail; whether he will accomplish his object, remains to be seen. We have no fears on that score, for while we feel the approbation of God, men nor devils can't move us, therefore we will praise him, and preach, and pray and look for "the blessed hope and glorious appearing" now. We have a great many calls to branch off to other towns; we leave them for others to fill if time continues.

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* This statement is without foundation. Our southern friends may rest assured that Advent lecturers who visit them from the north, have no object but to proclaim the speedy coming of the King of kings, to destroy the governments of the earth, and set up his everlasting kingdom, (see Dan. 2: 44) and warn the people to prepare for the event.

Yours, in the blessed hope,
Joseph Bates.

Practical Reflections on the Second Advent. By the Rev. Hugh White, A. M., Curate of St. Mary's Parish.

The above is the title of an Irish work that has lately fallen into our hands. It is the first American, from the sixth Dublin edition.

We shall, from time to time, make extracts from this work, by which our readers will perceive that the subject of the Second Advent of Messiah is not confined to America, nor to the American church. Although there are some minor points in the said work with which we should not altogether concur, yet the great burthen of the work is the COMING, the SPEEDY coming of the Lord Jesus Christ. We present to our readers, in to-day's paper, a few paragraphs which will show them the spirit and the nature of this seasonable work.

The discussion of this great question is far from being confined to this side of the Atlantic. England and Ireland, and some of their most devoted and pious ministers, have been quite in advance of us on some points of this glorious and thrilling subject. And certainly, those ministers who have written on the Second Advent years ago, on the other side of the Atlantic too, cannot be accused of being deluded by William Miller, an obscure farmer in the north-east part of the state of New-York.

But to our author. Speaking of the frequency with which the *personal* and *visible* coming of the Lord is alluded to in the Scriptures, he says:—

"I am sure that any individual, who has not made the subject a matter of previous investigation, would be surprised at the result of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is in Scripture brought before the believer's view, as an event which he ought to keep in constant recollection, to stimulate him to incessant watchfulness and untiring patience, in running the *race set before him*."

Again, speaking of the Scriptural motive to be holy and watchful, he says:—

"The object presented to the eye of the believer, as the motive to stimulate him to be always watchful—always ready, is, *not* his own *death but the second coming* of the Son of God! "Behold the Bridegroom *cometh*, go you forth to meet him!" The happiness he is led to anticipate is not so much derived from looking forward to the day when *he* shall *depart*, to be with Christ, as to the day when the *Heavenly Bridegroom* shall *come*, to celebrate His espousals with His beloved Bride, the Church—and they that are ready shall go in with Him to the marriage, and shall know, by blissful experience, how "Blessed are they which are called unto the marriage supper of the Lamb."

"Nor must one obvious, but not unimportant observation, be omitted—that if the Redeemer considered such an exhortation suitable, at the period when he himself was upon earth, knowing, as He did, the vast interval of time that must elapse before he should revisit it, with what an immense accession of force must the suitableness of such an exhortation apply to us, on whom, indeed, the ends of the world seem to have come—to us, whose providential lot is cast in a period *apparently* distinguished by so many of the spiritual signs which characterise the latter days of the history of the Church of Christ.

"Is not this pre-eminently a time of 'distress of nations, with *perplexity*.' Does not that word 'perplexity' designate with an accuracy most painfully correct, the aspect of affairs, in whatever direction we look—at home or abroad, to the Church or to the world? And if we were asked to describe the general tone of feeling that pervades all characters and classes in our day, could we find terms more strictly appropriate, than to describe the present as a period when "men's hearts were failing them for fear, and for looking for the things that are coming upon the earth?"

"Is there not a general expectation, whether derived from the convulsions of the political or the excitement of the religious world, from consulting the records of history or the page of prophecy, that we are on the eve of some mighty change, some tremendous catastrophe, in the history of our race?

"Can we observe the fearful spread of infidelity, the increased energy of the conflict between the powers of light and the powers of darkness, or the restless movements of the spirit of revolutionary phrenzy, which, under the specious name of reform, is stalking, with gigantic strides throughout the earth, uprooting things long established, overturning things that appeared secure of such immortality as earth can give, threatening to rend asunder the very frame-work of society, and to dissolve the entire fabric of civilized government throughout the world; can we observe all this, and not be conscious that the earth is trembling beneath our feet, as if it felt within its laboring womb the threatening throes of an approaching shock, that will convulse it to its centre?

"And can we see and feel these awful signs of the times crowding around us, and never hear the whisperings of a yet more awful voice, that *seems* to break, more and more distinctly every day, on the attentive ear—"Behold, the Bridegroom is coming! Watch, therefore, for ye know neither the day nor the hour when He will come!"

Again, speaking of the "disrespect" of "neglecting, with unhallowed carelessness, the things which God has revealed for us and our children," which he calls a sinful contempt of the Divine condescension, he says, commencing with the words of our Savior:—

"'Ye hypocrites! ye can discern the face of the sky, and can ye not discern the signs of the times?

"To neglect the signs of the times is, then, in the Saviour's estimation, no proof of superior wisdom, but is branded with His strongly-marked displeasure, as a proof of stupidity in divine, which is but rendered more conspicuous and censurable by sagacity in earthly things.

"Their skill in prognosticating the character of the coming weather is made the ground of condemning the spiritual ignorance or carelessness of those who, from signs more clear in their prediction and more certain in their fulfilment, neglected to prognosticate the character of coming events: so that to anticipate what from scriptural signs it seems reasonable to expect, and to be prepared, accordingly, for approaching emergencies, which, to the experienced eye of faith, are seen to cast their shadows before them as they are drawing nigh—seems to be not only matter of permission, but of precept; not only allowed, but enjoined us, by the Lord."

Brother Calvin Beckwith, writing from McDonnough, Chenango Co., N. Y., under date of February 27, says, that. "Amid much opposition, the second advent cause is prospering somewhat, and souls are being converted. I was at a meeting lately, where the minister observed that, because the Lord blessed the 'Millerites' in the conversion of souls, it was no evidence that they were right. What an argument! Thank the Lord, he will sustain his own cause, justify his truth, and save his people. We have had but little advent lecturing. Brother Henry Rogers has preached for us a few times."

Men are soon changed and quickly fail, but Christ remaineth forever, and is with us even to the end.

The Faithless Watchman.

PARODY.

Watchman! tell us of the night,
What its signs of promise are.
Crazy traveller! there's no light;
Still the morning is afar.

Watchman! canst thou see no ray,
Aught of hope or joy foretell?
Traveller! distant is the day,
Promised day of Israel.

Watchman! tell us of the night,
Faithful vigil thou shouldst keep.
Traveller! the clock is out of sight—
Morn is distant—thou may'st sleep.

Watchman! dost thou truly tell?
Sure the night is now far spent.
Trav'ler! rest thee, all is well,
On disturbance thou art bent.

Watchman! tell us of the night,
For the morning now is near.
Trav'ler! haste thee from my sight,
Morn is distant—nothing fear.

Watchman! what's the time of night,
'Dost thou mark the watches well?
Trav'ler! haste thee from my sight,
For no one the time can tell.

Faithless watchman! see the star!
See the morning star ascend!
Watchman! morn is not afar,
Signs prophetic thus portend.

Watchman! rouse thee from thy rest,
With the slothful 'tis not well,
Rouse from slumber, be thou blest
In the fold of Israel. E. C. C.

Rochester, Feb. 16, 1844.

Extract from a poem entitled "The New Earth," which was published before hearing the doctrine of Mr. Miller.

Isaiah 65: 17.—"For, Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isaiah 66: 22.—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." 2d Peter 3: 13.—"Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." Rev. 21: 1.—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

This earth is beautiful, with many a scene
Of native grace, and loveliness serene,
With flower-embroidered plain, and towering mount,
And crystal lake, and stream, and sparkling fount,
With sun, and moon, and starlit, shadowy skies;
Sweet sounds, and colors of a thousand dyes:
And all the nameless charms of nature's face,
Which in the season's pantomime we trace,
But CHANGE, in meaning characters is seen,
Deep graven, even on its fairest sheen,
Which in its mournful lessons of decay
Tell silently, that all things pass away.
Even man, the spirit that enjoys the whole,
With angel energies, and deathless soul,
But acts his part, and then lies down to rest,
Beneath the shade of earth's maternal breast.
Then where shall the inquiring mind repose,
But in the light that revelation shows?
Or find beyond the shores of waning time,
A happy, changeless and enduring clime.
This earth is ripe, and swiftly verging near
The final closing of its long career:
And boding signs, in times and seasons tell,
A swifter speed its narrowing lines impel;
'Tis hourly hasting nearer to its doom,
Laden with guilt. A dark foreboding gloom
Of conscious wickedness, is settling now,
In deepest shades upon its withered brow;
While outrage, wrong, and dire oppression seem
To vie in filling up the closing scene.
Thus minds of thought and reason, see and own
The threat'ning shadows of the future thrown
Across our path, and seek in prayer to know
The viewless bourne to which our spirits go,
When this abode of ceaseless sin and shame
Is wrapt in its last winding sheet of flame,
And show the meaning of the simple text,
Which some have with mysterious doubts perplexed;
To turn our hearts to find the narrow road,
That leads to that unseen and pure abode. C. S. M.

Give me, instead of the comforts of the world, the unction of thy Spirit, and for carnal love, pour into my soul the love of thy name. Kempis.

Bless and sanctify my soul with thy heavenly blessing, that it may be made thy holy habitation, and the seat of thy eternal glory. *Ibid.*

LETTERS RECEIVED DURING THE WEEK ENDING MARCH 14.

Postmasters.—So. Glastenbury, Ct.—Grafton, N. H.—Warner, N. H., each $50 cts.

Crawfordsville, Ind.—Mount Pleasant, W. T.—Orland, Ind.—Canton, Ill.—No. Goshen, Ct.—Superior, Mich.—Marysville, O.—Royalton, Vt.—Sudbury, Vt.—Milton, Vt.—Bethel, O.—Uniontown, Md.—Middlesex, Vt.—Hudson, N. Y.—Middletown, Ct.—Amenia, N. Y.—Cobb's Corner, O.—Tioga, Pa.—New Bedford, Mass.—Meriden, Ct.—No. Scituate, R. I.—Five Corners, N. Y.—Hemlock Lake, N. Y.—Constantine, Mich.—Kingsville, O.—Vermont, N. Y.—Macomb, Mich., each $1.

Jamestown, N. Y.—New Orleans, La.—Ithaca, N. Y.—New Philadelphia, O.—Cambridge, Vt., each $2.

Jamestown, N. Y.—Door Village, Ind., each $3.

Gainesville, Ala., $4.

Fairhaven, Mass.—Low Hampton, N. Y.—Lockridge, I. T.—Gallatin, Tenn., (all right)—Burnt Corn, Ala.—Wales, Mass.—Webster, Mass.—Charlestown, Mass.—Burnt Hills, N. Y.—Great Bend, O.—Georgetown, Ky.—Lockport, N. Y.

Individuals.—John C. Robinson, 50 cts.

John Taylor—E. G. Greenfield—James Fowlis—Colcie Munro, each $1

Daniel A. Moon—Julia O. Sage, each $2.

Geo. Garner—N. Hervey—John L. Strickland—A. H. Otis, each $3.

R. Miller—Anthony Pearce—Luther Caldwell—Daniel Ashton—David Plumb, each $5.

J. B. Cook, per E. L. H. Chamberlain, $30.

S. Bliss—J. Williams—P. Phelps—Wm. C. Neff—W. Twetchell—John Slater—E. Jacobs—J. V. Himes—L. D. Fleming—H. Gibbs—J. Williams—S. S. Snow—L. Reightmyer—Joseph Bates—Geo. W. Peavey—A. P. Barringer—C. W. Baldwin—W. Gordon—Sally Brand—Dyer Austin—F. D. Owen—D. E. Stearns—A. Hale—John Burt.

THE MIDNIGHT CRY!

VOL. VI.—No. 8. NEW-YORK, THURSDAY, MARCH 14, 1844 WHOLE No. 113.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

☞ THE EDITOR.—Bro. Southard continues at Hempstead, L. I., where he will remain for a few days longer. His health is gradually improving, and he will resume his labors as soon as practicable, should time continue.

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

Editorial Correspondence.

Dear Bro. Tullock,—We finished our work in Washington on the 3d of March. Bro. Miller gave nineteen lectures, and Brn. Litch and Himes gave fifteen, in all, thirty-four. These were given to crowded and deeply attentive audiences, composed of almost all nations and denominations. The truth has taken a deep hold on the public conscience. The subject has become a serious one with all who have heard, who before treated it with contempt. As we expected, the humble and pious members of all the churches, who gave us a full hearing, embraced the doctrine.—Men of the world who heard us, told us that Mr. Miller had been misrepresented, and that whatever his opponents might say about him, it would be difficult for them to disprove the doctrine by the Bible. We have advocates of our sanity, and of the soundness of our views, in the circles of the high and low. And although we never visited a place where we saw so *few Bibles*, yet every Bible there is, seems to be in good demand. The Bible has been read more generally within a few weeks than for years before. A distinguished Senator said to one of the *reporters*, while we were lecturing at the Apollo, "Are the Millerites in town?" "Yes," said he, "they are holding forth in Penn. Avenue every day." "I thought so," said the Senator, "for I never heard so much singing and praying in Washington before." A watchman at the Navy Yard said to us, "You have made me a great deal of trouble."—"How so," said we." "Why, before you came, I found it difficult to introduce the subject of the Advent to the soldiers and officers of the Navy, but now they are all upon me: I have as much as I can do to hear and answer questions."

Although the ministry there, (with one exception, Bro. Tindel,) as elsewhere, stand upon their dignity, and hang the issue of the whole question upon "Antiochus Epiphanes," yet many of their best members have come into the light. It will not be an easy matter to extinguish it; they believe the Advent is at hand, and will prepare for it.

In the course of our lectures, while we were endeavoring to give the warning, and, if possible, in a quiet and humble way direct the heads of the nation to consider the words of Daniel, the prime minister of Babylon; God was pleased, in the midst of their hilarity, to speak to them in awful judgment. The dreadful catastrophe on board of the Princeton, called all to a most serious consideration of preparation to meet God. The event has had a great influence upon the public mind, and has aided us essentially in our work. It is hoped that it will be instrumental in preparing many for the sounding of the "Last Trump."

We are now holding meetings at the Egyptian Saloon in this city. The interest is as great as ever to hear the word. I will give you some account in my next.

Yours in the hope of soon seeing our King,
Baltimore, March 5, 1843. J. V. HIMES.

SOUTHWOLD, C. W.—Bro. D. Campbell and another lecturing brother who forgot to subscribe his name to his letter, represent the good cause as advancing in Canada. They have been proclaiming the near coming of the Lord for some months past in that province, and have seen many souls turn to the Lord. They have witnessed great displays of the Divine power in the awakening and conversion of souls. They have now gone to Prince Edwards, where a great field is open for the word. The cry is very loud, "*Come over and help us.*"

BRO. AMZI NORTON, writing from Richford, Tioga Co., N. Y., makes a most *solemn* and *earnest* appeal for some one to visit that place, who can faithfully lay before the people the evidences of the *speedy coming of the Lord*. Who will heed the Macedonian cry?

☞ We have received an interesting letter from Henry Heyes, written from Troy, N. Y., which is too late for this number. He wishes us to say that he contemplates visiting Syracuse in a short time.

☞ Brethren Miller and Himes arrived in this city on Tuesday morning last. Brother Miller lectured in Franklin Hall, and Brother Himes at the church corner of Christie and Delancy streets, in the evening; on Wednesday evening, Bro. Miller at the Lyceum in Brooklyn, and Bro. Himes at Franklin Hall.

☞ BRO. MILLER has received several pressing calls to lecture in this vicinity. For the information of the brethren who have kindly extended invitations, we would state that brother M. will leave for Low Hampton, his place of residence, this week, and is unable to comply with their request, having been subjected to excessive labor during his late tour.

HEMLOCK LAKE, N. Y.—By a letter from Bro. D. F. Owen, we learn that through the lectures of Bro. Johnson and Bro. Parsons, of Rochester, some good has been accomplished in turning the eyes of some of God's people towards their blessed hope.

BRO. E. G. GREENFIELD, of Williamson, Wayne Co., N. Y., is proclaiming the good tidings of the Kingdom at hand in that vicinity.

THE GOSPEL VOYAGE.

BY A SAILOR.

MY DEAR BROTHER SEAMEN,—Suppose a ship bound on a long voyage, well fitted out with every thing necessary for the cruise; her crew are on board, and she is ready for sea. Accordingly she gets under way, and makes the offing; the crew are called aft, when the captain addresses them on their duties, and cautions them to be at peace among themselves, describes the nature of the voyage, warns them to be on the lookout, and to be prompt and vigilant in the discharge of every duty. On his part he promises that he will watch over and counsel them; and invites them to come to him in all their difficulties. At the same time he places in their hands, a chart of the coast to which they are bound, containing a minute and full description of every light and landmark on the whole coast, with their bearings and distances. To this is appended a scale of miles which is noted on the chart in three different places, so that there need be no mistake, and is understood by all navigators. The first light as laid down on the chart is a fixed light, and bright and clear, and is the only light of the kind on the coast. The directions are, to sail onward in a certain course, until you make this light; then from this point to the port to which you are bound, is just twenty-three hundred leagues. The next light laid down, is four hundred and ninety leagues distant from the first; and is represented as two lights placed on a high bluff, making out into the sea, and have a peculiar red appearance; the lights are exceeding brilliant, and may be seen at a great distance. Here, the course and distance to the next light is laid down, and is described as a revolving light, seen at intervals of two moments, and obscured, and the distance from the last-mentioned light, is four hundred and seventy-five leagues; from this faint light, and thirty leagues distant, three lights are placed, on a point just where a deep bay makes into the land. These lights are not far distant one from another, and may be easily distinguished, there being no other lights of the kind, similarly placed, on the whole coast. Here the course and distance to the next light is given, which you find to be twelve hundred and sixty leagues, where two brilliant lights are placed near each other, one a fixed light, the other a revolving light; these lights may be seen at a great distance. Here, particular directions are given and the course and distance accurately laid down, with directions how to enter the harbor, to take a pilot, &c., and you are particularly cautioned to be watchful, and keep a good lookout, and to have your anchors ready, as it is a bad coast to be on: many having been lost here for want of proper care, even when they were almost in the harbor, and expected they were perfectly safe; but while they were congratulating themselves on their supposed peace and safety, in that very moment, sudden destruction came upon them, and they could not escape; they were drawn on the rocks and dashed to pieces.

Well, here is your chart, and if you had a knowledge of navigation you could take a ship from the first light, safe into the harbor. Yes, say you, although a knowledge of the chart would of itself be sufficient, without understanding the whole science of navigation; if a man was capable of making up a day's work and keeping a ship's reckoning, there would be no trouble; the most indeed that would be necessary, would be to keep a good lookout, and, as you make the lights, examine the chart, and compare the distance between the lights, with the distance that the ship has sailed. Well, the ship goes on her course, and for a time every thing goes on well, every man is prompt and faithful in the discharge of every duty, and the prospect is that you will have a safe and speedy passage. But, by and by, you encounter storms and tempests, (opposition and persecution, 2 Tim. 3: 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution,") and some dissatisfaction is shown among the crew, some of whom begin to be slack in the performance of their duties, (2 Tim. 3: 5, "Having a form of godliness, but denying the power thereof.") The chart which they used to study is laid one side, and perhaps only looked at in time of danger, or neglected altogether. The crew begin to pay more attention to the yarns of some of the seamen than they do to what the chart says; and even the officers neglect the chart and follow the rules of seamen that used to navigate those seas, together with a few rules of their own. ("In vain do they worship me, teaching for doctrine the commandments of men. And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition.") There is also much quarrelling and contention about the order of the day, (building up sects and parties;) and more especially is this the case among the officers of the ship. Well, she encounters storm after storm; the spars, owing to bad management, are carried away; her sails and rigging are chafed and torn for want of proper care, and she begins to look more like a wreck ready to be abandoned, than like a good staunch ship, manned by a stout and healthy crew. But there are still a few good men left, who are ever on the alert, and look at the good of the owners. These men are among the number who do not understand navigation, and of course do not have the care of the ship, ("But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1: 27.) But day after day they are laboring and exerting themselves to keep the ship in good trim; well, this is all agreeable enough to the officers, who like to have the ship in good order, if the labor does not fall upon them; and knowing their men are trust-worthy, they have become so indolent that they lose their true latitude and longitude; and while many of the crew are looking to them for counsel, they look in vain. (Isa. 5: 6, 10, "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber.") It is well known that bad officers make a bad crew. (Hosea 4: 9, "And they shall be like people, like priest, and I will punish them for their ways, and reward them for their doings.") They have been out so long, that some of them have almost lost sight of the end of their voyage, and the officers being under good pay, (having great salaries,) living high, and having their treasures on board, are quite as indifferent about getting in, as the crew. ("For where your treasure is there will your heart be also." Matt. 6: 21.) But others, having no treasures on board, but expecting a great reward when they get in, ("He that is faithful unto death shall receive a crown of life;") having dear friends there whom they long to see, are weary of the open sea, and feel anxious to make the desired haven of rest; (Phil. 1: 23, "Having a desire to depart, and to be with Christ, which is far better.") Day and night in their watch are they looking for some indication of their near approach to land. (Titus 2: 13, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." And as 2 Peter says, 3: 12, "Looking for and hastening unto and earnestly desiring the coming of the day of God.") By and by, to their great joy, they make the long looked for light; (discover the connection between the seventy weeks and the twenty-three hundred days, which is the first light on the coast.) On examining the chart and ship's reckoning, they find that it is the right one, and knowing that the distance is but twenty-three hundred leagues, and that they are right thus far, and having a description of the coast which they can understand, made plain upon tables, that he may run that readeth it, the well disposed part of the crew begin to take a lively interest in examining the chart and the bearings, and distance of the lights one from another, and to keep a lookout for the next light. When the signal is given, "light ho!" the captain comes on deck rubbing his eyes, and enquires, "where away." You give him the bearings, and blind and sleepy as he is, he cannot help seeing the light. You begin to express your satisfaction at having got so far on the voyage, and mention that now you have only got eighteen hundred and ten leagues to go, in order to get to the land. Ah, says he, this has nothing to do with the length of the voyage. And not wishing to be disturbed, he asks you if you understand navigation? No, sir. Then go forward, I can make no talk with you on this subject; I will take good care to bring you safe into port; you cannot understand these matters. Well, you go forward, not, however, very well satisfied, seeing he had promised to give you counsel and instruction.

In due time you make another light, which sometimes you can see and sometimes you cannot. This causes a great wonderment to most of the crew, who go aft to inquire of the captain what it means, for they have not studied the chart for themselves, but have left it to those who have told them they cannot understand it. Well, he begins to explain it to them, and makes it quite plain that it is only a ship light, bright at intervals by the rolling of the ship. This satisfies them, although it does not you; for instead of going aft with the rest of the crew, you have been down examining the chart; and you find that just about four hundred and seventy-five leagues from the two lights, a revolving light is placed. (Dan. 11: 31, "And they shall pollute the sanctuary of strength, and shall take away the daily or continual wicked.") Then you examine the ship's reckoning, and you find that she has made just four hundred and seventy-five leagues since passing the two lights; this you make known to your shipmates, and beg of them to look at the chart for themselves. But they laugh you to scorn, and ask you if you pretend to know more than the captain who was placed here on purpose to see to such matters? Well, you soon make another light, examine your chart and find all right, (this brings us to the rise of Papacy, when the saints were delivered into its hands, "and they shall place the abomination that maketh desolate.") From this light you have a long run of twelve hundred and sixty leagues, and knowing that you have but one more light to pass before you get to the mouth of the harbor, you begin to be very much in earnest with your shipmates, urging them to get ready, as the ship has been gone a long time, and needs repairing before she will be fit to go into port; and if it should be found that they had not done the work that they had shipped to do, they would lose their wages according to the articles they had signed, notwithstanding they should go the whole voyage. Well, some of the more considerate of the crew begin to look about them, and ponder these things in their hearts, and inquire are these things so; but instead of going to the chart and looking for themselves, they go aft to the captain and tell him their fears. Oh, says he, the voyage is but just begun; the ship looks better and better every day, and she never was in such good trim as at the present time; and by and by we shall take the trade winds, and then we shall have a long run of one thousand leagues at least, and nothing to do but to turn in, and fit rigging and get her all *ataunto;* but you had better get ready, for we may get in to-morrow; we can't tell about these things. Saying this, he turns and goes below, and in a few moments is fast asleep. This calms the fears of the crew, although they do not fully understand his language, when he says that they have got one thousand leagues to sail before they arrive at their destined port; and then, in the next breath, tells them they had better get ready, for they may get in the next day. But as he is making no preparation himself, they come to the conclusion that there is no meaning attached to it; and, therefore, they follow his example, turn in and trouble themselves no more about it. (Many have been awakened under the preaching of the advent doctrine, and have had their fears that it was the truth. But those fears have been calmed, and they are again put to sleep by the syren song of peace and safety. Why, says the minister, the world is just in its infancy, and the prospects of the church were never so good as now; the world is fast improving under our influence, and we expect that soon, the whole world will be converted, and this too in contradiction to the word of our Saviour, that the wheat and the tares will grow together until the harvest. But they tell us that this is a parable. True; and when the Lord gives us a parable, it is to simplify some great truth. The Lord knew that there would be great captains who would throw a veil of mysticism over the most simple truth; and so he not only gave us a parable, but explained it. Yet say they, we are to have a thousand years at least, and perhaps three hundred and sixty-five thousand years of temporal millennium before Christ can come. And perhaps the next thing you will hear from them, is, you had better get ready, we can't tell about these things; he may come to-morrow for aught that we know. But it is evident that they have no faith to believe that he will come so soon, but only fear lest these things should prove true, and they be found fighting against God. But such advice bears not the weight of a straw on the minds of the unconverted; it is the practice that they look at, not the preaching.)

In the meantime the ship is making great headway, and at length you pass the last light laid down on the chart. Here you notice the directions given to the navigator, to have his anchors ready, and to keep a good lookout, as it is a bad coast to be on. Beginning to feel anxious about the safety of the ship and crew, you take your chart to the captain, and ask him to show you where he finds his thousand leagues; and inquire of him if you have not passed the last light laid down on the chart, and if the next is not at the mouth of the harbor? Well, he is not able to say that it is not so; but inquires of you, how you know that we have got the right chart? and says that it is altogether uncertain about it. After pretending to sail by a chart, almost the whole of the voyage, and when his ship is almost to make the land, he begins to question its correctness! And why? Look down in his locker, and you will see the cause. Here is a lot of the works of old seamen that used to study the chart, and who undertook to explain it and make it plainer than the one that made it was able to do; and he has adopted their rules, and sailed by them in place of following the true chart, so that the captain has lost his reckoning, and don't know whether he is a thousand leagues off shore or just ready to make the land, for he has seen none of the last lights that you have passed, and forgotten all about the first. Well what is to be done? Why, say you, it all looks plain to me, that I have seen the last light laid down, except the one at the mouth of the harbor; and I shall keep a good lookout for the land, for I am expecting every day to make it; and therefore I shall get ready myself, and persuade as many of my shipmates as I can. Our chart has proved true thus far, and I have full confidence in it that it is correct.

Well, this is just the case with those who believe the Lord is coming this year. All the lights, as laid down in the word of God, have been passed; the last light brought us down to the time of the end, when the Pope's civil power was taken from him in 1798; and we find ourselves living nigh to the time of the end, when many should run to and fro, and knowledge should be increased,—the wicked do wickedly, &c. We have heard the cry of peace and safety: and then God assures them that sudden destruction shall come upon us as travail upon a woman with child; and they shall not escape. We have noticed laid down on our chart, that in the last days perilous times shall come; and feeling that we are on a stormy coast, we begin to be alarmed for the safety of our ship and its precious freight. Under these feelings, we have taken our Bibles in our hands, and inquired of our great men where they find a thousand years of peace and prosperity to the children of God while the earth is in its present state? We have anxiously inquired of them if we are not living in just such times as the apostles foretold? Well, they have not been able to say that this is not the case. In regard to the time of Christ's coming the second time, as taught in the Bible, they give us no light, but ask us how we know that we have got the right translation? Here we begin to see that our great captains that have pretended to sail by the word of God, are, after all, about half infidels, and in reality do not believe the whole of the word of God, have lost their reckoning, and are not able to tell us whether they are within a thousand years of the kingdom, or just about to enter the harbor of eternal rest. Now, my brother seamen, what shall we do in such a case as this? I will tell you what we must do. We must take the word of God for the man of our counsel, daily; and we must pray over it, and ask God to show us its precious truths; and we must believe it, independent of the opinions of men. It never will do to listen to the song of peace and safety. There are rocks and shoals to the very gate of heaven; and we must have a better Pilot than any of our great men, or we shall meet with shipwreck. This Pilot, we can, and must have, or we never can enter the haven of eternal rest. We must take the Saviour as our great Captain, and if we have him on board our ship, we never can be lost. We shall have storms and tempests to encounter, as a matter of course; but when we have a head wind, or opposition and persecution, we will beat and even strive to be making some headway towards that heavenly port. There is a cape to double before we can enter; and every thing depends upon our getting up within the pitch of the cape before that fearful storm, that is now gathering, shall burst upon this devoted world. We must love God with all our hearts, and ever strive to do his will, and we must love his appearing and kingdom, and then we shall be made partakers of that grace that is to be brought us at the revelation of Jesus Christ. If we arrive at the point, when that storm bursts upon us, we shall be all ready to double the cape, and run down before it, safe into the harbor, where storms, and tempests, and persecution, will be felt and feared no more.

"There we shall bathe our weary souls,
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breast."

If, on the other hand, this storm comes and finds us opposed to the coming of the Lord, and indulging in sin, and giving way to the pleasures and follies of this world, we shall be left on a lee shore; where we shall perish on the black rocks of destruction. Oh, then! let us give ourselves up to the service of the Lord, so that when he comes, we may be found of him in peace, and go home to glory. B. J.

☞ We are glad to see some of our contemporaries waking up to see the enormities of the prevailing system of church feasting. We are more and more confirmed in our conviction that these anti-christian festivals are to be regarded as the "eating and drinking" signs, to which the finger of prophecy has pointed us, and which are to just precede the coming of the Messiah. We cut the following from a late number of the Baptist Advocate:

THE LOAVES AND FISHES.

RELIGIOUS TEA PARTIES.

The period seems to have arrived in which we should express our views at some length, upon the new fashion of raising money, which has lately been introduced among us. Our friends at a distance will regret to learn that the fashion is progressing, and that several Baptist churches have already yielded to its contagion. The principles which apply to such matters ought, therefore, to be carefully examined, and correctly understood.

It will be admitted by all, that the religion of our Lord and Saviour, is not worldly or sensual, but heavenly and spiritual—that its legitimate effect is, to promote equality in the participation of religious privileges, and to discountenance on religious occasions, distinctions wholly dependent upon money. We think it capable of proof that in all these respects, religious tea parties violate the principles of Christianity.

They conform to the world. They are, and are called, "Tea Parties," to which people assemble in large numbers to partake of refreshments in common. Having "houses of their own to eat and drink in," they break up domestic life to eat and drink in common. This they do, not from necessity, but voluntarily, and thus set an example to their families to attend large parties, wasting time and money, and abandoning domestic comfort for public dissipation. The occasion furnishes all those opportunities for *dress* and *show* and *joviality*, which are the chief inducements for attending worldly parties.

If in all this, there is no conformity to the world, no approximation to its fashions, we must acknowledge that our intellectual vision is more than usually confused.

The kingdom of heaven is not sensual. It consists not in meats and drinks. From the time in which the apostle of the Gentiles denounced the festivities which the Corinthians connected with the Lord's Supper, good men have been afraid of mingling eating and drinking with public religious services. They have not approved of commending godliness by *an appeal to the appetites.* Even the end, they have not regarded as sanctioning the means.

It is a good object, all will admit, to pay off the debts of a church.

And it is undoubtedly a good practice to attend prayer meetings.

Some men and women will not come and contribute their quarter of a dollar a piece for the liquidation of the church debt, unless they are tempted by some good things to eat and drink. Where is then the harm in making a supper or a tea party for them? Will their money be less valuable because we have tempted them by an appeal to their sensual appetites?

And why not extend the temptation, and draw them to the prayer meeting? A number of dainties to pamper them, would probably entice a crowd to our prayer meetings or the public services of the Lord's day. And who knows how much good might be done? How many a poor wretch, who cannot now be drawn to the house of God, might be tempted by the savor of a good dinner?

Brethren, be not deceived. If the principle be good in one case, it must be in the other. If it be right to obtain money for religious purposes by pampering the appetite, it is certainly right to allure men to the house of God by a similar means. The one object is as good as the other.

When thou makest a feast, invite —— whom? Plainly all the good people who will pay well, and thus enable us to liquidate our church debt. "The resurrection of the just" is rather a distant matter, and while waiting until *that* time for our recompense, in the mean while we will be pressed for interest on our mortgage. Therefore we cannot admit the poor—that was well enough to preach in days of yore—before we travelled to the celestial city by railroad, and Mr. Make-it-easy acted as agent. *Money, money,* is the principal thing. Get money, and with all thy gettings, get the cash to pay church debts. What if a poor brother or sister should look in, and see the church enjoying themselves with the good things of this life, at the same time perhaps listening to the edifying discourse of some spiritually minded man, who is congratulating them on the disinterestedness of their charity?—— Alas! *poor* brother or sister, you cannot join in the godly festival, unless you can beg or borrow *money* enough to satisfy the church of your merit.

THE HOPE OF THE GROANING CREATION.

We are told in Scripture that "Times of refreshing *shall* come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of *restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 19—21. Surely we may infer from this passage, therefore, that then, and not till then, even when Jesus Christ shall be sent, *that restitution*, of all things, those wondrous times spoken of by all God's holy prophets since the world began, shall take place. Only let us consider for a moment the marks of sin around us,—the thorns and thistles,—the fear of man on every beast of the field,—man eating bread in the sweat of his brow,—the enmity of the serpent,—the confusion of tongues,—the general empire of Satan as the disturber of the elements; (Job 1: 19;) and must we not recognise the truth of the apostle's words when he says, "The whole creation groaneth and travaileth in pain together until now?"! Romans 8: 22. If we reflected that all these groans are the consequences of our sin, of your sin, reader, and of mine, how should we join in "the earnest expectation of that creation in waiting for the manifestation of the sons of God!" ver. 19. Instead of doubting and cavilling to find some other meaning for the passage, it would be the continual object of our faith and practise, that, upon the truth of Him that cannot lie, we believe and expect "that the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" ver. 21; that Christ will thus restore what we have marred. If we believed God's word, the anticipation of such a change would fill our hearts with earnest supplications that it would please our heavenly Father to hasten the time. No wonder that Satan, knowing that this glorious state of things will stand on the ruins of his empire, should endeavor to affix the fatal *not* to this declaration of God; just as when he said of old, "ye shall *not* surely die," so he dares to say of this, "creation itself shall *not* be delivered from the bondage of corruption," although the word of inspiration says "*it shall*." Be not ignorant of his devices, however they may be wrapped up in the plausible comments of human ingenuity; answer the temptation, as the Great Restorer of all things did, with "It is written." "Hath God said, and shall he not do it? Hath he spoken, and shall he not make it good?" "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isa. 33: 20.

THE HOPE OF THE SUFFERING CHURCH.

Examine the condition of the church of Christ in her present suffering state, as set forth in the word of God, scattered "as sheep in the midst of wolves;" "perplexed, though not in despair, persecuted, though not forsaken, cast down, though not destroyed, always delivered to death for Jesus' sake." Can we say that death is the full deliverance Scripture teaches the church, *as a body*, to look for from this state? When the apostle Paul groans under a sense of it, being burdened, he takes care to guard us from such an idea; he therefore adds, "Not that we would be unclothed, but *clothed upon*, that mortality might be swallowed up of life;" not that the intermediate state should be the object of our chief desire, (though "to depart and be with Christ is far better" than our present condition;) for being in that state, unclothed with our house from heaven, we shall even there be longing for the day of Christ, that we may be clothed upon, i. e., may receive our glorified bodies, and see the triumph of the church accomplished. If, then, this distinction, so carefully kept up in God's word, be precious to us as individuals, how much more so in our collective condition as members of the mystical suffering body of Christ? Death is doubtless a partial release to the individual believer; but has he no sympathy with the remaining members that are left to groan under the burden of their corrupt bodies, to endure the reproaches of them who are after the flesh, and the assaults of the great adversary? If the church in heaven and the church on earth be *one* in Christ her Head; if that Head now feels every persecution of his church, as done to himself, just as when he said, "Saul, Saul, why persecutest thou me?" if, when one member suffers, *all* the members suffer with it, can we suppose the happiness of those gone before to be complete, while any remain in the field of conflict? The little that is written on this interesting subject confirms this to be their state. In Luke 18: 7, they are described as "crying day and night unto Him" for this consummation; and Rev. 6: 10, conveys the same impression. Besides that, even Christ the Head is described as "sat down on the right hand of God, from henceforth expecting, till his enemies be made his footstool." Heb. 10: 12, 13. For the whole body cannot be delivered until Christ comes to punish the world, to bind the adversary, and to change the vile bodies of His saints; therefore surely the unity of the Spirit requires that the COMING of CHRIST, and *not death*, should be the "REAL CHURCHMAN'S" hope and expectation, and he should long for "The dispensation of the fulness of times, when (GOD) shall gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in Him." Ephes. 1: 10.

THE MIDNIGHT CRY.

THURSDAY, MARCH, 14 1844.

INCITEMENT TO ACTION.

A rational being never acts without a motive: and it is natural to suppose that a being infinite in wisdom, adapts motives of action to the constitutional peculiarities of his creatures. He has not made any of the susceptibilities of our natures in vain. All of them may be, and are designed to be brought into requisition for our good.

Under what influences did the Apostles and primitive Christians act? Under what influences do God's people of all ages act? A few passages of scripture will illustrate the principle. Heb. 11: 7. "Noah moved with fear, prepared an ark." Phil. 2: 12. "Work out your own salvation with fear and trembling." 2 Cor. 5: 14 "For the love of Christ constraineth us." 2 Pet. 3: 11, 14. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

Here we perceive that our heavenly father calls into exercise our *hopes*, our *fears*, and our *affections*. He incites us by motives of the deepest interest. Here we see the great distinguishing features of Christian benevolence and Christian heroism of all ages. L. D F.

IS THE TIME REVEALED?

There are many devoted hearts who stand aloof from the advent cause, because they do not understand that there is any thing definite respecting time revealed, in the scriptures. They would shudder at the thought of rejecting any part of the word of God, and yet, from the influence of early teachings, they assume the position, without sufficient investigation, that our heavenly Father has left us in darkness, as to the time of the second advent of Christ. Let us reason together, and appeal to "the law and testimony," for we shall be all ready to admit that the Bible is a REVELATION to man, of the will of God, and that no part of it can be neglected with impunity. If, then, we can prove that the time of the end is shown in prophecy, we must also admit that, as a REVELATION, it was intended for us to UNDERSTAND, and that it is our duty to "search the scriptures," and our Saviour adds, "for they are they that testify of me." Surely they testified before hand, most particularly of his first coming, which was all literally fulfiled, and also more fully, and definitely of his second coming, which now we expect as certainly to be accomplished. He also says, speaking of Daniel's prophecy, let him that readeth UNDERSTAND, and we are assured in another place that we are not left in darkness, that that day should overtake us as a thief, but we are commanded, when we see certain signs come to pass, to KNOW that Christ is near, even at the door. The scriptures also affirm, that "the secret of the Lord is with those who fear him," and that "he will do nothing, but he revealeth his secret unto his servants the prophets," to whom Peter referring, says, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day star arise, &c." And again, "for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Let us next consider what has been the dealings of God with man, in this respect. Before the flood, the time was revealed to Noah, a preacher of righteousness, who, moved through fear, prepared an ark, to the saving of his house. Before the overthrow of Sodom, Lot was warned, and time sufficient given for his escape. Time was revealed to Abraham, as to the sojourn of his descendants in Egypt; and Joseph, understanding it, gave commandment concerning his bones; and we read afterward, that the children of Israel were brought out on the self-same day. Time was given to Moses, for as the spies searched out the land forty days, and brought back an evil report, so they wandered forty years in the wilderness, according to the word of the Lord. Jeremiah foretold the seventy years captivity, and near its fulfilment, Daniel UNDERSTOOD BY BOOKS, that the time was accomplished, which was doubtless recorded for our example. Gabriel afterwards revealed to Daniel, that seventy prophetic weeks were determined upon his people, when the Messiah should be cut off, but not for himself: and in the exact fulfilment of this period, commentators generally agree.

If the Lord has revealed so minutely the time of minor events, is it reasonable to suppose that the time of the final consummation, the judgment of the world, the reward of his servants, and the establishment of his Son in his everlasting kingdom, should be withheld? If so, what mean such texts as the following? "He hath APPOINTED A DAY in the which he will judge the world." Here we read that the day is APPOINTED, or made known to those concerned. Again, "I will make thee KNOWN what shall be, in the last end of the indignation, for at THE TIME appointed, the end shall be." and "blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days, but go thy way till the END be, for thou shalt rest, and stand in thy lot at the end of the days." Peter says, "He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until THE TIMES of restitution of all thing, which God has spoken by the mouth of all his holy prophets, since the world began." Here we perceive that all the prophets have spoken of these times. Our blessed Saviour, warning us of his approach, says, speaking of the days when "*the times* of the gentiles shall be fulfilled, and there shall be signs in the sun and in the moon and in the stars, and upon the earth, distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory."

Solomon declares that "a wise man's heart discerneth both TIME and judgment, because, to every purpose, there is both TIME and judgment:" and the angel speaking to Daniel of the time of the end, says, "the wise shall understand." After all, some one will turn away and say: "yes, there is something rather definite said in the scripture; about the time of the end, but it is not for me to understand; and I doubt whether any one can know much about it." Stop, my brother—my sister, do you suppose our indulgent Parent has given us a *revelation* to mock us, and one that is entirely beyond the given reach of our capacity, and then commanded us to '*search*,' to 'UNDERSTAND,' and to 'KNOW,' also to lift up our heads and rejoice, and exhort one another, and so much the more, as we see the day approaching ? Certainly not. He has given us line upon line, and precept upon precept, and we may not turn lightly away from the premonitions of his love, but "KNOWING the TIME, that now it is high time to awake out of sleep," for "the night is far spent, and the day is at hand," for he that shall come, will come, and will not tarry.

Philadelphia, C. S. M.

A TEMPORAL MILLENNIUM.

The theory of a temporal millennium. as now held by many in the Christian community, is of modern origin. Less than two centuries have elapsed, since the doctrine, in its present form, was first promulgated Daniel Whitby, a learned doctor of divinity, was the author. From him were derived those sentiments which have since been so widely diffused, and accredited. The Christians of other days looked for the coming of their Lord, as at hand, but the dissemination of notions of a later origin, delay his coming for many years. To this favorite idea is to be attributed, in a great degree, the present lethargic state of the church and the world, respecting the near approach of the everlasting kingdom. The immediate coming of Christ to judgment, finds no response in the millennist's bosom.

But be not deceived : all the New Testament writers declare the judgment as near at hand. The apostles and their coadjutors preached, "Behold he cometh quickly." The church has, throughout all subsequent time, been anxiously watching for the consummation of her hope, waiting the return of her first love. The present age is, however, an exception, they heed not the admonition of their Christian fathers, to expect that eventful period as soon to dawn upon them. They place the coming of Christ far in the future, far beyond the limits of their earthly career ?

May the Zion of God be no longer misled, but may every mind be disabused, and correct apprehensions of things to come, govern and influence them.

Those passages which are usually cited to support a temporal millennium, can only be fulfilled in the "new heavens, and the new earth," where "the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

On examining the prophecy of Daniel, we find presented a series of events, which are to extend into the eternal state. The character of the several kingdoms which were to exist, are there delineated. These kingdoms were to be earthly, sensual and estranged from God, and are to remain for a given period, when they are to be destroyed, and the Kingdom of God, which is to stand forever, even forever and ever, will be established.

These kingdoms are prefigured several times, by different representations, and extend to the end of time, "the last end of the indignation." The judgment, the resurrection from the dead is immediately to succeed the present condition of human government.

The little horn, mentioned in the 7th chapter, was to wear out the saints for a certain period, time, times and dividing of time—when his *dominion* was to be taken away—still he was to continue and prevail, though gradually consumed, and finally destroyed at the judgment day. The Spirit of Anti-Christ, was to prevail, "until the ancient of days came,"—its blighting influence will be felt while time endures. Anti-Christian powers, earthly kingdoms, are to bear rule until Christ comes to judgment—until the "God of heaven shall set up a kingdom, which shall never be destroyed."

The earth is to remain "cursed," until renovated by fire : "defiled and polluted by wicked abominations, until the "twenty three hundred," and "thousand three hundred and five and thirty days" have closed. Then "the saints will possess the kingdom," and "shine as the brightness of the firmament, as the stars, forever and ever."

The fifth universal kingdom is not a temporal kingdom, but the eternal inheritance of the saints ; when once the saints get possession, they occupy, not for a limited period, but "FOREVER, EVEN FOREVER AND EVER." An endless dominion, "when the kingdoms of this world become the kingdoms of our Lord and his Christ, he shall reign FOREVER and EVER."

We would refer the reader to our Saviour's declarations when on earth, "My kingdom is not of this word," "Thy kingdom come," "In this world ye shall have tribulation," also to the parable of "the tares of the field."

St. Paul also declares, that *the Man of Sin,*— Papacy, *shall be revealed, whom the Lord shall destroy with the brightness of his coming.*"

If we look at the Revelation of St. John, we find he has not revealed anything which indicates the world's conversion, to be followed by a state of glory, before Christ's coming, but otherwise. John *saw things which should be hereafter,* and he *heard an angel flying through the midst of heaven, saying with a loud voice,* WO, WO, WO *to the inhabiters of the earth.* Can any one really believe that the angel would have cried Wo, Wo, Wo, (and the last Wo comes when the seventh angel sounds,) when gladness, joy, and peace, were to fill the earth. Paradoxical indeed, would be such an inference.

The exact fulfilment of events, attendant on the sounding of the sixth trumpet, have already been realized : only one trumpet more to sound, and that ushers not the millennial glory many are expecting. When the seventh trumpet sounds, *the mystery of God is finished.* The church militant, is superceded by the church triumphant. The great day of retribution has arrived, for the wrath of God is come, and the *time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great, and shouldest destroy them which destory the earth.* "THERE SHALL BE TIME NO LONGER."

We might refer to the opinions of the "Fathers."— The Council of Nice.—The creeds of the respective, evangelical Churches, and show that they all anticipated the personal appearing of the Lord from heaven—a millennium prior to that event, never received their sanction.

We could extend our remarks to great length, and adduce many additional arguments to strengthen our position, but we will close this article for the present. After stating our firm opinion, that the modern theory of a temporal millennium, is wholly untenable, unsupported by the WORD OF GOD, and is a dangerous error, for many who should be watching for "the nobleman's return," are now blinded by the imaginary intervention of a thousand years, or more. This erroneous idea, presents to many minds, an insurmountable barrier, to the near approach of that blissful inheritance the children of God will soon possess, and does evidently preclude many from cherishing correct views of the nature of the kingdom of God, and the kingdom of glory.

WATCH for the appearing of the Son of Man : he "sitteth on the right hand of power," and cometh IN THE CLOUDS OF HEAVEN.

T.

☞ We learn, from Philadelphia, that brother Moses Chandler designs going south, and will devote himself to lecturing in South Carolina and Georgia. May the blessing of the Most High attend his labors.

CANADA WEST.

The following sentiments were expressed at a conference of Adventists lately held at Southwold, C. W.

SENTIMENTS.

The Scriptures of the Old and New Testaments are our only rule of faith in all religious matters.

The belief and promulgation of the doctrine of Christ's immediate coming to judgment, is that which will keep alive the piety of the Church, and promote union among all the children of God.

The Scriptures teach us that a *love* for the second appearance of Christ is a test of Christian character.

It is the duty of all believers in the immediate coming of Christ, to use their utmost endeavors to establish prayer meetings and Bible classes in the neighborhood where God has cast their lot.

It is the duty of each one of us to do all we can to support publications on Christ's Coming, without which the cause must suffer a great loss : and thus help to relieve those brethren who have borne the burden and heat of the day.

The professed church of God is divided into many discordant parts, holding opposing principles, and having interests at variance with each other, which, we are pained to see, is subversive of the great end had in view by Jesus Christ and the Apostles ; therefore, it is the duty of all Christians to labor by every gospel means to unite the scattered fragments of the dear Redeemer's body.

Books of discipline, rules of faith, or canons of churches, which are not the Scripture, the whole Scripture and nothing but the Scripture, in Scripture language, cannot bind the people of God ; and whoever would enforce such a rule upon others, violates the authority of the Scriptures, and the headship of Jesus Christ to the church ; is a schismatic, and labors to establish the most dangerous anti-christian precedent, viz : that the Scriptures are not a perfect rule of faith.

The remarks on the conference conclude thus :

This, to our souls, has been a precious time. 'We were all of one accord in one place.' The most perfect love and harmony prevailed, while the Holy Spirit was present to cheer our hearts, and lift them above the scenes of time to that glory, to be revealed, which most of us expect in a few short months, at longest.

Sinners were pricked in their hearts, and several testified of the power of grace to save. Our faith has been much strengthened on the immediate coming of Christ to set up his Kingdom, 'which shall never pass away.' We now go forth to labor in his vineyard, with all that love our Lord Jesus Christ, believing the time not far distant "when we all shall meet again."

"Cheer up, my companions, the time's drawing nigh,
When we all, with Jesus, shall meet in the skies ;
With angels, and friends, and relations so dear :
Both preachers and people, we'll meet them all there."

We are happy to see such strong indications of a desire to return to the PURE WORD OF GOD, to leave man-made creeds and systems of faith, which have been of human origin, and have served only to engender strife, while they have darkened council by words without knowledge. Creed-making, and measuring the faith, or rather the opinions, of men, have been among the great curses that have fallen upon the church. Just in proportion as the vision of the church is made clear, the enormity of every such human appendage will be discovered, and of course committed "to the moles and to the bats." The time that comes (and is at hand too) will try every man's work, of what sort it is, whether it be of hay, wood or stubble, precious stone, silver or gold, for the day cometh that shall try it so as by fire ; "Therefore, let him that thinketh he standeth take heed lest he fall." L. D. F.

NEW WORKS.

ORIGIN, NATURE, AND INFLUENCE OF NEOLOGY. By N. N. WHITING. This work, so timely, and so much needed, and which many are anxiously waiting to see, is just published, and is now ready and for sale at this office. Price, ten cents.

WITNESS OF THE SPIRIT IN THE WORK OF SANCTIFICATION—BAPTISM OF THE HOLY GHOST. By N. HERVEY. Second edition, enlarged. With a letter from F. G. Brown. This excellent little work, of ninety-six pages, is also for sale at this office. Price, ten cents.

LETTER TO DR. PHILLIPS,

PASTOR OF THE WALL STREET CHURCH.

Dr. Phillips, Dear Sir,—It was truly painful to me (whilst listening to your lecture on the Conversion of the Jews, at the Broadway Tabernacle, Feb. 18,) to hear a learned Doctor of Divinity labor so hard to explain away and pervert plain passages of God's word. Persons who do not possess sufficient independence of mind to read and understand the Bible for themselves, but who trust their ministers to *think* for them, would of course swallow the whole as truth, merely because Dr. Phillips *said so*. But there is another class, who do read and think for themselves, and do not believe *all* that is said by the *clergy*, unless proved by the *harmonious* testimony of the *Bible*. Many of our learned Divines are so entirely enveloped in their own *conceited* wisdom, that the Bible must be made to bend to *their views*; and the people must take it for granted, that all that the "*Doctors*" say, is truth, although they "*disagree*" so much among themselves. In building up their theories, they take isolated passages *out* from their connection, and spiritualize or explain away all those which contradict their *own opinions*: in this manner you attempted to prove the "Conversion of the Jews."

In the same way the Universalist proves, as he thinks, that all men will be saved. Dr. Phillips says that the Jews are all to be converted; and to prove it, quotes, "And *so* all Israel shall be saved." Now is it strange that their should be so much infidelity in the world, when our religious teaches so pervert the word of God, merely for the sake of sustaining a favorite theory! If Dr. Phillips is justified in thus applying Scripture, so also is the Universalist: for each theory is sustained by the *same* principles of interpretations.

I think I can show that you *perverted* every passage of Scripture which you quoted. We will begin with your text: "And so all Israel shall be saved." This you applied to the Conversion of the Jews. Now "all Israel," must mean a *whole* class of persons. If the Jews; then *Judas Iscariot* must be included, together with the murderers of our *Saviour*, and *all* their decendants, to the end of time. But Paul says that he is not a Jew, who is one outwardly—and that they are *not all* Israel that are of Israel; and the children of the flesh are not the children of God—but the children of the promise are counted for the seed; and if ye be Christs, then are you Abraham's seed and heirs, according to the *promise*.

Another perversion, is the "Vision of Dry Bones," in the 37th chap. of Eze. which you also applied to the Conversion of the Jews. Now I am at a loss to conceive, how an honest man *dare* so trifle with the word of God, as to make such an application of that glorious promise of the *resurrection* from the dead, of the "*whole house* of Israel." What is this but the "HOPE OF ISRAEL," which Paul so eloquently contended for, in the presence of *Agrippa*, Acts 26. This vision is given with its explanation, and I ask what right man has to spiritualize what God has himself made plain.

Another perversion. You quoted the promise of the new heaven and the new earth, Isaiah 65: and said, "I USE THIS IN A SPIRITUAL SENSE, BY WAY OF ACCOMMODATION." The Apostle Peter, dare not take such liberty with that blessed promise, but applied it to the creation of a literal heavens and earth, *after* the present are dissolved by fire, 2 Peter, 3 chap. This modern practice of spiritualizing Scripture, "by way of accommodation," is the foundation of the popular, but erroneous doctrines of the "Temporal Millennium," "Universalism," and the "Conversion of the Jews."

Another perversion. You misquoted a passage found in Isaiah 66: 8. You said that "a nation of the Jews would be *born* or converted in a day," the passage reads thus: "Shall the EARTH be made to bring forth in one day, or shall a nation be born at once." This has no reference to the Conversion of the Jews, as the context shows, but is a prophecy of the resurrection.

Another perversion, and a most palpable one too, was your explanation of the 25 v. of the 11 Romans: "blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in." Now this passage as it *reads*, stands directly in the way of your theory, therefore it was necessary for your "*accommodation*," that it be *explained away*. You said it did not mean that the blindness would *continue* until all the Gentiles were "*come in*," but that the Jews would be converted at the BEGINNING of the *time* called "the fulness of the Gentiles," and that they, the Jews, would be the principle instruments in bringing about the "latter day glory of the church."

I would ask Dr. Phillips *where* the Bible teaches that the Jews will become *missionaries*, to convert the Gentiles, and also, where is to be found the promise of the "latter day glory of the church." St. Paul takes a different view of this subject, he says, "In the *last* days *perilous times* shall come, men shall be covetous, boasters, proud, blasphemous, traitors, lovers of pleasure more than lovers of God, having a *form* of Godliness, but denying the power thereof." Peter also says, that in the last days scoffers shall come walking after their own lusts. The Apostles were *unacquainted* with the modern practice of "*spiritulizing by way of accommodation*;" and therefore gave us no information about the "latter day glory," so much preached about in these last days. The passages which you quoted to prove the conversion and restoration of the Jews, can only have their fulfilment in the "new earth," wherein dwelleth righteousness. Then why continue to deceive the unbelieving Jews, by telling them that they are still a chosen people, and that God has peculiar blessings in store for them, that they are to be restored to *Palestine*, and that Jerusalem is to be rebuilt, when God has said that Jerusalem shall be a *perpetual desolation*.

Why not preach to the Jews as St. Paul did; he preached "Jesus and the resurrection," and that the Jew and Gentile were all one in Christ Jesus. D.

New York, Feb. 24, 1844

"COME OUT OF HER, MY PEOPLE."

CLEVELAND, O., Feb. 24, 1844.

Dear Brethren of the Midnight Cry,—

Our dear brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out. Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed: having also been received by the General Association of the Western Reserve. This is now nearly three years since. I have never met with them since that time, and do not know whether they retain my name among their list of members or not. But I now wish to say through your paper to the world, that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed. At the same time, I receive the Bible as the word of the living and true God, and am looking for the immediate coming of the Lord Jesus Christ, to whom I must give account. "Grace, mercy, and peace from God the Father, and our Lord Jesus Christ," to all who love Him in sincerity; and love to all who love His appearing.

Yours, in the blessed hope,

CHARLES FITCH.

ONE OF MR. MILLER'S FIRST AUDIENCES.—About the time Mr. Miller began to write on the advent near, as he was passing down the Hudson River to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day, when one of them remarked, that it was impossible for things to progress for thirty years to come, in the ratio they had done: for man would attain to something more than human. Mr. Miller told him that it reminded him of Daniel 12: 4; "Many shall run to and fro, and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day were just what we should expect at this time, as a fulfilment of Daniel's prophecy. He then commenced with the 11th chap. and comparing the prophecy with history, showed its fulfilment thus far, while all listened with the most close attention.

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, than the entire company followed him, and wished to hear more on the subject. He accordingly went through the 2d chap. of Dan., in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed, and continued the conversation. He then went through the 7th, 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had, and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse; but the result of that interview can only be known in that great day.—*Advent Herald.*

LETTER FROM BRO. CHARLES FITCH.

CLEVELAND, O., Feb. 24, 1844.

Dear Brother,—With regard to the cause of truth in this region, it is progressing against great opposition. I have just returned from Painesville, where I have had a delightful season. Congregations large and attentive. I was cheered by being taken by the hand, time after time, and told, "You was the means of leading me to Christ when you was here a year ago." The LORD be praised. On the last evening I was with them, we celebrated the Lord's Supper. A large number, Congregational, Presbyterian, Methodist, and Disciples, together, remembered the Lord in that blessed ordinance, in obedience to His command. My wife and myself have recently been "buried with Christ by baptism;" having received that precious ordinance at the hands of brother Cook. I have since baptized about thirty in Cleveland, and eight at Painesville. The most of them have been members of Churches. Brother Pickands and wife, and a large number of his church, have also been baptized. The state of things among his people is truly delightful. They are a happy band, looking without wavering for the coming of the Lord. We have much more opposition to contend with than we had a year ago, but we do not forget that he which endureth unto the end shall be saved, and that opposition is the very thing which we are called upon to endure.

Brother Himes wrote me, some time since, to spend a week at Buffalo, and the brethren at Rochester wish me to attend a conference with them. I intend to do so, as soon as navigation opens on the lake. Till then, the great necessity of making constant efforts here, the urgent calls for labor in the region, and the great difficulty of making a journey of two hundred miles by land just at the breaking up of the roads, will confine me to this state.

In this place I have found the same necessity for constant effort that our brethren have found in the eastern cities. Multitudes stand ready to devour, and wait, eager to find some pretext for saying that the lovers of the Lord's appearing are giving up their faith, and that the cause of the adventists is going down. It has therefore been necessary that I labor statedly at Cleveland, and go abroad when practicable. This I have been endeavoring to do in the midst of sickness and death in my family, and other afflictions, and the determined opposition, contempt, and scorn of those who hate the truth of the Lord's immediate appearing.

My whole being cries out, "Come, Lord Jesus." Take thy great power and reign. I tremble in myself, when I think of meeting Him that trieth the reins of the heart. Still I know that I love His appearing, and feel a confidence in His mercy, that He will not cast me out.

Yours, in the blessed and glorious hope,

C. FITCH.

LETTER FROM BRO. I. R. GATES.

TRUMANSBURG, N. Y., Feb. 28, 1844.

Dear Bro. Southard,—I have just closed a course of lectures in the Baptist Meeting house, in this large village, to good effect. The interest on the coming of the Lord is very great: the virgins are waking up and preparing their lamps for the Bridegroom's approach. Many are seeking the Lord. I have examined very closely the evidence for '47, but as yet I must subscribe myself an undoubted believer in the Lord's coming this Jewish year '43.

Bro. C. Morley has been with me about 3 months in the state of Pennsylvania, and has done much good; he has now returned to Albany. Bro. J. B. Mitchell is still with me, and is doing much good.

Yours in the blessed hope, I. R. GATES.

LETTER FROM BRO. GEO. GARNER.

UNION TOWN, Md., March 1, 1844.

Dear Bro. Southard,—As the time for the return of the dear Saviour approaches, careless professors and the wicked are scoffing. Nearly all the sectarian churches, and those even who profess to believe in Holy Ghost, religion, and who seem to love the Saviour so much that they can scarcely express it, when you tell them that he will come again in a few days to set up his peaceable kingdom, and put his children in possession of it, where they shall be forever happy with him, they immediately resent it, and try to hunt up all the weak argumemts against it they can, and thus plainly show that they do not wish him to come and reign over them; but, through God, we are not discouraged. Our faith and hope rest upon the immutable rock of ages, which all the powers of earth and hell combined can never overthrow. We have

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here a church of happy believers (upwards of a hundred) who have long since thrown off the yoke of sectarianism (party names, creeds, &c.) and have adopted the rule laid down by Christ and his apostles. We take the word of God alone for our rule of faith and practice, and are daily looking for the return of the long promised King of Zion, to redeem us from the persecution of a scoffing world.

Our beloved Bro. McFadden is still sounding the cry, both loud and long, "Come out of her my people, that ye be not partakers of her plagues;" and is fearlessly proclaiming that there is an awful storm gathering, and will soon burst with awful weight upon the heads of those who are careless and indifferent. We very much desire that Bro. Miller, Litch, or some other efficient lecturer should come this way. They shall be hospitably entertained, and their expenses defrayed.

Yours in Christian love, G. Garner.

LETTER FROM BRO. E. JACOBS.

Cincinnati, March 1, 1844.

Dear Bro. Southard,—If I have ever felt the risings of pure gratitude to God for any one blessing above another, it is that I have been led to see clearly that my Lord and Master will soon appear

. . ———"With clouds on Zion's hill,
His work and mystery to fulfil."

My faith is settled down into an absolute certainty upon this subject. If I have erred in being too sanguine relative to the particular periods within which my Lord would come, I think I have humility enough to confess my error, when *time* shall have proved what opposers have failed to do. I am told by the editor of the "Methodist Protestant," that the "April sun will scorn and scorch" my poor head as it did that of Jonah, when his gourd had failed him. But *if* it does, how happy am I in having the God of Jonah for my protector. I am told if the Lord does not come at the time expected, I shall be brought into great straits. I expect nothing more. In what age of the world have not God's people been brought into great straits? If I have been seemingly presumptuous with the rest of my brethren, so was Moses, in saying to the people of Israel, "*Go forward,*" when the mountains were on either hand, an enemy behind them, and the Red Sea before them. So was Elijah, in subjecting his faith to so severe a test as to say, "The God that consumeth by fire, let HIM be God." So were the Hebrew children, in saying, "The God in whom we trust will deliver us." So was Daniel, in praying towards Jerusalem with his window open. So have been the noble army of martyrs, in cherishing their principles as dearer than life itself—while the sword by which they have fallen has been wielded in the name of Jesus.—God has never forsaken his people when brought into great straits, and never will: and while the arm of God has always been stretched out for their deliverance, his truth has been preserved inviolate.

I have felt it a duty to say a few things to my brethren in the city of New York. Can I be blamed for feeling an anxiety for them *above* what I feel for others! Oft have we knelt together at the Throne of Grace, and as oft experienced heaven's choice blessings. But since my weak voice will be heard no more by you in this "stranger land," let this feeble right hand record a brief message, prompted by a heart around which the fondest recollections cling. "STAND STILL AND SEE THE SALVATION OF GOD." HE has not left you a solitary reason to groan after the flesh pots of Egypt. The signs are so fulfilled that if I never before believed that the Lord would speedily appear, I should believe it *now* with all my heart. Then heed the command of Jesus to his disciples, "WATCH."

If any lecturer can be sent this way, let them come *immediately*, as thousands are perishing for lack of knowledge.

Our conference is expected to commence on Thursday of next week. We shall probably occupy either a Theatre or the Universalist Church. The present prospects are that there will be a large gathering.—The interest has never been so great as at the present time.

Brn. Chittenden and Kent arrived in town yesterday—both worn down with labor—but they bring glad tidings of success.

Yours in the hope of immortality *soon* to be put on at the first resurrection, E. Jacobs.

Few by sickness grow better, and they who travel much are seldom sanctified. Kempis.

LETTER FROM BRO. L. CALDWELL.

Toronto, C. W., March 1, 1844.

Dea. Bro.,—The cause is still prospering in Canada. In Toronto our meetings have been very interesting.—For two weeks past there have been from thirty to forty at the mourner's bench every night, and sometimes nearly seventy. Souls are being converted by the preaching of the midnight cry. Next week I am to hold a discussion on these things with Rev. Mr Lawson, of the Primitive Methodists. The points I am to sustain, are the third, fourth and fifth numbers of our "Fundamental Principles." We occupy three evenings on the three propositions, one night for each. Our house is finished, and we have had meetings there for two weeks, and the Lord truly is with us. The house will hold a thousand persons, and is crowded every night. We hold a conference, commencing the 20th of this month. We shall publish the first number of a paper called the "Bridegroom's Herald" next week; and Bro. Sawin will also move his paper to this place and unite with us.

Yours in hope, Luther Caldwell.

LETTER FROM BRO. D. PLUMB.

Utica, N. Y., March 6, 1844.

Dear Brother.—I have lately spent a week in Otsego County, in extending the watchman's warning in that region. The truth is progressing; true and honest God-fearing men are embracing it, leaving their corrupt church, and gathering together as "one in Christ Jesus." Especially is this so in Cooperstown and vicinity. Bro. Ingmaire, Pastor of the church at Fly Creek, has embraced the doctrine, and is preaching it to his people; and will, no doubt, soon take a wider field. I go into that country again in a short time.

Our lectures in this city are very well attended at the chapel of the church of Christ to which I yet hold the pastoral relation. The truth has taken strong hold of a goodly number of hearts who are "lifting up their hands and rejoicing that their redemption draweth nigh." Last Sabbath evening, I discoursed on the judgment scenes, to a full and deeply attentive and serious audience. Light is still increasing on this awful subject, and the wise, more and more, are coming to understand.

Yours in glorious hope,
D. Plumb.

We give below an extract from a letter received by a brother in this city from Bro. F. G. Brown:

LETTER FROM BRO. F. G. BROWN.

New Ipswich, N. H., March 4, 1844.

My Dear Bro. * * * * *.—I still imagine you rejoicing in the Lord, having attained unto that blessed goal for which, when we parted last, you were so anxiously striving. O what heights and depths there are in the blessed gospel, and in the love of Christ! My brother, I wonder not that the majority of Christian professors have no faith in the advent, when they have so little faith in the smallest truths of the Bible,—so little practical, every day faith in God,—so little love for heaven, and so much for earth. They are *in no respect* qualified either to investigate or to receive this *tremendous* doctrine. Step by step they have imperceptibly gone away from God, and departed from the simplicity of the gospel. Have you read Prof. Chase on Daniel? Again I have perused it with profound astonishment! What an exposition of Scripture for a *Protestant*, an *Evangelical* minister, and a *teacher* of divinity! Be assured, when I take that ground, from which may heaven save me, I shall feel myself in all honesty *bound* to avow myself a Universalist or a Papist; although the latter might perhaps feel as though my interpretations were hardly rigid enough for his church. And then passing a commendation upon "the author of the *time* of, and *valuable* Hints on, Prophecy." Did you ever see the like? I am not afraid of its effects, however, on any mind that will compare it carefully and prayerfully with the text.

Now a little about *self*. I have enjoyed much since I last saw you. The proofs of the Lord's coming thicken and strengthen every day. My faith is strong. Still I think the vision will tarry a *little* for the trial of our faith, and for the purpose of giving hypocrites, false professors, and the rest of the wicked an opportunity more perfect than they have as yet had for scoffing, for smiting the faithful servants, and for saying "the days are prolonged"—"every vision faileth." I have lately felt called on by the Lord to separate myself from the nominal church. I have no confidence in it as Christ's body. The brethren, ministers and lecturers, all through this region, have done the same. I hope the good work will go on until the sanctuary is cleansed. My "Reasons" will probably appear in the Advent Herald. I am now free to speak as God bids me. My enjoyment has greatly increased since I have laid all on the altar. I am cut loose from earth, and feel ready for glory. I have torn down the bridge and burnt the ship, so that there is no retreat. Brother John Couch, of this State,—a brother in whose piety and zeal in his Master's cause I have the fullest confidence,—has recently left these parts for the purpose of visiting Western New York, and of laying before the brethren the importance of separating themselves from the nominal church. He feels his message is, 'Come out of her, my people.' I hope he will everywhere receive the regards and hospitalities of those who are watching the Lord's arrival. This cry tries the heart. The real adventists, after investigation, reflection and prayer, can find no fault with it. See the wisdom of God in keeping back this truth until an opportunity had been given for the professing church to reject the advent: besides, the two cries together would have prejudiced the mind against the first.

I have spent eight weeks of the present winter with the church at New Bedford, Mass., but having some unfulfilled engagements in N. H., I left to execute them. For this purpose, four weeks ago, I went to Washington, to attend a Conference. The house was crowded during the whole session. On the Sabbath, in particular, the Holy Ghost came down upon us. It was my lot to preach during the whole day. The Holy Spirit gave wings to my soul, and seemed quite to bear all the dear saints right up to the glorious coming One. Such a heavenly season as we enjoyed there I never anticipate again till Jesus shall come. But the labors of that occasion, together with exposure to the driving storm and severe cold, common to this mountainous region, prostrated me completely; and for three weeks I have been shut up with a fever, somewhat similar to that with which I was afflicted in Philadelphia, last summer. Still I bless the Lord that I went to Washington; and now I am like a restless steed when the clarion blows for the battle. My heart is every where: I want to go here, and there, and every where; but my miserable health, on which I cannot rely, contracts my labors greatly. Well, so let it be. As soon as I am able, which I trust will be within about one week, I hope to go to Ashfield, Mass., at the request of the Baptist Church there, to deliver a course of lectures,

Yours in hope of glory,
F. G. Brown.

LETTER FROM BRO. JOS. BATES.

Chestertown, Md. March 5th, 1844.

Dear Brother Southard,—Since Bro. Gurney and myself were at your office (Feb. 10) we have been devoting all our time in diffusing light on the glorious appearing of our blessed Saviour, in Philadelphia, Baltimore, Washington, and Annapolis. Our first destination, however, was Kent Island, in the Chesapeak Bay; we there commenced a course of lectures, from thence to Queenstown, (eastern shore of Md.) Centreville, and this place. In all of the above named places as we passed on the way, we distributed gratuitously, the winged messengers (Words of Warning) some of which were furnished us by Bro. Himes in Philadelphia. These, with our protracted meetings day and evening, has produced a deep impression on the minds of the people on this peninsula; they come in from the country for sixteen miles. Some of them tell us that they had a great desire to see us (having heard of our appointments, which had preceded us on the stage route to Wilmington) and hear the doctrine, which they willingly receive, but the *time*. Well, bless God, some believe that, and are making speedy preparation, but there is one class in this country that drink the doctrine, and swallow the *time* "as the ox drinks in water." "Yes massa, I believe dat is true, dat is de Bible; bless God, I be getting ready." Oh, it would do your soul good to see how eagerly they seek for the papers and books. Although they cannot read, they say they can get some one to read to them; they generally constitute about one third of our congregation. I must say, I never saw more eager listeners, and some of them decide the first day; but when we sing the hymns, then their mouths and heads begin to move, and they catch the air. They can make words as they go singing about the country: "Gabriel going to blow," and "I will be in the band," &c., &c. In this town there are three meeting-houses; we are lecturing in the Court House, which is crowded with serious attentive listeners. We close here to-night, and commence in Georgetown cross-roads to-morrow night, about twenty miles north of this, the Lord willing. We lectured on the 12th chapter of Daniel last night. This morning we hear they are troubled; the *time*, the *time*, that is it, and they are not ready. But we do not pass without opposition. We are told that we are abolitionists in disguise, hired agents, &c.,* and they have threatened to ride us on a rail, &c., (see the Baltimore Patriot, of Feb. 27.) Our greatest difficulty is with ministers, although they, with the judge, lawyer, and doctors come to hear. The Methodist Episcopal ministers, we find, are our most deadly opponents. I have just now been told that the minister of this order here has been round threatening, this morning, to have us put in jail; whether he will accomplish his object, remains to be seen. We have no fears on that score, for while we feel the approbation of God, men nor devils can't move us, therefore we will praise him, and preach, and pray and look for "the blessed hope and glorious appearing" now. We have a great many calls to branch off to other towns; we leave them for others to fill if time continues.

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* This statement is without foundation. Our southern friends may rest assured that Advent lecturers who visit them from the north, have no object but to proclaim the speedy coming of the King of kings, to destroy the governments of the earth, and set up his everlasting kingdom, (see Dan. 2: 44) and warn the people to prepare for the event.

Yours, in the blessed hope,
JOSEPH BATES.

PRACTICAL REFLECTIONS ON THE SECOND ADVENT. By the Rev. HUGH WHITE, A. M., Curate of St. Mary's Parish.

The above is the title of an Irish work that has lately fallen into our hands. It is the first American, from the sixth Dublin edition.

We shall, from time to time, make extracts from this work, by which our readers will perceive that the subject of the Second Advent of Messiah is not confined to America, nor to the American church. Although there are some minor points in the said work with which we should not altogether concur, yet the great burthen of the work is the COMING, the SPEEDY coming of the Lord Jesus Christ. We present to our readers, in to-day's paper, a few paragraphs which will show them the spirit and the nature of this seasonable work.

The discussion of this great question is far from being confined to this side of the Atlantic. England and Ireland, and some of their most devoted and pious ministers, have been quite in advance of us on some points of this glorious and thrilling subject. And certainly, these ministers who have written on the Second Advent years ago, on the other side of the Atlantic too, cannot be accused of being deluded by William Miller, an obscure farmer in the north-east part of the state of New-York.

But to our author. Speaking of the frequency with which the *personal* and *visible* coming of the Lord is alluded to in the Scriptures, he says:—

"I am sure that any individual, who has not made the subject a matter of previous investigation, would be surprised at the result of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is in Scripture brought before the believer's view, as an event which he ought to keep in constant recollection, to stimulate him to incessant watchfulness and untiring patience, in running the *race set before him.*"

Again, speaking of the Scriptural motive to be holy and watchful, he says:—

"The object presented to the eye of the believer, as the motive to stimulate him to be always watchful—always ready, is, *not* his own *death but the second coming* of the Son of God! "Behold the Bridegroom *cometh*, go you forth to meet him!" The happiness he is led to anticipate is not so much derived from looking forward to the day when *he* shall *depart*, to be with Christ, as to the day when the *Heavenly Bridegroom* shall *come*, to celebrate His espousals with His beloved Bride, the Church—and they that are ready shall go in with Him to the marriage, and shall know, by blissful experience, how "Blessed are they which are called unto the marriage supper of the Lamb."

"Nor must one obvious, but not unimportant observation, be omitted—that if the Redeemer considered such an exhortation suitable, at the period when he himself was upon earth, knowing, as He did, the vast interval of time that must elapse before he should revisit it, with what an immense accession of force must the suitableness of such an exhortation apply to us, on whom, indeed, the ends of the world seem to have come—to us, whose providential lot is cast in a period *apparently* distinguished by so many of the spiritual signs which characterise the latter days of the history of the Church of Christ.

"Is not this pre-eminently a time of 'distress of nations, with *perplexity*.' Does not that word 'perplexity' designate with an accuracy most painfully correct, the aspect of affairs, in whatever direction we look—at home or abroad, to the Church or to the world! And if we were asked to describe the general tone of feeling that pervades all characters and classes in our day, could we find terms more strictly appropriate, than to describe the present as a period when "men's hearts were failing them for fear, and for looking for the things that are coming upon the earth!"

"Is there not a general expectation, whether derived from the convulsions of the political or the excitement of the religious world, from consulting the records of history or the page of prophecy, that we are on the eve of some mighty change, some tremendous catastrophe, in the history of our race!

"Can we observe the fearful spread of infidelity, the increased energy of the conflict between the powers of light and the powers of darkness, or the restless movements of the spirit of revolutionary phrenzy, which, under the specious name of reform, is stalking, with gigantic strides throughout the earth, uprooting things long established, overturning things that appeared secure of such immortality as earth can give, threatening to rend asunder the very frame-work of society, and to dissolve the entire fabric of civilized government throughout the world; can we observe all this, and not be conscious that the earth is trembling beneath our feet, as if it felt within its laboring womb the threatening throes of an approaching shock, that will convulse it to its centre!

"And can we see and feel these awful signs of the times crowding around us, and never hear the whisperings of a yet more awful voice, that *seems* to break, more and more distinctly every day, on the attentive ear—"Behold, the Bridegroom is coming! Watch, therefore, for ye know neither the day nor the hour when He will come!"

Again, speaking of the "disrespect" of "neglecting, with unhallowed carelessness, the things which God has revealed for us and our children," which he calls a sinful contempt of the Divine condescension, he says, commencing with the words of our Savior:—

"'Ye hypocrites! ye can discern the face of the sky, and can ye not discern the signs of the times!

"To neglect the signs of the times is, then, in the Saviour's estimation, no proof of superior wisdom, but is branded with His strongly-marked displeasure, as a proof of stupidity in divine, which is but rendered more conspicuous and censurable by sagacity in earthly things.

"Their skill in prognosticating the character of the coming weather is made the ground of condemning the spiritual ignorance or carelessness of those who, from signs more clear in their prediction and more certain in their fulfilment, neglected to prognosticate the character of coming events: so that to anticipate what from scriptural signs it seems reasonable to expect, and to be prepared, accordingly, for approaching emergencies, which, to the experienced eye of faith, are seen to cast their shadows before them as they are drawing nigh—seems to be not only matter of permission, but of precept; not only allowed, but enjoined us, by the Lord."

BROTHER CALVIN BECKWITH, writing from McDonnough, Chenango Co., N. Y., under date of February 27, says, that. "Amid much opposition, the second advent cause is prospering somewhat, and souls are being converted. I was at a meeting lately, where the minister observed that, because the Lord blessed the 'Millerites' in the conversion of souls, it was no evidence that they were right. What an argument! Thank the Lord, he will sustain his own cause, justify his truth, and save his people. We have had but little advent lecturing. Brother Henry Rogers has preached for us a few times."

Men are soon changed and quickly fail, but Christ remaineth forever, and is with us even to the end.

The Faithless Watchman.

PARODY.

Watchman! tell us of the night,
  What its signs of promise are.
Crazy traveller! there's no light;
  Still the morning is afar.

Watchman! canst thou see no ray,
  Aught of hope or joy foretell!
Traveller! distant is the day,
  Promised day of Israel.

Watchman! tell us of the night,
  Faithful vigil thou shouldst keep.
Traveller! the clock is out of sight—
  Morn is distant—thou may'st sleep.

Watchman! dost thou truly tell!
  Sure the night is now far spent.
Trav'ler! rest thee, all is well,
  On disturbance thou art bent.

Watchman! tell us of the night,
  For the morning now is near.
Trav'ler! haste thee from my sight,
  Morn is distant—nothing fear.

Watchman! what's the time of night,
  'Dost thou mark the watches well!
Trav'ler! haste thee from my sight,
  For no one the time can tell.

Faithless watchman! see the star!
  See the morning star ascend!
Watchman! morn is not afar,
  Signs prophetic thus portend.

Watchman! rouse thee from thy rest,
  With the slothful 'tis not well,
Rouse from slumber, be thou blest
  In the fold of Israel. E. C. C.

Rochester, Feb. 16, 1844.

Extract from a poem entitled "THE NEW EARTH," which was published before hearing the doctrine of Mr. Miller.

ISAIAH 65: 17.—"For, Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." ISAIAH 66: 22.—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." 2d PETER 3: 13.—"Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." REV. 21: 1.—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

This earth is beautiful, with many a scene
Of native grace, and loveliness serene,
With flower-embroidered plain, and towering mount,
And crystal lake, and stream, and sparkling fount,
With sun, and moon, and starlit, shadowy skies;
Sweet sounds, and colors of a thousand dyes:
And all the nameless charms of nature's face,
Which in the season's pantomime we trace,
But CHANGE, in meaning characters is seen,
Deep graven, even on its fairest sheen,
Which in its mournful lessons of decay
Tell silently, that all things pass away.
Even man, the spirit that enjoys the whole,
With angel energies, and deathless soul,
But acts his part, and then lies down to rest,
Beneath the shade of earth's maternal breast.
Then where shall the inquiring mind repose,
But in the light that revelation shows!
Or find beyond the shores of waning time,
A happy, changeless and enduring clime.
This earth is ripe, and swiftly verging near
The final closing of its long career:
And boding signs, in times and seasons tell,
A swifter speed its narrowing lines impel;
'Tis hourly hasting nearer to its doom.
Laden with guilt. A dark foreboding gloom
Of conscious wickedness, is settling now,
In deepest shades upon its withered brow;
While outrage, wrong, and dire oppression seem
To vie in filling up the closing scene.
Thus minds of thought and reason, see and own
The threat'ning shadows of the future thrown
Across our path, and seek in prayer to know
The viewless bourne to which our spirits go,
When this abode of ceaseless sin and shame
Is wrapt in its last winding sheet of flame,
And show the meaning of the simple text,
Which some have with mysterious doubts perplexed;
To turn our hearts to find the narrow road,
That leads to that unseen and pure abode. C. S. M.

Give me, instead of the comforts of the world, the unction of thy Spirit, and for carnal love, pour into my soul the love of thy name. KEMPIS.

Bless and sanctify my soul with thy heavenly blessing, that it may be made thy holy habitation, and the seat of thy eternal glory. *Ibid.*

LETTERS RECEIVED DURING THE WEEK ENDING MARCH 14.

POSTMASTERS.—So. Glastenbury, Ct.—Grafton, N. H.—Warner, N. H., each $50 cts.

Crawfordsville, Ind.—Mount Pleasant, W. T.—Orland, Ind.—Canton, Ill.—No. Goshen, Ct.—Superior, Mich.—Marysville, O.—Royalton, Vt.—Sudbury, Vt.—Milton, Vt.—Bethel, O.—Uniontown, Md.—Middlesex, Vt.—Hudson, N. Y.—Middletown, Ct.—Amenia, N. Y.—Cobb's Corner, O.—Tioga, Pa.—New Bedford, Mass.—Meriden, Ct.—No. Scituate, R. I.—Five Corners, N. Y.—Hemlock Lake, N. Y.—Constantine, Mich.—Kingsville, O.—Vermont, N. Y.—Macomb, Mich., each $1.

Jamestown, N. Y.—New Orleans, La.—Ithaca, N. Y.—New Philadelphia, O.—Cambridge, Vt., each $2.

Jamestown, N. Y.—Door Village, Ind., each $3.

Gainesville, Ala., $4.

Fairhaven, Mass.—Low Hampton, N. Y.—Lockridge, I. T.—Gallatin, Tenn., (all right)—Burnt Corn, Ala.—Wales, Mass.—Webster, Mass.—Charlestown, Mass.—Burnt Hills, N. Y.—Great Bend, O.—Georgetown, Ky.—Lockport, N. Y.

INDIVIDUALS.—John C. Robinson, 50 cts.

John Taylor—E. G. Greenfield—James Fowlis—Colcie Munro, each $1.

Daniel A. Moon—Julia O. Sage, each $2.

Geo. Garner—N. Hervey—John L. Strickland—A. H. Otis, each $3.

R. Miller—Anthony Pearce—Luther Caldwell—Daniel Ashton—David Plumb, each $5.

J. B. Cook, per E. L. H. Chamberlain, $20.

S. Bliss—J. Williams—P. Phelps—Wm. O. Neff—W. Twetchell—John Slater—E. Jacobs—J. V. Himes—L. D. Fleming—H. Gibbs—J. Williams—S. S. Snow—L. Reightmyer—Joseph Bates—Geo. W. Peavey—A. P. Barringer—C. W. Baldwin—W. Gordon—Sally Brand—Dyer Austin—F. D. Owen—D. E. Stearns—A. Hale—John Burt.

THE MIDNIGHT CRY!

VOL. VI.—NO. 9—10. NEW-YORK, THURSDAY, MARCH 21, 1844 WHOLE NO. 115.

thev ision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

At FRANKLIN HALL, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

Editorial Correspondence.

Dear Bro. Tullock,—We finished our work in Baltimore on the 9th inst. Bro. Miller gave eleven lectures to full and attentive audiences. The prejudices excited by the *gossip* of the pulpit and press was, as usual, soon removed from their minds, so that the citizens of Baltimore gave him as fair and candid a hearing as any city we have visited. A deep impression was made, and the prospect is encouraging for a glorious ingathering of souls to Christ. The work will be followed up by Bro. Litch, assisted by Brn. Prideaux and Goff.

The opposition was feeble, and did us much good. *Two* works were circulated to check our progress: one was the celebrated "reply" of John Dowling, A.M., of which the Rev. Dr. Breckenridge says—

"There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction of a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be, that the prophesies themselves are a jumble of nonsense."

The other was a sermon by the *Rev. Geo. W. Burnap*, "suggested by the Miller doctrine." His text was from 2 Thess. 2:1, 2. It will be seen by the Bible student that he has wrested this Scripture to his purpose of "crying peace and safety, when sudden destruction cometh." Let the reader examine it with the connection, and he will see that the apostle's argument goes to show that Christ could not come *until* certain events took place. 1. "The mystery of iniquity" was to be "taken away." This was *Paganism.* 2. The "man of sin" must be revealed. This is *Papacy*, which must continue until the second coming of our Lord from heaven, verse 8. These events are now fulfilled, and therefore we look for the coming of the Lord at hand. In conclusion, it will be sufficient to say that the author is a *Unitarian*, and his exposition contains a compound of Transcendentalism, Universalism and *Rationalism.* His taunts about "*ascension robes!*" &c. show that he is very ignorant or wicked. Any man of common sense ought to know better. He never ought to mention the "*ignorance*" of Mr. Miller, or the "*mass of the people*" again.—Such works can have no other effect among pious students of the Bible, than to show the weakness and folly of the opposition. "Let no man deceive you by any means." The day of the Lord is now at hand, "even at the doors." "What I say unto you I say unto all, WATCH."

Since we left, I have received a very cheering letter from Eld. Goff, dated Baltimore, March 10. We give the following extract—

Dear Bro. Himes,—"Our meetings for the day are closed; and a more interesting Sabbath I never spent. The spacious Saloon has been crowded through the day to overflowing. Many hundreds this afternoon and evening left, not being able to gain admittance. At an early hour the hall and stair-way, quite down to the lower floor, was crowded so that it became necessary to close the entrance. More profound and universal attention I never witnessed. Scores of deeply anxious souls in this city are now seeking to be ready to meet the Lord. The amount of interest created, and good effected in this city within the last ten days is incalculable: the whole city is warned. I have just learned that two ministers, to-day, for the first time, have come out boldly and declared their conviction that there can be no temporal millennium, nor any millennium at all for the church before the first resurrection, and that the Judge is even at the door. To-morrow evening I am to lecture again, and then start for Washington."

We returned to Philadelphia on the 9th. On Sunday, Bro. Miller lectured to crowded audiences during the day, at the Saloon of the Museum. I gave lectures in the morning at Julianna St., and in the evening at the Museum. There is a good work of God progressing in both places. We were received by all with great cordiality, and liberally assisted in our mission to Washington. Bro. Litch is laboring successfully as ever at the Saloon, and Bro. Stoddard at Julianna St. The Advent cause is truly prospering in that city.

Bro. Miller gave a lecture in the Free Presbyterian Church, in Newark, on the 21st inst., on our way to this city. The place was crowded with anxious hearers, notwithstanding *Dr. Weeks'* "160 mistakes of Millerism"! It will be remembered that the Doctor lives in this city, and preached a *part* of his celebrated discourses here on the "*Mistakes of Millerism,*" but after the second meeting, he had the house quite to himself! The people gave a *verdict* of their merit by staying away. Mr. Miller gave an able exposition of the 11th and 12th of Daniel. The people were very anxious to have Mr. M. give them a course of lectures, thus showing that after all the *great men* can say about the *old farmer*, the *people* still have confidence in him as a public religious teacher. We have a good band of believers who are doing what they can to prepare themselves and others for the coming of the Lord.

We came to New York on the 12th. Bro. Miller gave lectures at Franklin Hall, in this city, and at the Lyceum in Brooklyn, and the Baptist Church in Williamsburgh. The lectures were appropriate, and were listened to with more than ordinary interest. He left the city, with his son, for Low Hampton, on the 15th instant.

We have given lectures at Chrystie-st. Church, and Franklin Hall; and by special request have concluded to remain here over the Sabbath, and lecture at St. Luke's Building in the morning, Chrystie-st. Church in the afternoon, and at Franklin Hall in the evening.

Yours, J. V. HIMES.

New York, March 16, 1844.

EXAMINATION OF ISAIAH, CHAP. 2, AND MICAH 4.

BY GEO. STORRS.

We are told—"The end of the world cannot come yet, for that glorious prophecy has not been accomplished which says—'They shall beat their swords into plow-shares; and their spears into pruning hooks;'" &c.

Some suppose that the words referred to relate to the new heavens and the new earth; but for the sake of the argument I shall admit they are spoken with reference to this world, prior to its "restitution."

I take the ground, then, that neither God nor any of his prophets have given us such a prophecy. We will examine those portions of Scripture that are supposed to teach that doctrine; they are Isa. 2, and Micah 4.

And first, Isa. 2d chap. The 1st and 2d verses are what the Lord says by the mouth of the prophet. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

"Judah and Jerusalem;" or the nominal people of God. "Mountain of the Lord's house" is a phrase that occurs in no other connection in the Bible: it seems to signify the same as the nominal church, which the prophet here foretells will have a state of great exaltation in the "*last days*": not in the "*latter* days" merely—which last phrase is used in the Scriptures to denote the last, or Gospel Dispensation—but, "in *the last* days," or at the end of the world.

This prophecy is the more remarkable if we consider the humble beginning of the gospel dispensation. Let us take a view of Christianity at its commencement. Who is its author? The reputed son of Joseph and Mary—brought up at Nazareth, a place of such disrepute that Nathaniel, an "Israelite in whom" was "no guile," inquired—"Can any good thing come out of Nazareth?" Brought up a Carpenter. How unlike the wisdom of this world! No wonder—"He is despised and rejected of men." But where did he go to obtain the first preachers of his gospel? Not to the learned Rabbis and Doctors of the Law, where the wisdom of these times would have pointed him. No, they are passed by as unfit for his work, and he goes to the fishing boats of Galilee! From thence he selects, mainly, the propagators of his religion. Did he select a more noble class to constitute the body of his Church? Let an apostle answer, 1 Cor 1. 26—29. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:* But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are; that no flesh should glory in his presence." And again,—Chap. 4. 9—13, "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honorable, but we *are* despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: WE ARE MADE AS THE FILTH OF THE WORLD, AND ARE THE OFF-SCOURING OF ALL THINGS UNTO THIS DAY."

Such was the primitive church: but the prophets Isaiah and Micah saw, that in *the last days* the nominal, or the so called, "visible church" would attain to a state of great exaltation. The first thing to which I wish to call attention is—Has that state of exaltation been attained in these days? Let us take a view of the present state of the nominal church, and see how it compares with its primitive condition. Are the leaders in religion, in these days, considered the "*off-scouring* of all things?" So far from that being the case, they are men of the very highest respectability in community. A man can hardly attain to a higher reputation than to be a minister; especially if he is understood to have a tolerable share of talents; and a homage is paid to ministers that is denied to God himself. In proof of this I need only refer to two facts. *First*—Show from the clear and full testimony of God's word any position is true, and your opponents refuse to give it any credit until they know what their minister thinks; and if he thinks differently they are perfectly satisfied without further investigation. *Second*—Let the admirers of these Ministers hear the name of God blasphemed ever so often and they will be very likely to let it pass unrebuked: but let the same persons be talking against *their minister* and they feel themselves most highly insulted, and they cannot hold their peace. Can there be any doubt which they most highly esteem—their Creator or their Minister?

These ministers, also, instead of being satisfied with the plain names of Peter, Paul, John, James, &c., must have *titles* given them, such as "*Reverend*"—"*Right Reverend*"—"*Doctor of Divinity*," &c. These titles are not only given to, but *sought* after by the ministers themselves. To see the contrast then, and the present exalted state of the ministry of this age, above that of the primitive church, we must bring forward the first promulgators of Christianity and attach to them these titles; for example—Right Rev. Jesus Christ, D. D.—Rev. Dr. Peter—Rev. Mr. Paul, D. D. and L. L. D.—Right Rev. Dr. John. President James, D. D. and F. R. S.

Now if these persons had lived in this age, and the ministry of this age is the true ministry of our Lord Jesus Christ, then it follows they must have received these titles, as none dare openly affirm that any ministers now are more worthy. Then, that the *ministry* have attained the exaltation indicated in the prophecy is a self-evident truth.

That the nominal church has attained to the exalted state marked by the prophecy is further evident, from its expensive, costly and highly adorned places of public worship; into the details of which I need not enter. Thousands, and hundreds of thousands of dollars are lavished on these places, while the poor suffer for bread around them. One of these churches in Providence, R. I. not long since, expended $14,000, simply in *repairs*. Nor is this done to make the worshippers more spiritual, but to make "*our church*" more "respectable," and attract to our assemblies men of respectability and wealth.

This leads me to remark, that the prophecy is fulfilled, that "all nations [or people of all nations] flow unto it." Or, as Micah has it—"*People* shall flow unto it." Denoting that multitudes will unite with the nominal church in the "last days." This also is now true. Such is the exalted position that the professed church now occupies that hardly any man expects to enjoy respectability unless he unites with some of these churches; or, at least, is a constant attendant on some of them, and helps liberally to sustain their operations. If he wishes success as a politician, he courts the churches—if he desires to succeed as a merchant, a lawyer, or mechanic, he pays his homage to some of the churches. Without this he may toil in vain for eminence in any thing; for the nominal church is exalted and "established in the top of the mountains, and exalted above the hills."

It is unnecessary, perhaps, to multiply proofs of the exalted state of the church of the present age. The prophet next proceeds to tell us what "*many people*" will "say," when the Church is thus exalted. *Verses* 3 to 5.—"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Many persons have mistaken this language, as I think. It is not a prophecy of what *shall be*, but of what "many people" will do, and say. When the church, in the last days, has attained the exaltation spoken of in the second verse, *then*—"*Many people* shall go and SAY," &c. This then, that follows, is what the *people* will say, and not what God says. And what is it the people will do and say? *First.* "Come" let us unite with the church. "We have a fine Church—fine singing—a fine organ—a respectable congregation, and a fine man for our minister—Come let us go up to the house of God—he will teach us of his ways and we will walk in his paths. That is what they *profess* they will do. An additional reason why they should unite with the church is—"For out of Zion shall go forth the law," &c. That is—the church is to become so respectable, and powerful, that it will control not only ecclesiastical but *civil* matters; and such a revolution is to be produced that *war will cease*, and men will *learn war no more*:—"Come," therefore, "and let us walk in the light of the Lord"—Let us unite with the church. Micah, who wrote after Isaiah, adds another item that the *people say*—viz. chap. 4. 4, "*But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid:* for the mouth of the Lord of hosts hath spoken *it*."

This prophecy, of what the *people* would say, is exactly fulfilled before our eyes. It is the very language of "many people" in these days; which shows that we are "*in the last days*." The prophecy of a "temporal millennium," or thousand years spiritual, peaceful and universal reign of Christ, or rather of *the church*, on earth, previous to the *personal* appearing of Christ in the clouds of heaven, exactly agrees with the boasts of an exalted church at this time.

Let us now inquire—Did the *many people* speak the truth? or, did they prophecy out of their own hearts? I think the latter. And to this state of an exalted church, and to what they would say about peace and security, for a thousand years, I think Paul clearly refers in I Thes. 5, 3, "When *they* shall *say* PEACE and SAFETY; [the very thing that Isaiah and Micah tell us the "many people" will "say" in the "*last days*"] *then* SUDDEN DESTRUCTION cometh upon *them*—and *they* shall not escape." An awful warning this, to those who are saying nations are going to beat their swords into plowshares, and their spears into pruning hooks, and not lift up sword against each other any more, but all are to set under their own vine—having none to molest them or make them afraid.

But let us see what God says of these false prophets of Peace and Safety. Because the "last days" church is thus exalted, and *the many* prophecy of peace and safety, Isaiah says, 2, 6. "Therefore thou hast forsaken thy people, the house of Jacob [the nominal church] because they be replenished from the east [or, as Lowth translates it—"Because they are filled with diviners from the east"—*German Neology*, &c. corrupting all the theology of this country] and are soothsayers like the Philistines, [promising peace when there is no peace] and they please themselves with the children of strangers:—Or, as Lowth translates it—"They multiply a spurious brood of strange children."

Look at the so called church of the present day. Who is she most *pleased* with, the humble, self-denying, cross-bearing members, who are crucified to this world; or the rich, the "respectable" in the sight of the world, and those that can make a show? Which do they most regard? Is it not a fact, that the latter are more pleasing to an exalted church than the former? And are not the churches "multiplying a spurious brood of strange children?" Where is their deadness to the world—its *praise* and its *frowns?* They dare not speak out against a popular sin, nor defend an unpopular truth. Reputation is at stake, and every other principle must give place to that. Said an old pilgrim, not long since,—"When our church was small and poor, we were spiritual—lively in religion, and a happy band: but now we are numerous, fashionable, and like the world, and I do not feel at home."

The church had multiplied a spurious brood of strange children; and such is the case almost universally. Yet she is saying, like the Laodicean church, "I am rich and increased in goods and have need of nothing." Yes, she boasts of her schools, her colleges, her theological semi naries, her talented ministry, her richly endowed institutions. In her own eyes she sits "as a queen," and is "no widow and shall see no sorrow." So has the world fallen in love with the church that even the *soldiers*, with their guns, cannons, drums and fifes, will all join with it in celebrating the *birth* of the Prince of Peace; and Ministers are to be educated at the *Military* Academy to be Chaplains in the army and navy! Truly, how much that looks like "*learning war no more!*"

Not only that, but our churches at Christmas, and other holidays, can have exhibitions in their meeting houses that please the children of strangers about as well as the theatre! No wonder the church of this age is talking of conquering the world, when she herself has fairly gone over to the world, and has become like the intoxicated man who thinks the ground rises up to him when he has fallen down to that. No wonder such a church is in convulsions on hearing the dreadful sound, "Behold the Bridegroom cometh." She wish to see him! No—she is pleasing herself with the *children of strangers*.

But let us inquire, what else does the prophet say of this "peace and safety" crying church? He says, verse 7, "Their land also is full of silver and gold, neither is there any end of their treasures." See the thousands and millions that these churches have laid up in one form or another; either in the hands of individual members, or corporate bodies; if possible to show their contempt of him "who though he was rich, for our sakes become poor;" acting as if their greatest desire was to be independent of God himself, and showing that they have no confidence in him.

Again, saith the prophet—"Their land is also full of horses, neither is there any end of their chariots." Never could this prophecy be more strikingly fulfilled than at this moment. Within my own recollection, a pleasure carriage, especially in the country, was exceedingly rare, and was used only by some great man; now the prophecy is literally fulfilled.

Again, says the prophet, verse 8 and 9, "Their land is also full of idols, they worship the work of their own hands, that which their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

This is also true at the present moment. Any thing that a man makes to occupy the place that God should occupy, is his idol, whether it be a minister, a meeting-house, creeds, disciplines, organizations, apparel, or any thing whatever. All such trust shows a departure from God. This kind of idolatry is seen in all classes at this time. "Therefore," saith the prophet, "*forgive them not.*"

The prophet next proceeds to show what is coming on such an exalted church, at the very time of her cry, of "*learn war no more,*" *alias,* "Peace and safety." This he describes in bold and strong language; verse 10 to 21: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; [to do what? To be *converted?* *No*—But] *to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty,* WHEN HE ARISETH TO SHAKE TERRIBLY THE EATRH."

Thus, at the very time an exalted church is dreaming of great prosperity, Christ will "spue" it "out of his mouth," and God will "arise to shake terribly the earth." Therefore, adds the prophet, verse 22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Learn not to trust in man, which is the sin of the present age, in matters of religion. The people trust in ministers instead of trusting in God. "What does our minister think?" is the inquiry: not, what does the Bible teach? The word by which they are to be judged, and not by their minister's interpretation of it. Our Lord commands all to "search the Scriptures." This they must do for themselves, or reap the bitter consequences.

By an examination of this subject, we find, if I mistake not, additional evidence that we are in the "*last days;*" instead of a prophecy "unfulfilled," it is fulfilling before our eyes, and shows that the Lord is "at the door." We shall be further satisfied of this, if we turn again to Micah, 4th chapter. At the very time they are preaching this "peace and safety" doctrine, the prophet says, verse 5, "All the people will walk every one in the name of his god," [walking in their sins, while thus professing to believe that "the mouth of the Lord" hath promised them a state of peace unparalleled: but notwitstanding this general state of imaginary security, there will be some whose full purpose is] "*we* will walk in the name of the Lord our God *for ever and ever:*" and, adds the prophet, verse 6, "IN THAT DAY, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, EVEN FOR EVER."

In the "halting," reference is had to Jacob, whose sinew shrank, after he had wrestled with the angel all night, and the angel touched the hollow of his thigh. The *real* church is considered by an exalted church, and the world, as but a poor lame concern; but God will take care to gather her in "*that day*" when a proud worldling church will be crying, "peace and safety."

The prophet adds, verse 8, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Compare this with Ezekiel 21: 27, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

At Christ's coming, then, the first dominion shall be restored, and the kingdom shall come to the daughter of Jerusalem, the true church;* and Christ takes possession of that kingdom, which is an everlasting kingdom, and shall never pass away. See Dan. 7: 13, 14.

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* See Gal. 4: 26, "But Jerusalem which is above is free, which is the *mother* of us all"—all true believers.

THE WORLD'S CRISIS.

This is the title of a new paper, the first number of which has just come to hand. It is published at Kingsville, Ohio, by G. W. Eastman, Editor and Publisher. It is designed mostly for gratuitous circulation, and will be published as often as circumstances will allow.

Thus, light is springing up "in the valley and shadow of death," as it were. In almost every part, God is raising up men, *full of faith,* to warn the world and proclaim the truth.

It is astonishing to see how God has carried forward this great work. In all parts of our country, almost, publications have been started, and have been scattered over the land like nature's own fruit, to a great extent, without money and without price. No enterprise has perhaps ever equalled it in success or rapidity. It bears the marks of God's own hand, and is being sped like the light, both in Europe and America.

What an array of strength and influence is coming up, just at the great crisis. He who holds the winds in His fists, and the lightning in the chamber of his power—who controls the destinies of nations, and disposeth all things after the counsel of His own will—who has given to man his bounds, and to the world its *set time,* will justify His own truth, His character, and His integrity. He will have given due warning, and all will be "without excuse."

The two following articles are from the columns of the paper above referred to. L. D. F.

Standing on the verge of the WORLD'S CRISIS, in the very last moments of the period that is to witness the grand termination of all earthly things, we earnestly implore your prayerful perusal of these pages, as they contain some of the reasons for our faith that the present JEWISH YEAR will close up the drama of this earth and usher in the scenes of eternity. Think not, dear reader, because these things are revealed in prophetic language, they are not therefore to be understood.—Right in connection with the prophetic numbers which point us to the year when Christ will make his second advent, we find recorded the promise: "*The wise shall understand.*" All may claim the benefit of this precious promise, to which we do well to take heed, for that day will come as a snare upon all those who continue contentedly ignorant of God's book. But ye, brethren, are not in darkness, that that day should "overtake *you as a thief.*"

THE SIGNS OF THE TIMES.

Christ has given signs which were to precede his coming, by which his people might determine when he should appear, with the same positiveness and certainty that they could tell when summer was coming. These predicted signs, which were to admonish us of the special near approach of the end of all things, are now fulfilled. In 1780, immediately after the tribulation under the reign of Papacy, the sun was darkened in Europe and America, in a way that no philosopher could account for. In 1833, the stars, in the scriptural sense of that word, fell from heaven, as a fig tree casteth her untimely figs when shaken of a mighty wind:—The perils, selfishness, impiety, blasphemy—want of confidence—hypocrisy—deception—unbelief—brutality; all these predictions, which were to characterize the last times, have been literally and exactly fulfilled. The last-day scoffers have made their appearance; and we have those among us who are crying "peace and safety." The doctrine of a thousand years' temporal Millennium before Christ's second coming is but a cunningly devised fable, and in its very nature only calculated to lull a sinful world to sleep, and induce men to say—"my Lord delayeth his coming." It is evidently a doctrine full of "peace and safety" to the wicked; and let those who preach it remember, that while their syren songs of "peace" are sounding with delightful chorus in the ears of a sleeping church, and are caught up and reiterated with an air of triumph by wicked men and infidels:—let them remember that awful storm is gathering, that overflowing shower is just ready to sweep away their vain visions, and silence their cries of "peace" forever! "For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape."

The midnight cry, "Behold the bridegroom cometh," has been given. The glad tidings of the kingdom at hand have gone forth from every part of God's moral vineyard. In our own country, the hills of New England, the far West, the sunny South, have heard its gladdening notes, and distant isles and foreign lands have reverberated the sound.

These and many other signs and appearances which were to indicate the coming of Christ as near at hand, have all received an exact and impressive fulfilment before the eyes of those now living. There have been "signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity—men's hearts failing them for fear, and for looking after those things which are coming on the earth." How exactly are these predictions fulfilled in the present condition of the world. Who can comtemplate the aspects of the present times, and not distinctly recognize the subject by its perfect resemblance to the above picture, which Inspiration's own pencil has given us with an unerring hand. *Distress of nations with perplexity.* This is emphatically the state of every nation under heaven. Whither can we turn our eyes and not see dark clouds gathering around the nations of the earth? The wings of a dark tempest are skirting the political horizon of all the kingdoms of the world, and men's hearts are failing them for fear. O! what mean these thrilling notes, these tokens of alarm? Are they not fearful forebodings of coming evil? Can ye not discern the signs of the times?

But amid all the dark clouds that lower around the moral heavens, there is a ray of light, a beam of hope that pierces the thick darkness, and stays up the soul of the Christian. The blessed Saviour said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." O, what a day of rejoicing and triumph will that be to the saints, when the voice of the archangel and the trump of God shall announce the coming of the Son of Man! Their "great tribulation" will then be at an end, and, glorious and immortal, they will be gathered upon the sea of glass, "having the harps of God, singing the song of Moses and the Lamb." But awful day to the wicked, who will mourn "the harvest is past," and those who join in the delusive cry, "my Lord delayeth his coming"—their scoffing is now at an end, their wicked, insulting language to high heaven, saying "where is the promise of his coming," is now turned to wailing, for "the great day of his wrath is come!" O sinner, it will be to thee a day of darkness and gloominess, a day of clouds and thick darkness. Will you run the risk of being found unprepared? Then delay not, for the storm of God's wrath is even now gathering in the distance—hasting on apace; with every prospect that it will soon overtake you and envelope you in the blackness of darkness forever. Then tarry not *in all the plain*, but haste thee to Christ for a refuge whilst he waits to be gracious.

Christian professor! The cry is raised, "Behold the bridegroom cometh." Are you ready to obey the command—"Go ye forth to meet him?" Have you that "perfect love that casteth out fear?" Are you free from condemnation? Remember "it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." Christ commands you to exhort one another, and "so much the more as ye SEE the day approaching." You have a great work to do to clear your skirts of the blood of souls. See to it, then, that your profession and practice cerrespond, that your lamps are trimmed and burning, and oil in your vessels with your lamps. Then, when the last trump shall sound its shrill notes, and yonder parting skies shall reveal the approaching Bridegroom—when the line shall be forever drawn between the righteous and the wicked, you will be "spared as a man spareth his own son that serveth him." And when the everlasting gates shall be lifted up, and that unnumbered throng with their white robes and waving palms shall enter the New Jerusalem, you will then be presented faultless before the throne of God, like angels to sing, like seraphims to shine. O how bright, how glorious the vision of millennial day! *Reader*, may you be found prepared, that when the Saviour again shall stand upon Mount Zion, you too, with all the redeemed, may strike your golden harp, and tune it anew on Eden's plains.

A CHAPTER ON POPERY.

"And the same horn made war with the saints, and prevailed against them until the Ancient of Days came." Dan. 7: 21, 22.

It is doubtless quite unnecessary for us to consume time, by here going to work to prove to our readers, that this little *Horn* is the representation of the Papal power: as it would only be proving what they all admit. This is the power that was to oppress and tread down God's people to the end. There is a strange hallucination that has spread itself over the vision of the nominal church at this time. We allude more particularly to the Protestant church. Notwithstanding every indication is against their hopes and expectations, even the most explicit declarations of God's word, yet they cling with a death-like grasp to the delusion, that *they* are to go on and enjoy yet unprecedented prosperity. The dark wing of Papal influence is rapidly beskirting our American horizon. It is bidding defiance to those principles that have guaranteed to all the *inalienable right* of life, liberty, and the pursuit of happiness. It is mocking and laughing us to scorn. It is acquiring an influence that has given it an audacicusness unprecedented. It is fully justifying all that the spirit of prophecy has authorised us to expect. And yet, in the face and eyes of all this, the Protestant church is *virtually* saying, it *cannot* make war and prevail until the Lord shall come!!

In illustration of the subject, we here present a selection of items, gathered from different sources, which will, we think, fully justify our position, in every candid mind:

Progress of Popery—*By the Rev. C. Sparry.*—It is only about fifty years since the first Papal See was created by the Pope in these U. States.

It is now estimated that there are in this country 2,000,000 of Papists under the government of the Pope, and that the annual increase is about 150,000.

It is very generally believed from the aspect of Europe, they will soon, and perhaps next year, send 200,000, and that annually.

An Irish paper says, "We never recollect to have seen such preparations as are making amongst us to emigrate to America."

A correspondent in Germany says—"Hundreds of thousands of German Papists are preparing to come to the U. States."

There is now an Archbishop of Baltimore, twenty-one Bishops, sixteen Sees, and eight hundred and one priests and clergymen. The number of churches is six hundred and six; Missionary stations, five hundred and thirty; Ecclesiastical seminaries, twenty-two; Female seminaries, forty-six; Colleges and literary institutions, twenty-one; Female convents, thirty-three: besides one hundred and sixty-five other institutions, such as schools for the Sisters of Charity, day schools and Asylums, with about 15.000 pupils.

In Canada, Popery is the established religion of one of the provinces, and is liberally assisted in the other.

In New Foundland, the Papists form a majority of the House of Assembly, and have gained otherwise a complete ascendancy. They numbered forty thousand.

In Texas, equal activity is displayed. They numbered twenty thousand.

In fact, the Popish Almanac says: "We count Canadas, with the Bishopricks, eight bishops, one hundred and thirty-three priests, and five hundred thousand Catholics; French Colonies, two hundred and forty thousand Catholics; three Spanish Colonies with one thousand; Mexico, Guatemala and South America, with forty-four Bishopricks, 23.000,000 of Catholics. Total for the New World, seventy-four Bishopricks, and 26,541,000 Catholics."

"In the West Indies, unexampled efforts are made among all classes, principally from the missionaries of Cuba, where Popery reigns in undisturbed supremacy and unrivalled splendor. Even in China, beyond which the Protestants have failed to penetrate, and where they are now effectually excluded, the Jesuits have been working with courage worthy of a better cause. There is no corner of the globe which their restless feet have not invaded; there is no artifice they have scorned; and of course no scruples have been allowed to deter men who proclaim that "the end can sanctify the means." *It is not very difficult to make a Papist out of a Pagan.*

In France, the Archbishop of Paris has ventured on that which few Frenchmen now attempt, the counteraction of their arbitrary king. He addressed the monarch, and has commenced to agitate for the renewal of the pomp and power of Romanism. In the Rhenish provinces of Prussia, the Archbishop of Cologne has preferred the authority of the Pope to that of the king, and in direct contravention of the law, has displayed the bigotry of his religion, by forbidding Roman Catholics to marry Protestants. In Tyrol, hundreds have been banished from their native land, for daring to worship God after the example of their fathers.

In the Rhenish provinces, the Roman Catholic population amounts to 1,678,845. In the whole Prussian dominions, inclusive of those provinces, the number is 6,000,000. In Nassau, they form nearly three-fifths of the entire population. In Austria, they constitute the mass of the community. Such, also, is the case in France, Spain, Portugal, Italy, Belgium, Poland, Sicily, Sardinia, South America, Madeira, parts of Greece, Ireland, the Azores, the Cape de Verd Islands, the Phillippine Islands, Martinique, the Isle of France, &c. &c. The number of Papists in the world is 156,000,000; the number of Bishops is about 115; the number of Priests 400,000; the number of Monks and Friars, 600,000. Thus, in every part of the world, Popery is pursuing its triumphant course, in trampling on the consciences of mankind, rendering whole countries desolate of the Word of God.—*Bapt. Rec.*

Romish Practices in 1840.—[Extract of a letter from Mrs. Emerson, of the Sandwich Islands, to her father, Rev. G. Newell, of Nelson, N. H.]

As to the Roman Catholics, they are doing all they can to make this people believe in their heartless forms and lying wonders. Numbers of our people have gone after them, but only three church members, and one of them has left them. Miracles of healing, some of them have pretended to perform. One man had the headache, and went to a Catholic, a native, who said he could cure him; and after having his head sprinkled or bathed for some time in cold water, was well, and this was a miracle! At a communion season at Honolulu among the Catholics, the French priest told the communicants, after they had partaken of the wafer, the remainder of bread, alias the body of Christ, would all go up to heaven while they were praying, and the Holy Spirit would come down. "Now, all close your eyes, and do not look up, and we will pray." But one, who was only half a convert, looked round, and lo! the priest was stowing the bread away into his pocket, while in the act of prayer, and another was busily engaged in removing the pictures that hung in the room to a higher position! After praying, the priest said, "Do you not see the empty dish? The bread has all gone up to heaven, and the Holy Spirit has come down. See the pictures, they have all risen from their places." This and similar tricks have been played off. The wine has in the same manner been turned into an India rubber bottle in the priest's bosom. Some of the natives, when detecting such deception, are disgusted, and glad to leave them.

Roman Catholic Courtesy.—The Catholic Miscellany, of Charleston, S. C., represents the Missionaries of the American Board at the Sandwich Islands as "dastardly wretches—a gang of rabid fanatics—a selfish, dogmatic, oppressive, cruel, and murderous band," and exults in the onward progress of "the glorious cause of religious freedom, propelling its car over the bowed necks of the advocates of duplicity and cunning." Popery and brandy are combined and potent enemies of the advancing cause of evangelization at the Islands—more potent far than the obscene and bloody superstition of Paganism.

Catholic Movements.—The Montreal papers state that Bulls from the Holy See have been received by the Bishop of Quebec, erecting into an apostolic curacy the whole territory beyond the Rocky Mountains lying north of Calafornia, and appointing M. Farncois-Norbert Blanchet, Apostolic Vicar, with the title of Bishop of Philadelphia *in partibus infidelium*, one of the most ancient sees established in Asia Minor.

Striking Affinity.—The Catholic Herald, of Philadelphia, highly commends the arbitrary act of Bishop Onderdonk, in prohibiting Bishop Hopkins, of Vermont, from preaching on the Reformation in his diocese, and thanks him for "his interference, as being calculated to preserve the social charities which the discussion of such *exciting* topics might disturb." Those social charities seem to be fast ripening into unity and fellowship.

The Papists support the colleges for education of Armenian youth, and have a line of stations, supplied with priests, extending from Constantinople to the Koordish mountains. The Romish church is spending more money to make proselytes of the Armenians, than the American Board for the support of all its missions.—*Christian Observer.*

Popery in England.—At the opening of a parish meeting house in Birmingham, 13 Bishops and about 200 priests were in attendance, and a collection of more than 6000 dollars was taken up.

The following remarks, from the Philadelphia Sun, are in relation to a great meeting that was to be held in the State House yard, on the subject of excluding the Bible from the public schools, for the accommodation or satisfaction of Romanists, and in obedience to the demands of the Catholic priests—a most presumptuous attempt, but showing in a striking manner the truth of our position. The writer says:

The crisis is a momentous and important one, without any parallel in history, since the epoch of the Reformation, the revolution in Great Britain of 1688, which expelled the tyrannical Stuarts and prostrated their Popish principles; or the 4th of July, 1776. More important, indeed, than all these, is the present struggle. On THIS DAY we do battle, in a peaceful and constitutional way, for our religious liberties, our civil rights, and our political institutions. Let every true American, then, rally to the defence of the great citadel of freedom—of virtue—of religion—of law—of morals. We do battle for our household goods—for our children—our wives—our altars. Every bosom therefore, that throbs with one pulsation for rational and religious freedom, will now rally in its defence ; under the glorious banner that waved in triumph when Washington vanquished the legions of *a foreign king*, who never whispered an usurpation so daring, degrading and flagitious. George the III. never ventured to deny the reading of the Bible to our children! We speak in behalf of American rights, as paramount to all sectarian power; and were the Protestants to attempt a similar outrage, we should speak in the same tone. Let no rude hand attempt to invade the civil and religious rights of the Irish Catholics. We give them all they ought to contend for, *but nothing more*. We go for our constitutional liberties, independent of all influences, save the conscientious discharge of a solemn duty, which we have sworn to fulfil at every peril and at every sacrifice. Let every American do the same, and the Bible and our liberties are safe. What did we say ? the Bible *and* our liberties! Upon the preservation of the one, depends our security for the other. Look at its *civil* conservative power. It is the great *bond* of our civil liberties. We have no other security for our rights. Laws rest on it, as on a rock of adamant. Justice rests on it, as on a throne of light. Benevolence springs from it, as from a fountain of love. Charity nestles in its bosom, like a child in its mother's caresses. Without it, all sound public opinion is destroyed. Without it, universal licentiousness would eat up public morals.

Without *the Bible*, where would be your property ? Where your houses ? Where your lands? Where your farms ? Your plantations—your merchandise—your crops—your ships ? Ask the robber, the pirate, and the murderer! Sleep not, then, on your posts, Americans, who love your country and your God! Think well, and betimes, of the fate of Italy, of Spain, of Portugal! Their sterile wastes—their squalid poverty—their iron thraldom, and their midnight intellect. Think of all this, and escape their doom.

Who would have thought, ten years since, that so soon as this, our liberties, our rights, would have been thus menaced ? Who would have thought that in this "land of the free," there could be found one true American to connive at such a flagrant encroachment upon our liberties, and such an effort to put out our holiest light—the BIBLE, THE WORD OF GOD!! But it is even so. And can we not discern the signs of the times ?

The following, which we cut from the NEW YORK EVANGELIST of last week, is another fine illustration of the *prevailing* and increasing influence, arrogancy, and power of "*The same horn.*"

AN "IMPOSING CEREMONY."

> " As soldiers watch the signal of command,
> They learn to bow, to kneel, to sit, to stand ;
> Happy to fill religion's vacant place
> With hollow form, and gesture and grimace."

"Last Sabbath, the consecration of three new Bishops—the Right Rev. Drs. Quarters, Byrne, and McCluskey—took place at St. Patrick's Cathedral, Mott street, with all the imposing splendor of the Roman Catholic Church. The high altar was decorated with artificial flowers, and the tapers were wreathed with spiral bands of white roses and green leaves. Bishop Hughes, assisted by the Bishops of Boston and Philadelphia, performed the "imposing" ceremony ; and, in addition to the clergy of the Cathedral, many of the parochial priesthood and deacons were present, and took part in the proceedings. The introductory service having been performed, a grand procession was arranged, consisting of Acolytes in their red sutans, with white surplices ; deacons bearing golden censors and boxes ; the Bishops in purple gowns, having over them lace surplices and yellow silk stoles, embroidered in gold and flowers, and wearing their mitres, enriched with jewels. The vestments of the priests of the Cathedral were all uniform with the above, and the stoles of the new Bishops were of white silk, lined with crimson, and embroidered and fringed in gold. The splendor of the whole was much increased by the magnificent vestments of the other clergy, which were of every shade of color. The procession, Bishops bearing the pix, surrounded by immense wax lights, approaching the high altar, and the priesthood took their station within the rails amidst the solemn sounds of the anthem. The new Bishops, in rotation, having been anointed with the chrism, and performed homage, were enthroned, and the mitres were placed upon their heads, when they received the homage of the clergy, and the salute of their brother dignitaries.

We notice the above as one of the passing events of the day, which shows that the "mystery of iniquity" is still working. But in all this ceremony, and folly and nonsense, how little is there of the simplicity and spirit of the gospel of Christ. How miserably deceived are the multitudes who can believe that such an exhibition of mummery is worship acceptable to God. The whole is more consonant with the worship of a heathen temple than of Christian people ; and it is a standing proof of human depravity that in this day of light and liberty, Rome should be able to extend and perpetuate her sway by such heartless forms and childish ceremonies.

It is said that the splendor of this consecration was much increased by the magnificent vestments of the clergy which were of every shade of color. Scarlet is the favorite color of the Pope and his Cardinals, in which they always appear on court-days and festive occasions. How strikingly the whole scene of ceremonies and gorgeous colors and splendid vestments reminds one of that graphic description which John, in Rev. 17 : 4, gives of the woman who was arrayed in purple and *scarlet* color, and decked with gold and precious stones, and pearls, having a golden cup in her hand—full of abominations and filthiness of her fornications."

Romanism has now become so emboldened, that it blushes not, to bring into requisition every possible means for the furtherance of its nefarious influences and designs. Its imposing rites—its pompous show—its gaudy equipage—in short, its every thing, much better accords with paganism than with the purity and simplicity of the gospel of the meek and lowly Son of God. Indeed, were it not for the blessed promises of him who cannot lie, the present aspects would be truly depressing and sickening to the Israel of God. But while they see the "*man of sin*" prospering and prevailing, *this* is *their* consolation. They are assured that *this* horn shall make war with the saints, and prevail against them *until* the Ancient of Days shall come, which they are authorized speedily to expect. Then this beast is to be destroyed, and given to the burning flame. When, GLORY BE TO GOD, THE SAINTS SHALL POSSESS THE KINGDOM FOR EVER—EVEN FOR EVER AND EVER. AMEN.

> " How long, dear Saviour, oh how long—
> Shall that glad hour delay ;
> Fly swift around, ye wheels of time,
> And bring the welcome day."

L. D. F.

VERY ACCOMMODATING.—The New York True Sun states that the Roman Catholic Bishop of Montreal has permitted the people of his diocese to eat meat during the present Lent. Reason : the dearness and scarcity of fish.

The following letter is from a brother in this city, addressed to his pastor, on the subject of the blessed hope.

Dear Brother and Pastor,—While meditating on the subject of our conversation, had a few days since, I have been confirmed in the remark then made, that the point which you thought impossible to demonstrate, is more plainly and explicitly set forth in the prophecy than any other part of the prophecy, and is also braced up by more Scripture.

I shall now attempt to fill that chasm which appeared to you to be left in the application of the prophecies of Daniel, to reach to the consummation, or the second coming of our Lord Jesus Christ, or, that at the end of the prophetic periods given in Daniel, the revelation of Jesus Christ may be expected.

Before proceeding to the subject, I would quote the admission of one of our most thorough Bible students, so acknowledged in our denomination, viz., Isaac T. Hinton. In his work on the prophecies lately published, page 25, he says, "The dream of the image, the vision of the four beasts, that of the ram and the he goat, and the scriptures of truth, give us four detailed descriptions of the history of the world, from the time of Daniel down to the time of the end: and the Apocalyptic visions refer to the same period as the latter portion of Daniel." Again, on page 27, he says, "The dream of the image is of the greatest importance. It leaves those without excuse who would reduce the remaining prophecies of Daniel to the narrow compass of the little acts of the reign of Antiochus Epiphanes. Nothing could be clearer than that the gold, the silver, the brass, the iron and the clay are designed to cover the history of the world in all its successive ages." On page 121 is this admission, "It is our deliberate opinion that we are in the general period of termination of the 23d century alluded to by the prophet."

The proposition is admitting the bear of the 7th, and the ram of the 8th chapters to be Media and Persia, and the leopard and goat of the same to symbolize Grecia ; still, a vacuum remains." This I admit; but I cannot doubt for a moment, that you will allow me to bring the balance of the vision in, and if it should fill up the void, *you* nor *I* need thank any man to fill it up for us. The Lord's work at filling it is better than that of any man. He works like himself. The Lord's own testimony, then is, that at the end of Daniel's vision "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints and admired in all them that believe in that day." 1 Thess. 1 : 7–10.

Let us now look at the conclusion of each of the four chains of prophecy in Daniel, and see if any good rule of interpretation is violated in understanding each of them to reach to the "consummation determined upon the whole earth." Isa. 28 : 22. First we will notice Daniel 2 : 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, [eternal evidently,] and the kingdom shall not be left to other people, but it shall break in pieces all those kingdoms, and it shall stand forever." There shall be no end to this kingdom. We read of but one everlasting kingdom in the Bible, and that must of necessity be in the immortal state, and is to be ushered in by the coming of Christ. See Matt. 25 : 34, 46. Now observe the figure, a "stone not in hand," i. e. not thrown by human instrumentality. See also Luke 20 : 18. "But on whomsoever it [the stone] shall fall it will grind him to powder."—Compare with 34th and 35th verses in chapter under consideration ; also Matt. 26 : 64 and context, Luke 19 : 11-27, Ps. 2 : 8, 9.

In the 7th of Daniel we have the five kingdoms again as in the 2d chapter. Four earthly—the *fifth*, God's immortal and everlasting kingdom. In the 14th and 18th verses we have the endless duration of the *fifth*, set forth in these words, "His dominion is an everlasting dominion which shall not pass away, and the kingdom that which shall not be destroyed." "But the saints of the MOST HIGH shall take the kingdom and possess the kingdom *forever, even forever and ever*."—Here, in the 14th verse, we have the King, eternal, immortal, and in the 18th, the immortal subjects of his government. Then will be fulfilled the prophecy in Luke 1 : 32, 33, Heb. 12 : 26–28.

Now let us attend to the manner in which the fourth kingdom is subverted to prepare the way to set up this fifth kingdom. We have the judgment introduced in Dan. 7 : 9, 10, a more graphic description of which cannot be found in the Bible. We then have the destruction of the fourth beast, (upon whose head was "the horn having a mouth speaking great things,") (see 8th verse,) by being "slain and his BODY DESTROYED AND GIVEN TO THE BURNING FLAME."[v.11.] What burning flame? (See 9th verse, last clause, and Rev. 20 : 12.) After speaking of the utter destruction of the beast, we are told, in the 12th verse, that "the other beasts had their dominion taken away."—Here we seem to be called upon especially to note the doom of this fourth kingdom in contrast with the others, who were conqured by the succeeding kingdoms, but still had "their lives prolonged for a season and time." But how do the saints receive the kingdom? 13th verse. "I saw in the night visions, and behold, one like the Son of Man came in the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given unto him a kingdom." Now, to place the matter beyond doubt, as if to leave us without excuse, we have the explanation in the same connection. First, we have the answer to the question in verse 16. (See 17, 18.) "The four beasts are four kings [or kingdoms, see 23d verse] which shall arise; but the saints of the Most High shall take the kingdom." Please compare this prophecy of the subversion of this fourth kingdom, and the ushering in or setting up of this FIFTH kingdom with the following scriptures: Ps. 37 : 9, 10, 17, 18, and particularly 20th verse, 28, 29, 38, Ps. 5 : 3–6, 22, Ps. 68 : 12, Isa. 24, the whole chapter, especially the last part, compare with Matt. 8 : 11, 12, where the Lord speaks of some of the ancients as being in the kingdom.

Chapter 8, Daniel says, "In the third year of Belshazzar a vision appeared to me after that which appeared to me at the first." Any one would know that the third year was after the first in point of time; so all agree we shonld understand this, *like* the one which appeared to him at the first. I will not dwell on the beginning of the vision, but would refer you to the admission noticed in the first part of this letter; and before passing to our main point, I would remark upon this *little horn,* about which so much has been said, and such great efforts made to make it appear as a prophecy relating to a Syrian king. Let us notice the gradation of these powers. The ram became *great,* the goat VERY GREAT, the little horn waxed EXCEEDING CREAT. In noticing this feature of the vision we might expect some attention paid to this gradation in the interpretation; and our expectation is fully realized. See 23d to 25th verses inclusive. But observe, he is to continue till he stands up against the Prince of Princes. "So did not Antiochus," says Bishop Newton. Now let us examine the following scriptures, and we will agree with the Bishop. Rev. 1 : 5, and 19 : 16, and 17 : 14, 1 Tim. 6 : 15, 16, and 1 : 17. Surely the Syrian king did not stand up against the prince of princes. He was to understand dark sentences. One can hardly help thinking of that remarkable prophecy of Moses, in Deut. 28 : 49—57, while reading the description of the power here spoken of; and I apprehend much light may be obtained by comparing them together; and also that power before whom the prince of the covenant was broken. See Dan. 11 : 20—24, Matt. 26, Luke 23 : 24. "But he shall be broken without hand." Now observe, the image in the 2d chapter was ground to powder. By what means? By a stone "not in hand," (margin.) Again, in the 7th chapter, the body of the fourth beast was given to the burning flame, at the judgment—not by human instrumentality. . See Job 34 : 20, Sam. 4 : 6. Surely this horn is to be broken by superhuman agency, which we may expect when the judgment is set and the King of the FIFTH kingdom takes the sceptre.—See Rev. 11 : 15—18.

In the ninth chapter, we have a further explanation of the time given in the eighth chapter; and withal, an account of the state of the city of Jerusalem after the completion of the seventy weeks, (understood by all to be 490 years) when it was, acccording to this prophecy, to be made a desolation *until the consummation,* or until the completion of the remaining time which was to cover the vision, when that determined, is to be poured upon the desolator, (margin) of which determination Daniel had been informed before, both in visions and by the interpretations given by Gabriel. Observe, the seventy weeks, by admission on all hands, begin with the first power presented in the eighth chapter, viz., Media and Persia, and end before the destruction of the desolator. See Rev. 11 : 15—18, especially last clause. Observe, this last quotation brings to view the reign of the King, the judgment, the wrath of the Lamb, the reward of God's dear saints of every grade, small and great, ancients, and all spoken of in our quotation, and also the destruction of all opposing powers, whether they be nations or individuals, and that too "as he has spoken" by his holy "prophets." Rev. 10 : 7; Acts 3 : 20, 21; Luke 19 : 11—27.

But again, Gabriel comes, as recorded in the tenth chapter, to show him the truth; *not* by vision, or symbols, but by narration, verse 27. And where does he commence? certainly where he before began to interpret the vision in chapter eighth. "There shall stand up (reign) three kings in Persia:" [see chap. 11 : 2] and noticing certain acts of the powers symbolized in the visions, he ends the line of kings, by saying, "And at that *time* shall Michael stand up, (reign) the Great Prince which standeth for the children of thy people"—"and at that *time* thy people shall be delivered, *every one found written in the book.*" Who is this Prince? Joshua 5 : 13—15. Compare Mal. 3 : 16—18, and 4 : 1—3. WE here find the book, the Sun of Righteousness, and the deliverance and prosperity of his people; also, Rev. 20 : 12; Daniel 7 : 10; Rev. 21 : 27. Could we expect or wish for more to fix the end of Daniel's visions at the "consummation determined upon the whole earth?" Methinks if half the testimony were adduced to support any of our peculiar tenets as sects, we would establish our ground beyond a doubt, and reasonably expect every candid person to rally around our standard.

But again, it is worthy of remark here, that none have attempted to show the eleventh and twelfth chapters of Daniel as having been fulfilled, until very recently; and this has doubtless been, to avoid the conclusions to which we have been brought on this subject. Among these, stands Professor Stewart, whose fall I cannot but hope will drive all true Christians to the Lord for wisdom, where alone true wisdom can be gotten. James 1 : 5.

But before I close this letter, I will offer a few remarks on the twelfth chapter: "And many of them that sleep in the dust of the earth shall awake." Is the resurrection to take place at Christ's appearing and kingdom? If it is to occur then, and all should agree that Michael here spoken of is Christ, "at that time," must be the commencement of his reign. See the following scriptures: 1 Timothy 4 : 1.—This quotation must settle this point. 1 Thessalonians 4 : 16; 1 Corinthians 15 : 23, 49, 57. "And they that be *wise* shall shine as the brightness o the firmament, and they that turn many to righteousness, as the stars for ever and ever." Compare Matthew 13 : 43, after examining the preceding context. In Daniel 12 : 3, the word kingdom is omitted, but our Lord inserts it in the reference just quoted; and the explanation of the parable, from the 36th verse, fully settles the matter. In Matthew 24 : 15, our Lord, in speaking of the prophecies of Daniel, says, "Whoso readeth, let him understand;" and in comparing scripture with scripture, we cannot but understand, for to us is given to know the mystery of the kingdom. We are so commanded to search for this wisdom, having "exceeding great and precious promises;" and in doing this, we shall have more evidence of our acceptance with God: "for he that hath my commandments, and keepeth them, he it is that loveth me," saith the *King.*

The fourth verse in this chapter is a parenthesis thrown in, instructing Daniel, that at a certain time, many would study this prophecy, and knowledge of these truths would be increased; and the remaining part of this chapter is occupied with questions and answers respecting the time of completing the wonders narrated in this discourse of the angel Gabriel, closing with an assurance to Daniel, that "he should stand in his *lot* at the *end* of the *days.*" I would here remark, that this passage reads, in Luther's German Bible, "Thou shalt sleep and *rise up* in thy lot at the end of the days." The sense is more plainly given than in our translation, and no one would doubt this to be the meaning, after carefully noting the first, second, and third verses of this chapter.

I have thus gone through the prophecy, touching little else but the point you suggested, viz. the bearing of the prophecies of Daniel on the second glorious coming of our Lord Jesus Christ; and, as I observed in our conversation, this appears to me the strongest bulwark of the argument. Here appears to cluster the whole force of truth. The Lord has not only revealed it, but fortified it by the "mouth of all his holy prophets since the world began." Luke 1 : 69, 70; Acts 3 : 20, 21; Rev. 10 : 7.

One proposition more: The kingdom was not set up at the first advent of Christ. See Luke 19 : 11—20, and also parallel passages in the other gospels. May the Lord "give us to understand the mystery of his will," and to "know of the doctrine," whether it be of God.

Yours, in hope of being found among those written in the book,

Washington Gordon.

New York, March 14, 1844.

Bro. Geo. A. Sterling, of the Protestant Episcopal Church, writing from Kent, Ct., March 12, says—"My heart yearns to show to my dear brethren of different places, that God's exceeding great and precious promises are to be fulfilled to his people in the eternal kingdom which is to be set up at the end of the 2300 days—that those days are certainly just at an end—that they date their commencement at the going forth of the commandment for the *temporal* restoration of Jerusalem, an event which was typical of the *eternal* Restoration. How astonishing it is, dear brethren, that we have so many thousands of times, in days gone by, looked upon the glorious Bible, with our eyes wide open, and yet not seen this tremendous truth before!! What insignificant beings we are. And oh! how strange it is, that all are not willing to hear us read it off to them, just as it stands in the blessed Bible.

Bro. Storrs expects to be in Philadelphia, at Julianna Street, next Lord's day, if time continue.

A brief Scripture Manual.—1. "Ye do well that ye take heed." 2 Pet. i, 19. Mat. xvi, 3. Mark xiii, 23. Luke xii, 37. Acts xvii, 11. 2 Pet. i, 19. Rev. i, 1, 3; xxii, 6, 7. Is. xlv, 11.

2. "The spirit will guide you into all truth." De. xxix, 29. Is. xxviii, 9; xxix, 18; xlv, 11. Dan. ii, 16—30, 47; ix, 2, 3; xii, 10. Hab. ii, 2. Lu. ii, 25, 26. John vii, 17; xvi, 13. 1 Cor. ii, 9, 10. 1 Thess. v, 4, 5. Heb. xi, 7. Ja. i, 5. Gen. xviii, 17.

3. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts i, 11. Job xix, 25. Dan. vii, 13, 14. Mat. xvi, 27; xxiv, 30; xxv, 31; xxvi, 64. Mar. viii, 38; xiii, 26; xiv, 62. Lu. xxi, 27. John xiv, 3; xxi, 22, 23. Acts i, 9—11; iii, 20. 1 Cor. i, 7, 8; iv, 5; xi, 26. 1 Thes. ii, 19; iii, 13; iv, 16; v, 23, 2 Thes. i, 7, 10; ii, 8. 1 Tim. vi, 14. Titus ii. 13. Heb. ix, 28; x, 25—35, 37. 2 Pet. i, 16. 1 John ii, 28; iii, 2. Jude xiv. Rev. i, 7. Phil. iii, 20. Cor. iii, 4.

4. "The dead in Christ shall rise." Mat. xxiv. 31. Lu. xiv, 14. 1 Cor. xv, 23. Phil. iii, 20, 21. 1 Thes. iv, 13—17. Rev. xx, 4, 6; v, 10. Job xix, 25, 26.

5. "They that are Christ's at his coming, shall all be changed in a moment, in the twinkling of an eye." 1 Cor. xv, 51, 52. 1 Thes. iv, 15, 17; v, 9, 10. 1 John iii, 2. Rev. vii, 3. John xxi, 22, 23. Rom. viii, 23.

6. "He treadeth the wine press of the fierceness and wrath of Almighty God, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Rev. xix, 15. 2 Thes, i, 8, 9. Ps. ii, 9. Is. xxiv; xxvi, 20, 21; xxxiii. 12, 14; xxxiv. Jer. xxv, 30—33. Zeph. 1, 2, 3, 14—18; iii, 8. Mal. iv. 1. Mat. vii, 13, 14; xiii. 30, 38—42, 49, 50; xxiv, 30, 37—41; xxv, 1—12, 32, 53, 41, 46. Mark viii, 38. Luke xiii, 23—30; xvii, 26—37; xx, 15, 16; xxi, 35. Rom, ii. 8, 9. 1 Thess. v, 3. 2 Thess. i, 8, 9; ii, 7, 8. 2 Peter iii, 7. Jude xv. Rev. i, 7; vi. 15—17; viii, 7—13. xiv. 7, 14—20; xvi, 1—14; xix, 15—21.

7. From the appearing of the Lord and the resurrection of the saints, to the resurrection of of the wicked and the closing scenes of the last judgment, intervene the 1000 years. Rev. xx, 4, 5, 6.

8. No general conversion of the world before the coming of Christ. Ps. ii. 8, 9. Mat. x. 34—37; xiii. 30; xxiv. 37—41. xxv. chap. Luke xvii. 26—37; xviii. 8. Acts xv. 14. 1 Thess. v. 3. Rev. vi. 9—17.

Four arguments to prove that there is no millennium before the coming of Christ:

(1.) The wicked, instead of being converted, are to be destroyed. [See texts cited under 6th head.]

(2.) They are to continue until the coming of Christ, and be destroyed by him. [See texts cited under 6th head; also, Dan. ii. 34, 35, 44, 45; vii. 9, 10, 21, 22. 2 Thess. ii. 8.]

(3.) The 1000 years is not till after the first resurrection. Rev. xx. 4, 5.

(4.) Christ said: "Behold, I come quickly.—Take ye heed, watch and pray, lest that day come upon you unawares for as a snare shall it come on all them that dwell on the face of the whole earth." The apostles said, "The coming of the Lord draweth nigh." The primitive Christians said, "The Lord is coming soon." But the mistaken prophets of the present day say, "He will *not* surely come till the one thousand years are ended." On which side is that Old Deceiver?

9. "The great day of the Lord is near, it is near, and hasteth greatly." Zeph. i. 14. Mark xiii. 24—29. Luke xxi. 25, 26, 28, 31. 2 Pet. iii. 3, 4. Ja. v. 8, 9. 1 John ii. 18. Jude xvii. 18. Rev. i. 1, 3; iii. 11; xxii. 6, 7, 12, 20.

Obs. 1. If eighteen hundred years ago it was "near," it now must be *very* near.

2. It *will* come, some time, and why not *soon*?

3. The prophetic periods, by universal consent, are at their close.

4. The signs of the times correspond with those mentioned in Scripture, as, for instance: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke xxi. 26.

10. "Lord, what wilt thou have me to do?" Matt. xxiv. 42—51; xxv. 34—40. Mark xiii. 32—37. Luke xxi. 28, 34, 36. 1 Thess. v. 6—25. 2 Thess. i. 11, 12. Titus ii. 12, 13. 1 John ii. 28. The whole Bible.

EXTRACT FROM ESDRAS.

"Look for your Shepherd, he shall give you everlasting rest, for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you forever more. Flee the *shadow* of this world, receive the joyfulness of your glory; I testify my Saviour openly. O receive the gift that is given you and be glad, giving thanks unto him that hath called you to the heavenly kingdom. Arise up and stand, behold the number of those that be sealed in the feast of the Lord, which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longedst for is fulfilled. Beseech the power of the Lord that thy people which have been called from the beginning may be HALLOWED." How beautiful and appropriate is this prophetic exhortation to the Advent children, who are now looking in the end of the world for him who *shall come*. How important that we should flee the shadow of the world, seek of the Lord the glorious garments of holiness, and be of the number of those who are sealed, that we may receive the joyfulness of this hope, and *be ready* to the reward of the everlasting kingdom. C. S. M.

"Are there Few that be Saved?"

"And he answered me saying, The Most High hath made this world for many, but the world to come for few. I will tell thee a similitude, Esdras, as when thou asketh the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of, even so is the course of this present world. There be many created, but few shall be saved." Esdras.

EXTRACT.

"Behold the days come when the Most High will begin to deliver them that are upon the earth." "And he shall come to the astonishment of them that dwell upon the earth." "And the time shall be when these things come to pass, and the signs shall happen which I shewed thee before, and then[*] shall my Son be declared whom thou sawest as a man ascending." "And an innumerable multitude shall be [†]gathered together as thou sawest them, willing to come, and to overcome by fighting, but he shall stand upon the top of Mount Zion, and [‡]Zion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those wicked nations, which, for their wicked life, are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame, and he shall destroy them, without labor, by the law, which is like unto fire." "Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain, and then shall he shew them great wonders."

Esdras.

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[*] Luke 21:25, 26, 27. [†] Read from Rev. 19:11 to 21:2. [‡] New Jerusalem.

A SIGN.

The following article, which we cut from the New-York Evangelist of last week, we would commend to the notice of some of the members of the churches in Newark. Whether the writer designed it for *them*, or for others we know not: but it is certainly worthy of *their* notice. It is really an *impressive* sight, to behold persons who have been members of "*Evangelical Orthodox Churches*" (!!) for twenty or thirty years, engaged in dancing. These persons would doubtless be *extremely mortified* to be found at a meeting of heretical Adventists. Indeed, we presume they would on *no considerations* hazard their reputation by such an imprudence. But to dance at a church TEA-PARTY, why, that would be quite *Christian* (*!!*) and respectable in comparison, at least. Truly these are strange times. L. D. F.

DANCING CHRISTIANS.

Messrs. Editors,—I have been pained at the recital of several instances of professors of religion dancing at large and fashionable parties. At two of them, ministers of the gospel were present. Dancing was of course put off till late, expecting the clergymen would leave, but finding that the time was passing, and that the clergymen were not likely to leave, the gentleman of the house proposed or suggested the matter of dancing to the brethren, when no objection was made—from what motive I know not. Some of the members of Dr. ———'s church, connected with one of the Presbyteries in this city, not only justify dancing at parties, and dance themselves whenever they have an opportunity, but insist that all parents ought to send their children to dancing schools.

Now, Messrs. Editors, you recollect the command, "whether we eat or drink or whatever we do, we should do all to the glory of God." I would ask in great affection, "is all this for the glory of God?"—Do these persons engage in, and justify these things with a view to promote the good of souls, or honor of Christ? Is not the dancing party calculated to draw the mind off from spiritual things, and bring barrenness on the soul? Our Saviour said that for every idle word that men should speak, they should give an account at the judgment, how much more then for time dissipated at such places of vain amusement and attraction. We see no such example from such holy men as Baxter, Edwards, Taylor, and Payson; all their influence is quite on the other side.

Consistency.

Earnestness in Preaching.—The energy of Rowland Hill's manner, at times, and the power of his voice, are said to have been almost overwhelming. It is related of him that once at Wotton, while preaching, he was carried away by the impetuous rush of his feelings, and raising himself to his full stature, he exclaimed—"Because I am in earnest, men call me an enthusiast; but I am not; mine are the words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help, so loud that I was heard in the town below, at a distance of a mile: help came, and rescued two of the poor snfferers. No one called me an enthusiast then:—and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of wo, and call on them to escape, shall I be called an enthusiast now? No, sinner, I am not an enthusiast in so doing: I call on thee aloud to fly for refuge to the hope set before thee in the Gospel of Jesus Christ.

* * *

The following slip is from the Athenæum and Visitor—Baltimore, Oct. 26, 1839. We give it simply as a specimen of the expectant state of feeling existing among the Jews:

Jewish Day of Atonement.—Wednesday last was set apart by the Jews throughout the world as a day of atonement to afflict their souls, and to humble themselves before the God of their fathers, against whom they have greatly rebelled. It is the impression of their teachers and guides, with that of serious Jews in general, that the century upon which they entered (A. M. 5600 according to their computation, and which was begun last Monday) will be decisive as to their hopes as a nation.—*London paper.*

THE MIDNIGHT CRY.

THURSDAY, MARCH, 21, 1844.

TO THE READERS OF THE MIDNIGHT CRY.

We have made arrangements, during the illness of the editor, to have the Cry conducted in the best possible manner for the advancement of the cause it advocates, and the edification of its numerous readers. *Brother T. L. Tullock*, who has had charge of the office, and much care and responsibility of the paper, of late, will, for the present, take the general supervision. He will have efficient aid from several friends of the cause.

Brother N. N. Whiting is preparing an article on the prophetic periods, which will appear soon.

OUR POSITION AS TO TIME. We have no new light on the *prophetic periods*. Our time ends with this Jewish year. If time be continued beyond that, we have no other definite period to fix upon; but, henceforward, shall look for the event every hour, till our Lord shall come. Others can give their views on the termination of the periods, on their own responsibility. If it be necessary, we shall give ours in full on this point.

Let us all be ready; "having our loins girt about, and our lights burning, that when the Master cometh, we may open to him *immediately*."

J. V. HIMES.

New York City, March 18, 1844.

LIFE FROM THE DEAD. No. 1.

Independent of the *time* and the calculations of prophetic periods, we consider this awakening "Cry," at the midnight hour of our Laodicean age, as the chosen agent in the hand of God, of the greatest religious reformation since the days of the Son of Man. For many years there has been truly, according to the prophet, "a famine of the words of the Lord." The entire body of professing Christians have been zealous of the letter, and dreaming much of the form of godliness, but have in a fearful degree denied the power thereof. In this hour of peril the Lord has opened the heart of whom he would to understand the Scriptures, and we perceive that his choice has been much the same as it was when he called a ministry from the fishermen and publicans of Judea. "The spirit of LIFE from God" has entered into his two witnesses or testaments, and the world is beginning to perceive that they speak in no unmeaning tones of authority.—The simple and true manner of *searching* the word of God, introduced by Mr. Miller and his associates, has unveiled to the sincere and humble enquirer a flood of unexpected glory. The power, the sweetness and the harmony of the inspired text has been unsealed, and where once we could discern nothing but mystery, through the early and false prejudices that bound us, we now perceive that all is bright and clear as the noon day sun. As every promise of our Heavenly Father, that has had an accomplishment, has been thus far literal, we assuredly anticipate that what remains, here, and in the eternal state, will be as tangibly and minutely fulfilled. Among the glorious points that now glitter in this newly established galaxy of truth, are the following, at which we shall only glance. First, that after the fall of man and the loss of Paradise, Christ, the second Adam, was promised as his saviour and its restorer. That this covenant of God with his fallen children was more fully ratified with Abraham, who through faith became "heir of the WORLD," and that all generations after him, of the Jew first, and also of the Gentile, who believe in Christ, are heirs of the promise. That there is no difference between the Jew and the Greek, for he is not a Jew who is one outwardly, but he is a Jew who is one inwardly, or according to faith in Jesus Christ. That this promise is to be literally fulfilled in this earth, which, from the present curse of sin, is to be restored to its original purity and beauty. That the kingdom of Christ will succeed all temporal governments, and continue forever and ever. That the tares and the wheat will grow together until the end, and that sin and moral pollution will therefore increase until the wickedness of the earth shall be as it was in the days of Noah and Lot, when the Lord Jesus will appear in the clouds of heaven to gather his saints and destroy his enemies. That he will then take possession of his kingdom and purify it by fire, after which the New Jerusalem shall descend, and the saints shall reign with Christ forever and ever. We therefore expect no return of the unbelieving Jews, nor the conversion of Satan's kingdom. We also perceive that the entire history of the world is given in the prophetic word, and that the last events in that history are now closing. That certain definite signs are given that shall immediately precede Christ's second coming and the end of the world, to many of which we have been and continue to be eye witnesses. We therefore believe with the most unwavering confidence that the Lord's appearing is the next great event. As his first advent was LITERAL, and according to the time and manner previously foretold by the prophets, we expect that his second glorious coming, according to their word, will be as definite and certain. What then is the effect of this embassage to a sleeping world? To those who hear and receive it in love, it is truly *life from the dead*. It dispels the mist and gloom that has so long shrouded each bright prospect of heaven. It opens a tangible door to a glorious immortality and unseals the gates of Paradise. The living waters flow again, the flaming cherubim withdraws from the tree of life, and we hear a sweet voice saying, "I will come again" "and receive you to myself" "that ye may have right to the tree of life and enter in within the gates into the city:" "*surely* I come quickly, amen."

This doctrine arouses the most secure, and awakens the dormant principle of life within. It attracts the attention of the infidel and the unbelieving professor, and convinces them of the authenticity of the Scriptures, and the necessity of preparation for an eternal state. It disturbs, overturns and metamorphoses the stagnant deep of polluted morals, and seeks out and *saves* the wretched, from the lanes, the hedges and the highways. Its influence stops not here, but is felt and feared in the high courts of ecclesiastical council; and though few of the ministry will acknowledge it, yet the mist of false interpretation which has long blinded their vision to this living truth of God, is beginning to roll back from many minds and disclose their true position. It also enters as by a power unseen into the most refined circles, alarms the gay and thoughtless, threatens the proud, and extends through all the countless ramifications of society. The *world's* theology is shaken, politicians tremble, and financiers are "perplexed," while the expectant inhabitants of earth are shrouded in the fearful shadows of coming events.

The sealing process is going on, and many that were first shall be last. We feel that God has a people in the churches, as the remnant of seven thousand who have not bowed the knee to the image of Baal.—They are of "the wise" who "shall understand," and we rejoice to see an increasing number taking up the cross, and coming out without the camp, bearing the reproach of their coming Lord. As he said to Lot, he can do nothing until they escape; but we believe the hour of grace is nearly spent, and soon the LAST child will be sealed.

Seeing these things are so, and that "God has chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are." It is our fixed purpose, in his strength, to go unshrinkingly forward, and quail not, until all our fearful work is done, and HE who shall come, will come, and give unto every one according as his work shall be. C. S. M.

Philadelphia, March 10.

THE CHRISTIAN PALLADIUM.

We find an article in the Palladium, current vol. No. 19, page 297, by one of the Corresponding Editors, under the head of "*The Palladium*," in which the writer is trying to make it appear, for the satisfaction of many aggrieved brethren, that the Palladium has not, as they suppose, been closed against the investigation of the doctrine of the Coming of the Lord. The writer says,

"I wish to say to those brethren, and to all others who have like views; brethren, you are mistaken. The Palladium is not 'gagged.' Its columns are not closed against the discussion of the Second coming of our Blessed Lord. For one, *I* fully believe in his Second, personal, visible coming in the clouds of heaven. I have believed it and preached it for years. I believe it and preach it now," &c.

In the next No. of the Palladium, (No. 20) we find the following excellent article from the same writer, under the head of

MILLENNIUM.

Most Christians are looking for a millennium, or thousand years rest to the church. It is believed, that then, the church will be united—will be one, the watchmen see eye to eye, and holiness be universal.

That holiness will be universally prevalent during the millennium is evident from the following considerations.

1. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Rev. xi. 15.
2. The isles shall wait for his law; and all nations call him blessed. Isaiah xlii. 4, Ps. lxxii. 17.
3. All shall know the Lord from the least even unto the greatest. Jer. xxxi. 34, Heb. viii. 11.
4. All the ends of the world shall remember and turn unto the Lord; and all the kindred of the nations shall worship before him. Psalm xxii. 27, lxxvii. 7.
5. The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea. Hab. ii. 14.
6. The people shall be all righteous. Isaiah lx. 21.
7. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. Dan. vii. 27.

Well may the church look, and long for that day when the time of the restitution of all things shall come—the earth be restored to its primitive beauty, healthfulness, fruitfulness and glory. Where peace shall be universal, and nothing molest or destroy in all God's vast dominions.

But that that day shall be gradually and gloriously introduced, as too many think, previous to the coming of Christ, in the clouds of heaven, seems altogether irreconcileable to truth. And, therefore, certainly delusive.

Because 1st. The wheat and tares are to grow together till harvest. Matt. xiii. 30.

2. Antichrist will reign *till*, and be destroyed *at* the coming of Christ. 2 Thess. ii. 8.

3. When the Son of Man cometh, shall he find faith on the earth? Luke xviii. 8.

4. At his coming many will call on rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. vi. 16.

5. At his coming, the world will be as it was in the days of Noah. Matt. xxiv. 37–39. They 'knew not till the flood came and took them all away; so shall the coming of the Son of Man be.'

6. His coming will be as it was in the days of Sodom. 'But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.'

'Even thus shall it be in the day when the Son of Man is revealed.' Luke xvii. 29, 30.

7. Many wicked men will be on the earth who will be destroyed at Christ's coming, Luke xvii. 27, 'The flood came and destroyed them all. 29th verse, 'It rained fire and brimstone from heaven and destroyed them all.' 30th verse 'Even thus shall it be when the Son of Man is revealed.' 2 Thess. i. 7, 8, 'When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them who know not God, and obey not the gospel.'

Now if Antichrist will continue his reign till Christ comes—the wheat and the tares *grow together* till the harvest—if at his coming the world will be as it was in the days of Noah, and as it was in the days of Lot—if at his coming many will call on the rocks, and the mountains to hide them from his face; and many wicked men will be destroyed as in the days of Sodom—how is the world to be all converted, and the church rest one thousand years before Christ comes? If a glorious millennium precedes the coming of Christ, and all are in subjection to him—his kingdom triumphant for one thousand years—how can the wheat and the tares *grow together till the harvest*? In what place can we fix a millennium anterior to Christ's glorious appearing in the clouds of heaven? The scriptures define no place, and we may depend upon it, we shall see no millennium—no world converted, freed from tares, and filled with peace, and with the glory of the Lord, till we see Christ the Lord coming to be admired of all them that believe in that day. B.

We love, respect, and appreciate the spirit and honesty of the above writer. In the article from which we have made the first extract, he suggests in becoming language the following Christian sentiments. He says, "Why should brethren have hard feelings toward each other, because they take different views of this subject? Will hard words, or hard feelings prepare any one to meet his coming Lord? If we have a disposition to "Smite our fellow servants,"—if we are disposed to sow discord, to promote strife, or division among brethren, are we prepared to meet him at his coming? Or, are we doing his service while he tarries? Rather let us strive for the things that make for peace, and things whereby we may edify one another."

We *deeply* regret that the counsel of this brother is so little regarded by one of his most influential correspondents, who, occupying a place in the same paper, violates his counsel, and violates the *professed* principles of the *Palladium*, and of the denomination of which it is the organ. Hear some of *his* language. Speaking of some of the churches who have had (as he thinks), the imprudence to open their chapels for the promulgation of the Lord's near coming, he says, They "have thrown the doors open too wide." Again, he says, "They impose upon honest Christians by such sanctimonious professions, and appearances; and ingratiate themselves into favor by such hypocritical means," &c. And again, "Many pious men of God will mourn in spirit, in years to come over the desolations of Zion, occasioned by the errors and delusions propagated in *eighteen hundred and forty three.*"

We might multiply these specimens: but we forbear. This will suffice. If the Palladium is not "*gagged,*" it is at least under an influence not very flattering for the discussion of the subject of the Lord's speedy coming. It is certainly strange, how Christians, can possibly evince hostility to the subject of the Lord's coming, and coming quickly. More especially is it strange, that those, who, as *Christians* have professed more freedom, than any other Protestant sect, and advocated the right of every Christian to form their own faith from the Bible, and contended that there should be no test of Christian fellowship but practical piety. I say, it is *especially* strange that this class of Christians, and particularly those of them who have been regarded as pioneers in defence of such rights, should be found in the foremost ranks to oppose those who *sincerely think* they are authorised to look for the immediate coming of the Lord. But, "To err is human, to forgive divine." O let us not forget that if we are Christians, "We be brethren."

We do not deny the right of any to think for themselves on this great subject,—or to believe if they choose, that the "Lord delayeth his coming." At the same time we *do* claim the right of "looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." Those who oppose themselves to us may rest assured that bitter vituperation—a pen dipped in gall, cannot dislodge our blessed hope. Such arguments can never divert our steadfast gaze from the light of divine truth; for our expectation is, that, "When Christ who is our life shall appear, THEN shall we appear with him in glory." L. D. F.

The Sanctuary is not yet cleansed. It cannot be while desolating powers tread down the earth. While the overspreading of abominations make it desolate, even to the consummation. This earth is now under the government of an usurper, "but the kingdom will be restored to the rightful heir, when the times of the Gentiles are fulfilled." Then the "Lord of hosts *shall reign* in Mount Zion and in Jerusalem, and before his ancients gloriously;" then "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and *God himself* shall be with them, and be their God." This will be in the new earth. The throne of David will be then occupied; "I will settle him in *my house*, and in *my kingdom* forever; and his throne shall be established forevermore." But who is the heir to David's throne? Let inspiration answer, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful—Counsellor—the Mighty God—the Everlasting Father—the Prince of Peace. Of the increase of *his* government and peace there shall be no end, upon the throne of David, and upon his kingdom. to order it, and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

For "the Lord will create new heavens, and a new earth, and the former shall not be remembered, nor come into mind, but be ye glad, and rejoice *forever* in that which I create. For behold, I create Jerusalem a rejoicing, and her people a joy—and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no be heard in her, nor the voice of crying."

NEW TESTAMENT REASONS

For expecting Christ, independent of the Prophetic Periods.

We are fully convinced of the authority of the New Testament Scriptures, and rest with unshaken confidence on every word therein revealed. We understand by them that the Son of God was literally manifested in the flesh, and suffered death, to open a door of salvation to our fallen race. That while on earth he promised to come again to reward his followers and set up his everlasting kingdom. He also foretold events and signs which should immediately precede his second appearing, and left a command that when we should see these things come to pass, we should KNOW that he was near, even at the doors. At his ascension an angel told his disciples that in like manner he should come again. In his revelation to his beloved disciple, he said, seal not the sayings of the prophecy of this book, for the time is at hand, and surely I come quickly; and the opening burthen of his prophecy is, "behold HE COMETH with clouds, and every eye shall see him." From prayerful examination of this book, we trace the prophetic history of our world from that time down to the present, and the next and only remaining events are the coming of the Son of Man, the judgment, and the succeeding glories of the eternal state. We know of no reason for delay, nor can we perceive anything in the prophetic map to hinder the immediate manifestation of the Son of God. We learn from our Saviour that the tares and wheat shall grow together until the end of the world, and that its moral condition shall be at that time like it was in the days of Noah and of Lot, that they shall be eating and drinking, and saying peace and safety, when sudden destruction shall come upon them. That he will come unexpectedly and as a thief to many who will be saying, my Lord delayeth his coming, and shall begin to eat and drink with the drunken, and to smite and revile their fellow servants who expect him. We are also assured that in the last days men will so far forget the Lord as to scoffingly inquire, where is the promise of his coming? That they shall be lovers of their own selves and pleasures more than lovers of God, and covetous and proud, and disobedient to parents, having a form of godliness but denying the power thereof. That the last days shall be perilous times, for men shall be boasters and blasphemers, without natural affection, and despisers of those that are good. Who can for a moment consider this inspired sketch of the present time, and not be overwhelmed with the conviction that the hour has arrived? The signs which have been witnessed by the present generation, in the natural heavens and upon the earth, astonishingly verify the following words of our Saviour, "There shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken, and THEN shall they see the Son of Man coming in the clouds of heaven with power and great glory. When we consider the irresistible evidence before us, we wonder at the long suffering of God, and are constrained momentarily to expect the angel of judgment, to cry with a voice that shall awake the sleeping dead, "Thrust in thy sharp sickle, for the harvest of the earth is fully ripe." Nothing else, we fear, will break the fatal enchantment that now enchains professing millions. Why is this indifference and contempt manifested to the doctrine of a returning Saviour by his professed followers? We appeal to the inspired text, which is fulfilling before our eyes, to the threatening heavens above and the troubled earth beneath. Nature herself seems more loyal and intelligent than man, and is moved at his approach, and lifts up her voiceless hands to welcome the glory of a coming God. The Lord once said, the stork in the heaven knoweth her appointed times, but my people know not the judgment of the Lord, they will not consider; therefore we would exclaim with his prophet, O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for a lukewarm church and a sleeping world.

C. S. M.

ANOTHER WITNESS.

A sister has just handed us an old letter from an absent brother, who had not heard of Mr. Miller's calculation; it is dated "Texas, May, 1841, year of the world 5998!"—After some introductory remarks, he says:

"What I say unto one, I say unto all, WATCH, for the Lord himself is about to descend from heaven with a shout, the voice of the archangel, and the trump of God, and he will so come to many as a thief in the night, for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape. I find so much human woe and wretchedness wherever I journey in this sin-ruined world, that I feel no interest in the scenes of nature's loveliness around me: something perhaps as my sister would, were she in a splendid palace filled with the most precious rarities of all countries, if she knew that beneath her feet were kindling unextinguishable fires, which would in a short period destroy the palace and all its costly garniture. This is exactly the case. This beautiful world and all its exquisite works of man's device for thousands of years, is soon to be destroyed, and we shall witness the end of all things. I rejoice in the prospect of the SPEEDY coming of the Master of assemblies, to overturn, overturn, overturn, and reign supreme over a willing and united people. Let thy kingdom come, blessed Saviour, and O come and reign forever, God of Israel and Prince of Peace."

We learn that the writer had been from early youth a Bible reader, and much interested in the prophecies, which verifies the angel's promise to Daniel, that at the time of the end knowledge shall be increased and the wise shall UNDERSTAND.

C. S. M.

LET THE LORD SPEAK, AND NOT MAN.

There has been much said and written, to illustrate the love of God to man, and yet such is the weakness of our faith, that we are slow to believe and know that love. We can rely on no authority but the Scripture, and no teacher but the Holy Spirit, to show us the sweet and holy privilege of the humble child of God. In seeking to know the fulness of this grace, which through Christ is freely given unto us, we have *rested*, with unshaken delight, upon the following precious words of our Heavenly Father. All the metaphysical disputations of ecclesiastical science cannot change their simple meaning, nor the unbelief of the lukewarm, lower their pure standard of grace and glory. Matt. 1 : 21, "Thou shalt call his name *Jesus*, for he shall save his people from their sins." Mark 1 : 8, "He shall baptize you with the Holy Ghost." Acts 13 : 52, "The disciples were filled with joy and the Holy Ghost." John 14 : 16, 17, "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you." Luke 11 : 13, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him." Rom. 8 : 9, "If any man have not the spirit of Christ, he is none of his." 1 Cor. 6 : 19, "Your body is the temple of the Holy Ghost, which is in you." Eph. 5 : 18, "Be filled with the Spirit." Gal. 5 : 25, "If we live in the Spirit, let us walk in the Spirit." Gal. 5 : 22, 23, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5 . 1, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." 2 Cor. 7 : 1, "Perfecting holiness in the fear of God." Heb. 6 : 1, "Let us go on unto perfection." 2 Cor. 13 ; 9, "This also we wish, your perfection." 1 Thess. 4: 3, "For this is the will of God, even your sanctification." 1 Cor. 6 : 11, "But ye are washed, but ye are sanctified." 1 Cor. 1 : 30, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 John 4: 17, 18, "Herein is our love made perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this world ; there is no fear in love, but perfect love casteth out fear, because fear hath torment : he that feareth, is not made perfect in love." Luke 6 : 40, "Every one that is perfect shall be as his Master." Col. 3 : 14, "And, above all things, put on *charity*, which is the bond of perfectness." 1 Thess. 5 : 23, "And the very God of peace sanctify you WHOLLY ; and I pray God, your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ ; faithful is he that calleth you, who also WILL DO IT."

In these last hours of conflict and of trial, when we are liable at any moment to hear the final decision, "he that is holy let him be holy still ; he that is filthy, let him be filthy still ;" it is not safe to compare ourselves among ourselves, or measure our spiritual state by the example or precept of ANY, however gifted and lovely they may be in many things but search the precious words of God's revealed will, that we may know and experience the fulness of the love which through Christ is given unto us.

C. S. M.

"IN YOUR PATIENCE, POSSESS YE YOUR SOULS."

Jesus himself drew near unto some of his disciples, who were weak in faith and discouraged in heart, and said unto them, "What manner of communications are these that ye have, one to another, as ye walk and are sad?" They answered, that it was about Jesus, whom their chief priests, and rulers, had condemned and crucified, and added, but we trusted that it had been he which should have redeemed Israel. Their faith was placed on the right foundation, but they were disheartened by the circumstances that overshadowed it. Let us improve by this example, which was doubtless recorded for our benefit. We know that it is Jesus whom ye seek, and that he has promised to COME AGAIN, and that the moment hasteth greatly. No decisions of rulers or chief priests, should therefore discourage us. Neither should we faint or grow weary, because the night is far spent. Not he that sets out well, but he that endureth unto the end shall be saved. Though the vision may SEEM, to the sanguine heart, to tarry, its fulfilment is the next great event. All the Scriptures have been exactly and literally fulfilled, except this last closing scene, and heaven and earth shall pass away, but not one jot or tittle of its fearful realities shall fail of being speedily accomplished. Let us then speak often one to another as we see the day approaching, and comfort our hearts with these words, "the just shall live by faith." We cannot, as yet, walk by sight, for then it would no more be of faith, but let us hold fast our first confidence, which hath great recompense of reward. One of the prophets, speaking of the time just preceding the great day of the Lord, says, "THEN they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

C. S. M.

☞ We cut the following *skeleton* from "*The Sheet Anchor*," published at Trenton, N. J. :

"The Rev. Mr. KIDDER, of the Methodist E. Church of this city, gave his third Sermon on Sunday, on the doctrine and tendency of 'Millerism.'

The discourse embraced the following as the 'practical tendencies of Millerism :'

1. To dogmatism.
2. To superstition.
3. To fanaticism.
4. To disorganize and rend the Church.
5. To hinder the spread of the Gospel.
6. To infidelity."

Really, what an errant set of heretics, we, who are looking for the speedy coming of our Lord, ARE ! !

1. We have the presumption to believe that God will most faithfully fulfil his promises, without any failure. This is to "*dogmatize*."

2. We believe that God "has appointed a day in which he will judge the world in Righteousness." Acts 17 : 31, and that "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3 : 7," and that Christians "are not in darkness, that that day should overtake them as a thief." Thess. 5 : 4. This is "*superstition*."

3. We are anxiously "looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2 : 13. We even "*love his appearing*," "and rejoice in hope of the glory then to be revealed," and pray with earnest desire, "Amen, even so come Lord Jesus, come quickly." Rev 22 : 20. This is *Fanaticism*.

4. We are trying to act in conformity with God's command as recorded in Isa. 40 ; 1, 2, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins." We aro also saying in the language of the revelator, "Come out of her, (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18 : 4. This, is "*Disorganization*."

5. Something like *fifteen hundred* or TWO THOUSAND lecturers are in the field proclaiming "*The Kingdom of Heaven is at hand*," therefore "REPENT." "Behold the Bridegroom cometh, go ye out to meet Him." We have published and scattered over the world within a short time past, several MILLIONS of publications. They have been sent to all parts of the world. This, according to *Mr. Kidder is* "*hindering the spread of the gospel !!*"

6. The promulgation of Christ'e speedy coming, has brought out the actual *Infidelity* that has secretly existed among the "*Ministry*," and in the churches, in an unprecedented manner. So, we confess that it *does.* make Infidels *manifest*.

Well, we have proved all of Mr. Kidder's points, and of course stand committed. *We do plead guilty to what is here proved.* Mr. Kidder what is your sentence ?

L. D. F.

THE WORK AMONG THE SAILORS.

Our readers will probably not have forgotten the article published in last week's paper under the head of "THE GOSPEL VOYAGE, *by a Sailor*." That article was written by our *brother* LINFEST, who, you may judge, understands a vessel from "*stem to stern*." He is now giving his whole time to the distribution of tracts and various other publications among his brother seamen, and conversing with them as opportunity offers. He is visiting all the vessels in our harbor, and supplying them, according to their size, with publications on the subject of the Lord's Speedy Coming.

Being nearly through with his mission here, he is desirous of going South, for the purpose of giving the *word of warning* to those who, as yet, have heard but little, if any thing, on the subject. In this way, the midnight cry is sounded over the vast waters. The vessels he supplies go out to almost all parts of the world, and generally leave some of the little messengers of light at every port where they stop.

Now, who are ready to aid us in this enterprise? It requires means ; and any who feel disposed to assist in gratuitously spreading the *good tidings* of the King's approach, among seamen, now have an opportunity. Brother L. will probably leave in a few days, (should time continue,) for Norfolk, Va. and other southern ports, and it is important that he take with him a large supply of publications for gratuitous distribution. We shall supply him according to our ability, and whatever may be offered for said mission will be faithfully appropriated. May the blessing of God accompany the undertaking.

A SIGN.

In the last days we are informed evil men and deceivers shall wax worse and worse. At the time of the late Second Advent Conference in Philadelphia, a person calling himself an Adventist, called at the house of one of the most respectable citizens, and plead the importance and urgency of our cause, together with the poverty of its believers, with so much boldness and ingenuity, that he received five dollars to relieve its supposed necessity, and hastened abruptly away, before a second thought discovered his imposition and baseness. He said his name was Brewer, and that he resided in Bristol, Pa., which statement has been ascertained to be untrue. May the Lord, at this eleventh hour, give him that penitence which once availed a thief upon the cross. Our friends are advised that the cause has been thus far sustained by free-will offerings, and while the Lord continues in the work, we have no expectation of resorting to such applications for its accomplishment.

Philadelphia. C. S. M.

We have just received another of those heralding messengers, which are springing up all over the land, and with their guilded wings, are reflecting the light with an awful glare upon the inhabiters of the earth. The people will be left without excuse ; God is sending out the warning to vast multitudes, who get it without money, and without price.

"THE BRIDEGROOM'S HERALD" is the title of a paper just started at Toronto, Canada West, about the same size as the Midnight Cry, "published by R. HUTCHINSON," and "*conducted by* A. J. WILLIAMSON, and LUTHER CALDWELL." The following letter from Bro. H. will show to our readers the generous impulses that have awakened snch efforts, and the auspices under which it is started.

MONTREAL, Feb. 21, 1844.

My dear brethren Williamson and Caldwell :—

I have just received your letters, wishing me to aid you in Canada West, by assuming the responsibility of publishing a paper in Toronto. My responsibilities are already considerable, in publishing "The Voice of Elijah," and in circulating it through Great Britain *without price*. But I wish to extend my energies, and the means entrusted to me, as far as possible; and therefore, will do all I can for you, As I cannot leave my affairs here at once, and as time seems very short, please commence a paper on my account without delay. Call it "*The Bridegroom's Herald*," with the following motto, "Behold, the Bridegroom cometh: go ye out to meet him." The enclosed amount will about publish the first number, and means will not be wanting in future. Let lovers of the cause come forward and help in the undertaking; and those who wish to have their friends in Europe supplied with the paper, can be accommodated by handing in names and addresses. I hope, however, we shall be able to circulate thousands *gratuitously*. You may venture to publish *four or five thousand copies*. Let me ask believers to implore a blessing from God upon our efforts. I may be with you soon. The Lord direct. Our first meeting may yet be on the new earth. "The Lord is at hand." But our Master says, "occupy till I come."

Yours, in "that blessed hope,"

R. HUTCHINSON.

The following item from the last page, will show something of the state of the cause at Toronto.

TORONTO, CANADA.—We began to write an article on the state of the cause here, for the information of our friends at a distance, and had made some progress in it, when we found that our columns were already full. For the present, then, we must content ourselves with the declaration, that we have a house and lot of our own—lectures every evening—frequent prayer meetings—and a congregation ordinarily numbering from 600 to 900 souls.

BORROWING TROUBLE.

THE WATCHMAN OF THE VALLEY, published at Cincinnati, Ohio, seems to be borrowing not a little trouble about the future course of the believers in Christ's speedy coming. After putting to the rack its imaginative powers, or perhaps we should rather say its *conscience*, to devise a way for our retreat, which is designed to hold the subject up to ridicule and contempt, the article is closed in the following (*anti-*) Christian language.

"*I much fear*1 they will plant themselves on Jer. 20 : 7, and will boldly exclaim, '*O Lord thou hast deceived us, and we were deceived*.'

"Here is the great mischief of all these fooleries. Men charge them upon the Bible, and when the event shows them to be what they are, *fooleries*, then those whose foolish credulity gave credit to such follies, fly back to an equally foolish infidelity. As well might Job charge on God his sore boils and scolding wife, as the misguided multitude charge on the Bible the brainsick phantoms of poor old Miller and his rattletrap crew. It is hardly possible to believe them sincere, (that is, the leaders,) for they certainly know, they must know, that there are many chasms in their chronology, which are filled up on mere conjecture. In the language of exegetical science, the *terminus a quo* (the boundary from which,) is entirely wanting, even if they have the *terminus ad quem*, (the boundary to which,) which they have not."2

1. Perfect love casteth out fear; and if we may be permitted to judge of the character of the jealousy that this "*Watchman*" has for us, from the language he employs, we must confess it does not look much like a "*Godly jealousy*."

2 This is a rare specimen of *Petitio Principii*. (begging the question). Does our contemporary suppose that his unsupported assertions will settle this great question? We would commend to his notice the following apostolical counsel. 2 Cor. 13 : 5, "Examine yourselves whether ye be in the faith; prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?" It is quite unnecessary for him to *borrow trouble* in the prospect of our anticipated infidelity, for according to his views, he will have time enough for this in years to come. We would recommend that he be not too lavish of his afflictive fears, till it is fully ascertained that they are needed. We can yet say of the word of God, "It is a light to my feet and a lamp to my path. It is sweeter than the honey or the honey comb. I have taken it as my everlasting heritage, and made it the rejoicing of my heart. GOOD IS THE WORD OF THE LORD." And that God will justify his truth, we are fully satisfied.

L. D. F.

The following item we cut from one of our religious contemporaries.

"Father Miller has been holding forth here recently in the Broadway Tabernacle. He seems most confident that Christ will come this year. I was somewhat amused at a new omen or sign he has lately discovered. You are aware that a number of our congregations have lately held festivals, or religious tea parties. He was dwelling upon Belshazzar's feast, as being held just prior to the destruction that came upon him, &c. So he thinks, in relation to the church. They are in trouble about his doctrine—are anxious to smother their feeling; so they get up tea parties for that purpose. My opinion of Mr. Miller, is that advanced by one of the most venerable ministers of our State, who has known him for many years; viz. 'He has been for many years a deranged man.'

Yours, &c."

New York, Feb. 13th, 1844.

In the estimation of the world, Noah, doubtless, was "*a deranged man*." So was Lot just before leaving Sodom. So was Paul when he addressed Agrippa, Festus, and others. Even our blessed Lord was accused, not merely of being beside himself, but of having a devil. Well, if they call the Master of the house Beelzebub, how much more they of his household. Those who tell the truth on the subject of the Lord's coming, doubtedly seem as those who mock.

L. D. F.

The following is the *secret oath* of the Jesuits, and exhibits in bold relief, the principles and character of "*that same horn*," that is to "*make war and prevail against the saints until the ancient of days shall come*." It shows the process by which all protestant—all anti-papal governments may be undermined and subverted. It shows the fearful predicament, in which we stand as a nation, in the event of the ordinary continuance of time. But our hope—our only hope, is in the speedy appearance of the COMING ONE.

SECRET OATH.—"In the presence of Almighty God, and of all the saints, to you my ghostly father, I do declare that his holiness, Pope—is Christ's vicar general, and the only head of the Universal Church, throughout the earth, and that by virtue of the keys given him by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments; all being illegal without his sacred confirmation; and that they may safely be destroyed. Therefore, I, to the utmost of my power, shall, and will defend this doctrine, and his holiness's rights and customs, against all usurpers, &c. I do renounce and disown my allegiance, as due to any heretical king, prince, state, named protestants, or obedience to any of their inferior magistrates or offices. I do further promise and declare, that notwithstanding, I am dispensed with, to assume any religion, heretical, for the mother's churches interests—to keep secret and private, all her agents, counsels, &c.

All which I, A. B., do swear by the blessed Trinity, and the blessed sacrament which I am now to receive. And I call all the heavenly and glorious hosts above, to witness these, my real intention to keep this, my oath. In testimony thereof, I take this most blessed sacrament of the Eucharist, and set to my hand and seal."

A LITTLE GOOD COUNSEL.

Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ, at his appearing and kingdom. When Christ, who is our life, shall appear, then shall we also appear with Him in glory. The coming of the Lord draweth near: For the end of all things is at hand. Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.—*Peter*.

"WHAT WILL YOU DO IF IT DON'T COME."

We have no sympathy with the motive of expediency which prompts this question. We are striving to know what we shall do when it does come, and to be ready for the glorious event. We honestly and firmly believe that it WILL COME, and we are engaged in a great work, and are unwilling to come down to discuss the vague dreams of unbelief. Sufficient unto the day is the evil thereof, and we can therefore take no sceptical thought for to-morrow. The Lord will assuredly provide for every emergency; and when there is necessity for the above consideration, we shall doubtless have an answer ready for the inquirer. Neither are we anxious, (as seems to be the case with some of whom we had hoped better things,) to lengthen our day of grace, by adding to our calculation either months or years. Whether we suffer or whether we rejoice, it is for the Lord. His will is our will, and we know that it will assuredly be done, on earth, even as it is in heaven. When we professed this faith, we counted the cost in the fear of God, and our expression, was only the sign of the substance and evidence within, which works by love, and we are persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, and in the precious hope of his immediate appearing.

Philadelphia. C. S. M.

THE BIBLE A SIGN OF MILLERISM.—In Ticonderoga County, New York, on one occasion, a company of gentlemen were being weighed, and seeing how near their estimates of each other agreed with the result. An advent brother from Benson, Vt. was present, and at their request, stepped upon the scales. Some one noticed something in his pocket, and fearing it would affect his weight, asked what it was. He took it out, it was his Bible. Oh, exclaimed the company, he is a Millerite; and shrunk from him, as if he were a viper.

During the past week, Bro. John Couch of N. H., and Bro. Jos. Bates of Mass, passed through this city on their way east, and lectured here and in Brooklyn, on two evenings.

Elder Edwin Ritson from New Hampshire, is now in this city, and has been lecturing at Franklin Hall, and at Brooklyn.

Bro. Miller and Son left on Friday for Low Hampton, also Bro. Himes for Boston, on Monday last.

Last Lord's day was a time of deep interest in this city. The places of worship were fully attended. The cause is prospering here.

☞ Elder E Galusha, is now lecturing in Seneca Falls, N. Y. On Sabbath next he is to lecture in Anburn, as a church has been offered for that purpose.

☞ In an Almanac published in Boston 130 years ago, the following passage appears:

Able Divines who have studied God's Holy Bible and those famous Numbers in Rev. 11 : 23, and Dan. 11 : 11, 12, believe that Anti-christs fall is very near; as it is said, Rev. 17 : 2, Babylon is fallen, which is spoken in the present tense, to verify as if it were already done.

11 Days more

Midnight Cry, Mar. 21, 1844.

THE END OF OUR RECKONING.

Brother Miller told us at Franklin Hall, a few evenings since, that his time would "run out in *eleven days more*;" and that he had "*no other time* to set:" but that his looking for the Lord would not be at all abated if he did not come within that period—he should expect him daily till he did come, fully satisfied that he is *now* at the door.

I have been satisfied, for about one year, that we ought, especially now, to look for the Lord daily, but that nevertheless the prophetic periods do not all terminate till some time in April or May, 1844. With my present light I can still see no other time for the revelation of the Lord Jesus, to raise his sleeping saints and change his living ones, but some time before the close of May. Still should even that period pass, with Br. Miller, I shall, I trust, look and watch for our Lord shortly to come.

I have several reasons for thinking it *possible* the prophetic periods may extend to May. Some of those reasons are the following. *First.* In our theory on Rev. 9th, we have, many of us, believed that the Greek *supremacy* departed by a voluntary surrender July 27, 1449, but the Greek *power* was not utterly *broken* till May 16, 1453, or three years, nine months and twenty days after, when Constantinople was taken by Mahomet 2d, after a siege of 40 days, [and the last of the Constantines was slain, or put to death. The Ottoman supremacy was to continue from July 1449, a year, a month, a day and an hour; prophetically 391 years and 15 days. Accordingly Ottoman *supremacy* did depart at the end of that period, or in August 1840. Three years, nine months and twenty days from that time will end in May next, when I expect the Ottoman *power* will be utterly broken by the coming of the Lord.

Second. The commencement of "*the time of the end*" was not at the identical point where the Pope's dominion was taken away. In the 12th chapter of Daniel is brought to view the standing up of Michael, the resurrection and glory of the saints. The enquiry is then made, "*How long* to the end of these wonders?" The answer is by the man on the waters, with the most solemn oath. When Daniel had heard it, he says, "I heard, but understood not: then said I, O my Lord, what shall be *the end* of these things?" He was told "the words are closed up and sealed *till the time of the end*." Immediately after, he is informed that, "From the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." *To what?* In my opinion, to the *commencement* of the time of the end when the *sealing up* was to cease. That period was distinctly marked by *events*, in the 11th chap. 40 v. "*At the time of the end* shall the king of the South [Egypt] push at him; [the power that had the *supremacy* over what was the old Roman empire, which at the time spoken of was France;] and the king of the North [Syria] shall come against him like a whirlwind," &c.

Bonaparte, the presiding spirit of France, went into Egypt with a French fleet and army July 1798. Egypt *pushed* at him; it was however but a *push*, for Bonaparte was victorious. In the spring of 1799, he marched into Syria, and made a desperate onset on St. Jean D'Acre: but here he was met with an *overwhelming* opposition, and was compelled to retreat back into Egypt; which happened the latter part of May 1799. Thus, it appears to me, the commencement of the time of the end is somewhere between July 1798 and the last of May 1799. Then 45 years more, the difference between 1290 and 1335, when Daniel shall stand in his lot, terminate somewhere between July 1843 and the last of May 1844.

Third. My own opinion is, that the *first* beast in Rev. 13th is *Pagan* Rome and *not Papal.* I shall not now go fully into the argument on that subject: but I am satisfied it cannot be Papal Rome. I cannot see its application to Papal Rome, because it is described as having seven heads or forms of government. In the 3d verse, one of those heads is said to be wounded, as it were, unto death, and its deadly wound was healed. To say it was healed by papacy taking its place is not satisfactory to my mind; or to say, this beast is papacy, and that the deadly wound was inflicted in 1798, and afterwards healed by Bonaparte, is equally unsatisfactory. The healing by Bonaparte, surely was a most imperfect one; and as to papacy it never had seven forms of government, or seven heads. Power was given unto this beast to "*continue* 42 *months*." Now the continuance of a thing is from its *rise to its fall.* Papacy has continued 1335 years already, and therefore this beast cannot be papacy. If it be said the marginal reading is to "*make war* 42 months," it does not help the difficulty; for, papacy was to make war on the saints and prevail till the Ancient of days came; or till the end of the world. I believe this beast to be a symbol of Pagan Rome.

John saw it rising out of the sea. Thus Daniel saw the Lion, which represents Babylon, rising out of the sea with the Bear, which represents Media and Persia, and the Leopard, which represents Grecia, and the fourth dreadful and terrible Beast, which is a symbol of Pagan Rome. And they are the only beasts that are described as rising out of the sea, that are used to denote human governments; as this is thus described, and as having the body of the Leopard, the feet of the Bear, and the mouth of the Lion, it is evident it must succeed the Leopard Beast, occupying the same territory, and exercising all the power of the preceding beasts, and having their combined character of ferocity and cruelty.

The deadly wound that one of its pagan heads received, *viz.* the Imperial head, I think, was by the "*sword*" in the hand of Constantine. That was a deadly wound to paganism; but it was healed, if not before, by the ten barbarian governments into which Rome was divided between A. D. 356 and 483. The power represented by this beast was to *continue* 42 months. Rome was founded, some say, April 753 before Christ; and none, that I know of, put it later than the last of April, 752 B. C. Robbins in his "Outlines of Ancient and Modern History" adopts this latter period. Subtract from 42 months, or 1260 years
752

and we have A. D. 508 when the "*daily*" was taken away; or paganism was subverted by papacy. But as it takes the whole of 508 to complete the 1260 we should be brought
to the last of April 509
Now add to that 1335 when Daniel is

to stand in his lot, and we have 1844 April or May.

Lastly. Add to this, the *Jewish year* 1843 must terminate sometime in April or May, and you have my principal reasons for believing that the latter part of April or month of May is the most probable time for the termination of the prophetic periods. Beyond that period, with my present light, I can see no time, and yet it is possible time may continue a short period longer; but that point I consider the *last light house*; and if that should pass, what we have then to do will be every moment to *watch* for the appearing of our Lord. Let us take heed and not *sleep now*, but "be sober and watch unto prayer," for "*the end of all things is at hand*."

Yours, in the "Blessed Hope,"
Geo. Storrs.

MR. MILLER AT WASHINGTON.

Bro. Bliss:—We are now in the capitol of our beloved country, and have given four or five lectures, on the glorious and all-absorbing theme of the Supreme Kingdom of the Messiah, soon to be established in all the earth. True, our rulers and political men are not yet ready to give up their power. They are as much engaged in their political squabbles for the next Presidency, as if their little "brief authority" were to last forever. But, by the help of God's word, the Holy Spirit, and the history of past ages, I will show them that an important revolution will take place before long, which will supersede the necessity of choosing a President by ballot; for the King of Kings will soon be inaugurated into the chair of state, and that too, by acclamation, when all dominions shall serve and obey him. I know the pride and bigotry of some of the most dignified part (as they would be called) of our legislative council, standing, as they do, upon their own dignity, will not give us a candid hearing. Yet I do hope that some of them will hear, be convinced, and prepare to meet in the general assembly, the church of the first-born in Heaven. Yet, from past experience, and the word of God, we have but little expectation that many of the rulers will believe in this King Jesus, or receive honor from him, for how can they be servants of God, while they seek honor one of another. We have a duty to do to them, as well as others. They have souls, and can only be saved in the same manner as the most degraded menial in all the land: blood of high birth, riches, nor worldly honors, will ever introduce them into the court of the King of Kings. They must become humble and docile as a little child, or they can never enter the kingdom of God.

This place is being shaken. The common sense people who hear, go away convinced of the truth of our exposition of God's blessed book, and we have some advocates in every public place, even in the halls of justice, and some in the Legislative councils.

Bro. Himes is scattering his papers and his tracts among them by thousands, and a more hungry class of anxious inquirers I never saw. They throng us constantly for papers, books or tracts, for information on this important subject, "*end of the world*." They send in from the vicinity, and from old Virginia, for papers or lectures. The one-hundreth part of their requests can never be complied with, unless God raise up more laborers to enter the field. I must say, although I am astonished while I say it, never have I been listened to with so deep a feeling, with such intense interest for hours; and never have the lectures done apparently so much in convincing the hearers of the truth of the doctrine we advocate, as on this tour; of Boston you know; in New York it was more so than in your city; in Philadelphia, we obtained a most glorious victory through the truth and grace of God. And now in the capitol of our country, the prospect is fair, yes, very fair; we shall triumph beyond our expectation. How can we account for this, while our opponents are shouting victory, because our time has run out, *as they say.* We are joined by scores and hundreds of the most intelligent and pious people of God! When the last trying moment has come, and our enemies supposed that the advent cause would slumber in the tomb of by-gone days; behold from hill and dale, from village and hamlet, from city and country, from kingdoms and states, from continents and isles, a redoubled shout is heard, ON! ON!! To victory. Ah, this is God's doing, and marvellous in our eyes. All who are believers in this glorious doctrine, now, have girded on their armour for victory or death. If Christ comes, as we expect, we will sing the song of victory soon; if not, we will watch, and pray, and preach until he comes, for soon our time, and all prophetic days, will have been filled, and from the indications God is giving, I am fully satisfied God will give the victory to those who hold on by faith. The great men of the land begin to tremble, and priests begin to quail. They see their day is going by, when they can rule the multitude, and now they cry for charity, when they see their flocks are leaving them by scores. They now want we should have charity! Oh charity, for what? Will they not remember how they have scoffed, and jeered, and called us all the names that their wicked hearts could invent, and spurned us from them, as though we were too vile to live, too base to be associates with them, in their churches. And now they claim charity of us, whom they have despised as they do the dust of the street, on which they tread. Of what hypocrisy men will be guilty when they find themselves nailed to the wall? What have been our crimes? We are looking for Christ, this is our offence; then let me be an offender while I live; or, until he, the Savior, shall come. I remain, as ever yours, looking for the blessed hope.

Wm. Miller.

Washington, Feb. 28, 1844.

LETTER FROM A SON OF BRO. MILLER.

Dear Bro. Southard,—When I think of the great anxiety of many of our fellow creatures to hear on this great and momentous subject, the *kingdom at hand*, my mind is directed to that portion of God's word, where he says, "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Is it not emphatically the case at the present time, in many parts of our land? The cry as it comes from the South, is, send us laborers, "for surely the harvest is great, and the laborers are few;" and its echo is heard from the west, come out and help us. And when I reflect upon the shortness of time, and the probability that our Lord will come before many that would hear on this glorious subject, shall have an opportunity to listen to lectures, it stirs within me a desire to cast in my mite, to assist in scattering the light broad cast through the land, that its glorious rays may shine upon the paths of many souls, that yet walk in darkness—that they may see the awful danger that lies just before them. The message is, "escape for thy life." Procrastinate not upon an inch of time, nor be enchanted with the syren song; neither listen to him that crieth peace by the way, but listen to HIM that speaketh from heaven, that you may "escape the snare that is coming upon the earth, and to stand before the Son of Man." He is yet upon the mercy seat, and his intercessions are yet in behalf of poor sinners. And praised be his holy name, for the fresh evidence we have had with us, of his pardoning grace upon lost sinners, in the conversion of a number within a few days.

While the glorious message of the Saviour's return alarms the guilty conscience of the ungodly, it brings comfort and consolation to the child of God. Yes; when the *good news* and the *glad tidings of the kingdom* to be established so soon, falls upon the ear of the worn and weary pilgrim, that has long felt himself a stranger upon the earth, and his daily prayer has been, "Thy kingdom come," and whose faith has been the evidence of things not seen; in very deed it becomes to him now, the substance of things hoped for, and his soul rejoices in the hope of the glory of God. As the man whose treasure lies at the top of a rugged mountain, pursues his course onward and upward, though many difficulties may lie in the way. In like manner will the pilgrim toil, and patiently endure, that he may obtain the promise, having this assurance, that "God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us."

Dear brother, we that have fled for refuge, if we faint not, soon shall gain the summit, and view the promised land, and stand with all those that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, and shall stand upon the sea of glass."

Within a few weeks past, I have had an opportunity of circulating quite a quantity of papers and tracts, on this glorious subject, and to judge of the eagerness of many to obtain articles on this doctrine. That there is yet in the minds of many, a good deal of anxiety to know if these things be so, is most apparent.

May the Lord bless these means to the salvation of many souls, and while we have a portion of the Master's goods in our hands, may we make such a use of them, that when the Master shall come, we may be rewarded with those that are found faithful over a few things. Let us hold that fast that we have, that no man take our crown. For a blessing is pronounced upon all that do his commandments, and a promise that they may have "right to the tree of life, and may enter in through the gates into the city."

Yours in the blessed hope,

R. Miller.

Low Hampton, Feb. 29, 1844.

For the Midnight Cry.

Israel led into Canaan---Their Leader Escorted into Jerusalem.

It is considered by many, that the entrance of ancient Israel, under Joshua, into Canaan, was typical of the entrance of the true Israel, under Jesus, into their heavenly inheritance: and that the public entrance of Christ into the earthly Jerusalem, followed by the very great multitude, shouting, Hosanna in the highest, was typical of his leading the very great multitude of his rejoicing followers, after the first resurrection into the New Jerusalem. Some thoughts on this subject have occurred to my mind, which, if you think proper, you can give to your readers.

Canaan was long a land of promise to Israel, before they were put in possession of it. The hope of this possession, undoubtedly cheered them in their tedious years of bondage, but probably, while groaning under oppression, this hope seemed long deferred; yet at the time appointed, deliverance came. A few days before Israel arrived at the borders of Canaan, Jordan was but a shallow stream—forded probably by the footman: but when the multitude was ready to cross, it had overflowed all its banks,—yet they were not now dismayed. The murmurings and haltings which had so long kept them back from their inheritance, were now repented of, and their trust was in God. The symbol of Jehovah's presence, went forward,—the obedient floods stood back, and over Jordan's dried channel, Israel entered Canaan. In like manner has the inheritance which is in reserve for every true Israelite, long been the subject of promise, and the scenes of the resurrection, viewed in the distance, have been the support of the Christian, under all his trials, even at the stake: but "patience has had to have its perfect work."

Now, we believe that the appointed day for the ending of the temporal bondage, and captivity of Zion, is just at hand. It seems that there is nothing to hinder the whole family of the redeemed, from entering their purchased possession, at the signal of their leader. Yet before the expected day arrives, the floods of the ungodly may lift up their heads, in seeming triumph. But has the daughter of Zion sanctified herself? Does she trust wholly, and firmly, in the Captain of the host of the Lord?—Then be not dismayed! A passage will surely be opened for you, into the new earth, and then forever closed against your enemies. When the true Israel has at last, quick as thought, crossed Jordan's channel, what city is it that presents itself to their view? Rejoice, O daughter of Zion, it is not Jericho, but that glorious city which your beloved John saw in vision, descending from God out of heaven—a drawing of which he has long since given you from his inspired pencil. And when this heavenly host is marshalled—the procession—the joy—the song of triumph—and the glory of their leader, as they pass through the gates of pearl—who shall describe it?

Impenitent sinner, when Israel entered the earthly Canaan, there were probably many of your character that crossed over Jordan. But with your present affections, hope not for an admission into the heavenly Canaan. It can not be; for an eye of scrutiny will blaze forth from the temple in the holy city, and penetrate the most secret recesses of all hearts, and detect and keep back from the passage, every unsanctified one. Was the value of the soul ever told? Yes, on Calvary. O be persuaded to improve the present moment. Nominal professors,—there were many that entered with Christ into the earthly Jerusalem, shouting hosanna to the Son of David, who five days after (at the instigation of infatuated, but professedly *spiritual* guides,) cried as loud as any, crucify him; away with such a Messiah, who would not come in the way that we had marked out—he is not fit to live. Do you expect to join in the heavenly procession?

Brothers and Sisters in Christ, let us again, and again, retire to our closets, and on our knees before God, beseech him with importunity, that will take no denial, to grant us for the sake of his Son, the Holy Spirit's aid in examining our title to the heavenly inheritance. Let us be certain that we have a true *seal* affixed to it. And let us as earnestly and unceasingly pray, "come Lord Jesus, come quickly."

T. Slater.

St. Albans, Ill. Feb. 20, 1844.

Earthquakes.

"And there shall be famines, and pestilences, and EARTHQUAKES in divers places." Matt. 24: 7.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

"And there were voices, and thunders, and lightnings; and there was a great EARTHQUAKE, such as was not since men were upon the earth, so mighty an EARTHQUAKE, *and* so great."—Rev. 16: 17, 18.

The following we cut from one of our city papers.

"The Late Earthquake.—By a late arrival we learn that a very severe shock of an earthquake was felt in the islands of Barbadoes, St. Vincent, St. Lucia, Grenada and Dominica, on the morning of the 26th of January last. The inhabitants were much alarmed, though little damage was done. They dreaded the recurrence of the fearful scenes of the 8th of Feb. last year.

By comparing dates, it appears that the shock of the same earthquake was felt at New Haven, Ct., at several places in New Jersey, and in Canada. The distance of these places from each other shows the tremendous power that must have been exerted, to extend the vibrations of the shock over so many degrees of latitude of land and ocean. The center of this amazing power must also be deep in the interior of the earth. The phenomenon of earthquakes, and the facts on record which show the energy and extent of the moving power, furnish an interesting chapter in the history of our globe. The contemplation of them is suited to inspire an awe of Him who kindled those vast internal fires, and who keeps them alive from age to age in such intense ignition. The earthquake of Lisbon, in 1755, shows the extent and effects of such a power. During that earthquake, almost all the springs and lakes of Britain and every part of Europe were violently agitated, many of them throwing up mud and sand. At the same time the hot springs of Bohemia suddenly ceased to flow for a minute, and then burst forth with prodigious violence, throwing up turbid water. The hot wells at Bristol were colored red, and rendered unfit for use for some months afterwards. This same earthquake which destroyed Lisbon, extended its vibrations under the bed of the Atlantic ocean, and caused a violent agitation in the waters of Lake Ontario. These phenomena offer proofs of subterranean communications under a large portion of the globe. Incredible as it may seem, one-fourth of the northern hemisphere was agitated by the same earthquake that destroyed Lisbon. The bed of the Atlantic ocean was lifted up in many places, and flame and vapor were discharged, as seen by vessels at sea. This appears to have been one of the most severe shocks that had been felt for several centuries. The cause which could effect a simultaneous concussion over such a vast extent, must probably have been seated nearly midway between the center of the globe and its surface."

We would also add, that the cause which could effect such a mighty convulsion in this terraqueous globe, can, and doubtless will be brought into requisition in consummating the wrath of God in the great day of God Almighty. That there are, in the physical elements of this world, all the means of exhibiting, that grand—awful, and destructive display of divine wrath which the strong language of the Bible justifies us in expecting, the peculiar phenomena that God has already exhibited to man, fully proves.

The great tremendous day 's approaching,
That awful scene will surely come.

L. D. F.

LETTER FROM BRO. H. HEYES

Troy, N. Y., March 11, 1844.

Dear brother Tullock,—The work of God in Pittstown, Grafton and neighborhood, speeds on triumphantly. We resumed our protracted meeting in the Christian church according to appointment. On Saturday evening the time was almost wholly occupied in the relation of testimonies rich and gratifying. Brother and sister Hersey have been my fellow-laborers in Pittstown, since Tuesday last. Sister Hersey also lectured in the Baptist and Presbyterian Churches to immense audiences. Elder Slade, Baptist minister, has openly avowed himself a believer in the advent this year, and appointed a meeting in his church this evening, for the further investigation of the subject. Glory to our God! I believe the *mass* of the people will be looking for Jesus when he comes. What a glorious exception then will Pittstown be to the world generally! My lectures in Grafton commenced a week ago yesterday. Since then my labours have been divided between it and Pittstown. I must here mention a circumstance. When we arrived on Sunday at the meeting house in Grafton, the Methodists were holding their worship. We went in, and the people requested me to lecture. As the preacher had begun the exercises, I was unwilling to prevent his preaching. He accordingly commenced his sermon, taking for his text Rev. 14, 6; and preached an anti-advent discourse from it, saying not a word about the judgment, but giving it as his *opinion* that God's glory would be more advanced by letting the present gospel machinery work on for many years to come, than by putting a sudden stop to it as some good (what a kind admission) men thought he was now about to do. When he had finished, I immediately commenced addressing the same congregation, taking the same text, but addressing the angel's words in the verse following. "Fear God, and give glory to Him, for the hour of his judgment is come," &c. I went on to prove that the hour of God's judgment *was* come. In the evening the house was very full, and I had the rich gratification of hearing testimony, after testimony delivered, after the close of the lecture. On Wednesday and Thursday afternoon and evenings, I lectured at the same place. The attendance is very large, and remarkably serious—I resume my labors there, God willing, to-morrow evening. Oh! I could write much longer, but the sum is this, God is doing an amazing work, and preparing a people for His kingdom. His promises are sung on the mountains of Grafton! Adieu, dear brother, be sure to meet me in the

City! so holy and clean,
  No sorrow can breathe in the air;
No gloom of affliction or sin,
  No shadow of evil is there!

In joyful expectation, I am,
Yours truly,
Henry Heyes.

* * *

Extract of a Letter from Bro. Wm. Bouton.

Fairfield, Conn., Feb. 8, 1844.

I learn from your *valuable* paper, that you are fully persuaded that the sat time to favor Zion will speedily come—that the great shepherd is about to appear. and then all that truly love his appearing, will receive a crown of glory that fadeth not away. You are also acting in accordance with the commandment to comfort the brethren, with these words, "Comfort one another," &c.

Now, why you, and all others who thus believe, and therefore speak, should be denounced as *hereticks* and proclaimed to be (as I have heard with my own ears) *claptraps, ignorant and unwary*, I cannot see; especially if we may know any thing about trees by their fruits. In those afflictions which it has pleased my Heavenly Father of late to visit me and my family, I have found the Second Advent brethren and Sisters, sons of consolation, not only in word but in *deed*. May they soon hear him, whose appearing they love, say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

In 1st Thess. 1:10, we are taught to *wait* for God's Son from Heaven. Some whom I have considered as my spiritual teachers and guides, say—If God should come to judge the world *now*, he would not be a benevolent being; but with such sayings I am shocked. Others say the world is but in its infancy, just beginning to stand alone. I should like to know in what part of the Law and Testimony, they get their warrant for such assertions. Others tell me that the end cannot come till the Church enjoys a long time of peace and prosperity. But I read that in the last days *perilous times shall come*.

Why should it be thought a thing incredible that God's dear children should be permitted to know about the time of the end? When God was about to destroy the old world, his people knew all about it long before it happened. The wicked had fair warning, but they believed not and were destroyed. And so it was in the case of the cities of the plain. God has declared that he will do nothing but what he reveals it to his servants the Prophets.

I am inclined to believe the time when the stone cut out of the mountain without hands, shall *smite* the Image on the feet, is just at the door; and that the events which were to take place under the sounding of the 6th trumpet *have* taken place—and the *next* thing in the order of events, will be the sounding of the 7th trumpet. And what are the events to take place when the Stone shall *smite* and the 7th trumpet sound? Some persons say the world will then be converted; but I cannot come to that conclusion from reading the Scriptures. Pres Edwards in his work on redemption, page 391, speaking of those things which shall happen when the 7th trump shall sound, says—"Terrible judgments and fearful destruction shall now be executed on God's enemies. There will doubtless be at the introducing of this dispensation, a visible and awful hand of God against blasphemers, infidels, obstinate heretics, and other enemies of Christ, terribly destroying them with remarkable tokens of wrath and vengeance," &c. &c. Such were the opinions of this truly great and good man, and such it appears to me must be the convictions of all who carefully read. Are these things so? Are we living so near those days when the mystery of God shall be finished? Is it the truth that the prophecies are all about fulfilled? Have "the sun, the moon, and stars, been obedient to the mandate of the Most High, and given their appointed signs;" and will the Saviour soon appear, and only those who are ready enter into the marriage? I am persuaded these things are so; and what an awful situation the wicked are in. "O their end, their end." But they are without excuse. To my Christian Brethren of all denominations, I would say, let us who are of the day be sober, putting on the breastplate of faith, and love; for God has not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, whether we sleep or wake, that we should live together with him.

Your Brother in waiting for the Saviour from Heaven, even Jesus who has delivered us from all wrath to come, Wm. Bouton.

LETTER FROM BRO. JOS. K. BELLOWS.

Cold Springs, N. Y., March 13, 1844.

Dear Bro. Southard,—When in New York you wished me to write occasionally. After I arrived home I resolved to give a course of lectures on the Second Advent in this place, and succeeded in obtaining the Temperance Hall. When the preacher of the M. E. Church, to which I then belonged, heard of my intention, he came to me and forbade my lecturing on penalty of being turned out of the Church, and gave me my choice to withdraw, desist, or be turned out, and demanded my license. I accordingly withdrew and gave up my license. After lecturing here I went to Red Mills and labored two weeks with some success. Several were hopefully converted, and the faith of the brethren strengthened. Thence to Peekskill, and lectured eight times. The brethren are strong in the faith, and a happy band they are. There were several conversions here: one of the most powerful I ever saw, was a gentleman, who, while listening to an exposition of the parable of the ten virgins, was arrested by the spirit of God, and presented himself for prayer at the close of the meeting. The next evening he was the first at the altar, and cried aloud for mercy, and was soon delivered from the guilt of sin, and gave glory to God. From Peekskill I went to Mattewan, in the town of Fishkill, and lectured seven times to crowded houses: the people listened with intense interest while I proclaimed and proved from the prophecies that the Judge standeth at the door. May the Lord bless his truth. Tomorrow I commence a course of lectures at Collobar, in Westchester Co.

Yours in the blessed hope,
Joseph K. Bellows.

* * *

LETTER FROM BRO. THOS. F. BARRY.

Dear Bro. Southard:—I pen a few lines, to say our Conference in this place has just closed. We had precious meetings, a profitable time, souls were converted, and backsliders reclaimed. The Lord is doing a great work, and it is marvellous in our eyes. Not to us, but to God be the glory! Since Sunday, I have baptized seventy-five, who are waiting for the great head of the Church to come in clouds and great glory, to render eternal life to his disciples. Last week, a Wesleyan Methodist preacher in this city, came out strong in the faith that Christ will come this year. His labors will not be in vain in the Lord.

Yours, &c.,
Thos. F. Barry.
Rochester, N. Y. March 12, 1844.

LETTER FROM BRO. WM. CUMINGS, OF DELHI

Delaware Co. N. Y., March 12, 1844.

Dear Brethren:—Since I wrote to you we have been trying to do what we could in this village, to wake up the sleeping virgins, both in public and private. I have delivered four lectures in the Court house, and have another appointment. We can have the use of it as long as we wish. *We want help very much.* We have long been, and are still praying to God that some one of our brethren would come over into Delaware county and help us. We will pay all expense.

Wm. Cumings.

There is such a great call for lecturers, that we can make no very encouraging promises to our brethren in Delhi, but will do what we can. Who will go to their help?

LETTER FROM BRO. M. W. MAY.

Bainbridge, Penn., March 11th, 1844.

Bro. N. Southard,—On the 24th of December last, the church of God at this place dedicated their newly built meeting-house to the service of Almighty God. The dedication sermon was preached by Bro. John Winebunner. The services were continued throughout the week, by brethren Bowman, Storms, and Tucker. Some two or three weeks after, Bro. Moses Chandler commenced a course of advent lectures, which lasted two weeks, during which time we had a refreshing season from the presence of the Lord. We can truly say, that the glory of His power was made manifest amongst us About sixty or seventy were converted and brought from nature's darkness to the liberty of the children of God, and many more were drove to examine their Bibles to see if these things be so. At the close of the lectures, Bro. Chandler baptized nineteen, who were determined to follow the Lord whithersoever he goeth. Since that time, Bro. Tucker has baptized a number more. On last Saturday Bro. Chandler paid us another visit, and lectured on Saturday evening, Sunday morning and evening, to a full house. Every soul appeared to be in deep and solemn reflection, while the children of God were rejoicing in heart, to think that their redemption was drawing so nigh. This morning Bro. C. left for the South. May the Lord bless him in his journey, and may he be an instrument in his hands to the saving of many precious souls. Lecturers will at all times find a joyful reception with us.

Yours in the blessed hope,
M. W. May.

LETTER FROM BRO. HIRAM S. CASE.

Manlius, N. Y. March 12th, 1844.

Dear. Bro.—The Second Advent cause is gaining ground in this section of the country; souls are daily coming to the Lord, in spite of all opposition. Two ministers, one a Methodist, and the other Presbyterian, have arrayed themselves against us, and warned the people not to go after the delusion; but notwithstanding all their warnings, the people will come to hear, and many believe. Nine have just obeyed the Lord in Baptism, at Amboy, a small village three miles distant. God has blest the labors of Bro. John G. Hook here, and in this vicinity, some sixty or seventy souls have been converted and reclaimed. I have baptised twenty-three in all—have another appointment on Monday next, in the town of Manlius. God has graciously blessed my labors. When I came to this place, the brethren were in a cold state, and but few attended prayer meeting; but now the house is filled to overflowing, a powerful work of God has begun, and many souls have found peace in believing, and wanderers have been reclaimed; the cry, from many places, is, come over and help us. The community is more favorably disposed towards the cause, than formerly. The want of lecturers is very great in this section of country.

Yours in the blessed hope,
Hiram S. Case.

Rochester, N. Y., March 8th, 1844. Brother C. Morley writes "The Advent Conference now in session is very interesing. I should judge that there was an audience of 1,500 last evening. As far as I am able to learn, I should think that there are nearly 600 believers in the speedy advent of Christ, in this city. Most of them have come out of Babylon; and others are coming out. The cause is prospering here, and in all this region, gloriously. There are many calls for lecturers in every direction. Dr. Luckey's pamphlet against the advent has led a number to examine the subject, and embrace the advent. Sister Perkins, of this city, states that her grandfather, Mr. Webster, a Free-Will Baptist preacher, in New Hampshire, preached the speedy coming of Christ for thirty years: he died about 1823. That was his favorite theme of conversation, as well as preaching. One of the Methodist preachers, Mr. Hibbard, of this city, told one of his members, at a class, who spoke on Christ's speedy coming, that he had rather hear the dogs bark in the streets, than hear that subject.

☞ Bro. James A. M'Donald, writing from Logansport, Ind., expresses a strong desire to have a lecturer visit that place. Also, Bro. E. Woodford, from Winsted, Ct., writes, that they have had no lectures on the second advent in that place since last winter, by Bro. Chittenden The brethren would, no doubt, be rejoiced to have a lecturer visit them.

Rochester, Vt.—Bro. Zeb. Twichell writes, March 7, "I am looking for the glorious appearing of the great God and our Saviour." I have lectured in a number of the towns contiguous, or nearly so, and good has been done. In some of the towns, a good number of souls embraced the Saviour, wishing to be ready to meet him. In other places they refused to hear a Saviour preached near at hand and not afar off; but in those places there were some that embraced the truth, and are still rejoicing. In this town there are a good number of believers in the second advent doctrine. O! that the world might believe and be ready!

☞ Bro. E. C. Galusha, writing from Rochester, N. Y., under date of March 11th, says:

"Father goes to Seneca Falls to-day. Bro. Barry baptized twenty-eight yesterday, and nineteen this morning, making in all forty-seven. The Lord be praised."

We have received from Bro. John D. Poor, a letter dated Hamilton, Canada West. He has been lecturing in various places in Michigan and Canada, with some success. He has published several thousand tracts, and has scattered the light as he journeyed from place to place.

☞ Bro. Butler Morley, writing from Buffalo, N. Y., under date of March 5th, says, "I have been laboring two or three weeks in Collins Centre, and baptized about thirty, who are going on their way rejoicing, hoping soon to inherit the kingdom. I preached a few times to the advent believers in Jamestown, Chatauque Co. There are strong in the faith, and well informed on the subject. There is a good deal of interest in the advent cause in this city, at present. Some are seeking the pardon of their sins. Bro. Porter baptized eleven last Sabbath; and we together baptized about twenty yesterday. There are quite a number more anxious to follow their Lord in this blessed ordinance."

Richwood, Union Co. O.—Bro. J. P. Brookins, P. M., writes, March 8,—"Bro. J. B. Cook has been with us; he came here on Wednesday, the 28th ult, and lectured three times, and I must say, the truth stood straight out—several persons have been convinced of the truth of Christ's speedy coming. He baptized three on Thursday, and one on Friday.

One preacher of this place has come out, and is now lecturing on the subject, (Bro. Z. Brown) and intends leaving this shortly, to give the cry to those who have not heard the same.

Another preacher, who was opposed to the doctrine, on last Sabbath, I am told, taught the people quite differently to what he formerly has on the all-important subject. He told his congregation that he could not see but that the next great event would be the coming of our blessed Saviour. Our citizens can see the matter in quite a different light. Bro. Cook's stay was short, but I trust that the fruits of his visit may be seen in great eternity. May God reward him in the new earth.

Daniel Ashton.—This venerable brother, who was once a travelling minister in the Philadelphia Conference of the M. E. Church, writing from Piqua, Miami Co., O., says:

My Dear Brother,—After a long journey in the wilderness in search of truth, during which time I have studied our great commentators, supposing from their giant minds, applied so many years in search of truth, that they must have set forth the truth, in its clearest light, and after having labored for years to make the Scriptures harmonize with these commentators, I have found it was a work too hard for me to accomplish. So I bade adieu to those learned D. D 's some seven years since, and have taken the Scriptures for the rule of life, and have read it through many times, and received consolation from the sacred volume. In this state of mind, the Midnight Cry was handed to me, for which I thank God and my dear advent brethren. I gave myself to more fervent prayer and to a closer examination of the prophecies; and especially the prophetic periods. I soon discovered the great outlines were true, and that the end of all things was at hand. I was deeply humbled at my former ignorance: indeed, I was overwhelmed. But, thank God, I now see, and all is opened up to my mind as clear as the rays of light, and I find myself on the very verge of the most tremendous scene the world ever saw.

When I commenced the investigation of the subject of Christ's speedy coming, I mentioned to several ministers the probability that the Saviour would soon appear, but they seemed to make light of it. One old minister said it was one of the greatest humbugs he had heard of, and seemed quite ready to scoff at it. I soon found there was no room for the second advent of the dear Saviour in the hearts of many of the church at this time. And now, my brother, (I speak it not as fulsom praise, but with a deep feeling of heart,) the *Midnight Cry*, through the blessing of God, has been the means of my being brought to the knowledge of those glorious truths. My soul now rests firmly on the sure word of prophecy. O that I could communicate the sensation I feel while writing; for I am looking for and expecting my glorious Saviour every hour, and my prayer is, come Lord—come quickly.

Lecturers in the City.—Brethren Whiting, Storrs, Teall, Ritson, Battersby, and Young, are now lecturing in the city and vicinity.

Philadelphia, Pa., Bro. W. C. Neff writes, March 18: "Bro. Litch left on Saturday last for Baltimore, and expects to return on Friday. Bro. Goff lectured three times at the Chinese Saloon on Sunday last, and in the afternoon we had a precious communion season. Bro. Stoddard at Juliana St. Church, three times, where the sacrament was also administered."

Bro John H. Pearce, writing from Fayetteville, North Carolina, says: "There is much seriousness on the Advent question here at present. I expect to preach in the Town Hall next Lord's day, if providence permit. I fully feel that the Lord is a strong hold in the day of trouble. He knoweth them that trust in him. In the midst of opposition and affliction, my cry is, come Lord Jesus, come quickly."

EXTRACT FROM ESDRAS.

"Tell my people that I will give *them* the kindgom of Jerusalem, which I would have given unto Israel; their glory also will I take unto me and give *these* the everlasting tabernacles, which I had prepared for them. They shall have the tree of life for an ointment of sweet savor, they shall neither labor nor be weary. Go, and ye shall receive; pray for few days unto you, that they may be shortened, the kingdom is already prepared for you, WATCH."

We here perceive that Esdras was a true Adventist, and had no idea of the return of the carnal Jews, but entreats the adopted children to WATCH and hasten the day of the Lord, by the catholic supplication, "thy kingdom come," assuring us that it is already prepared. Who will not say amen? C. S. M.

"*What is a man profited if he shall gain the whole world and lose his own soul.*"

"This present life is not the end where much glory doth abide," "for what profit is it unto us. if there be promised us an immortal time, whereas we have done the works that bring death, and that there is promised us an everlasting hope, whereas ourselves being most wicked are made in vain, and that there are laid up for us dwellings of health and safety, whereas we have lived wickedly. And that the glory of the Most High is kept to defend them which have led a weary life, whereas we have walked in the most wicked ways of all. And that there should be shewed a paradise, whose fruit endureth forever, wherein is security and medicine, since we shall not enter it."—"For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death." Esdras.

EXTRACT.

"Let go from the mortal thoughts, cast away the burdens of man, put off now the weak nature, and set aside the thoughts that are most heavy unto thee, and flee from these times; for yet greater evils than those which thou hast seen happen, shall be done hereafter, for look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein. for the *truth* is fled far away, and learning is hard at hand, for now hasteth the vision to come." Esdras.

This does not look much like a temporal millennium.

A GLIMPSE OF PARADISE.

"I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains whereupon there grow roses and lilies, whereby I will fill thy children with joy." Esdras.

It is sometimes a very trifle from whence great temptations flow. Kempis.

Why art thou grieved for every trifle spoken against thee? although it had been much more, thou oughtest not to have been moved. *Ibid.*

He is truly great that is great in love, and he is truly learned that doth the will of God, and fasteth his own will. *Ibid.*

Many secretly seek themselves in their actions, but know it not. *Ibid.*

THE WITNESS OF THE SPIRIT IN THE WORK OF SANCTIFICATION—with a Scriptural view of the Baptism of the Holy Ghost. By N. Hervey. Second Edition enlarged. To which is added a Letter from F. G. Brown, written expressly for this work. Also the beautiful hymn with the notes—entitled "A Pilgrim and a Stranger." 96 pages. Single, 10 cents.

We commend this work to enquirers on the subject of entire sanctification, as among the best which has appeared on this important subject.

We make a few extracts from Bro. Brown's letter:—

My attention was not called to the subject again, until about one year since, when, as you know, God, in his infinite condescension to my soul, poured upon me copious influences of his Spirit, so that I could say—I am enveloped in God—I am overwhelmed in the ocean of his love! From that moment, passages in the experiences of certain Christians, that had always sounded strange to my ear, were written on my heart, incorporated into my own experience, and became like ravishing music to every chord of my soul. I now fully understood the apostle, when he said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom *the world is crucified unto me, and I unto the world.*" "Likewise reckon ye also yourselves to be *dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.*" I could now pray Paul's prayer, recorded in Eph. 3: 14—19; "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and heighth; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." My experience was not unlike that of Mrs. E——, mentioned on page 51 of your little book. At first I could hardly be persuaded that any living mortal was standing with me on ground so choice, so elevated, so near the very gates of bliss: I was delightfully surprised, however, to find that the grace of God was not restricted to one poor creature of earth alone, but that multitudes of almost every order of Christians, had quaffed from the same pure fountain, and been admitted into the glories of the same inner temple.

Holiness makes the coming of our Lord desirable; which desire I must think but few of the professed disciples of Christ entertain. Both the doctrine of Christ's appearing and of sanctification are all important. I love the first—I love the last. To the praise of God's grace, and with deep humility in view of my insignificance and great unworthiness, I am happy to say, that I believe, that I understand fully, and by a blessed experience, all of the terms which are employed for the purpose of representing the doctrine of sanctification. I believe in it as a prominent doctrine of the Bible, and as an experience to which hundreds of Christians can testify. I am glad that so much is said and written on it, even aside from its application to the advent. I am happy to find *you* interested in it. I trust that in giving the public the view which you believe the Scriptures take of this doctrine, you have been prompted by a fervent desire, to point out the way by which a holy character and life may be acquired, as preparatory to the speedy coming of the Lord. You appear to have given rather a clear and scriptural view of the *means, fruits, &c.* of sanctification. Perhaps it hardly could be expected, that our views on this great subject should harmonize in every particular. Nevertheless, it strikes me that your book is calculated to call attention to the doctrine of sanctification. You have collected together no little light, by which the inquirer may be guided on his way to the summit of holiness.

The doctrine of Holiness, even by some who profess to enjoy it, has not been clearly perceived. I have heard of one individual, at least, who contended, probably, from their understanding of the apostle's language—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ,"—that the members of the body—*this very flesh of ours—must be made holy in the same sense that the heart is.* You have correctly shown the different senses in which sanctification is used in the Scriptures; as found commencing on page 8, in the sense of the consecration of our physical and rational powers to God, and in the sense of the purification of the heart.

NEW PUBLICATION.

ORIGIN, NATURE, AND INFLUENCE OF NEOLOGY. By N. N. Whiting. This is No. 42 of the Second Advent Library, and is just published. Price, 10 cents.

The work is designed to present, in a clear and concise manner, the rise and progress, in the church, of Neology and kindred fruits of the German Schools of Theology; with their effect on the churches of our own land.

It was not until the blessed hope of the glorious appearing of the Great God and our Saviour Jesus Christ was presented as an immediate event, to the professed followers of Him, who promised to come again, and was rejected by such with scorn, that it was even dreamed that the great body of the church had departed so far from the belief of our fathers, and from the "faith once delivered to the saints." But the strong Neological ground which the anti-Adventists have been obliged to assume, to ward off the doctrine of the immediate appearing of Christ, and the manner in which such views have been received, unrebuked by the great body of the church, have served to exhibit the extensive spread and deep root which the philosophy of Germany has attained among the churches of our own land.

The principles have crept in so insiduously—till now almost unnoticed—that their sudden maturity has caused a great call for information respecting their origin and progress, with the cause of so extensive a reception of them by the Church. This call has been most successfully met; and we cheerfully recommend it to all, as a work worthy the serious perusal, not only of those who love the appearing of Christ, but also of those who have drank deeply at the poisoned fountain.

☞ THE INTERMEDIATE STATE OF THE DEAD.—"*A Lover of Truth*" is informed that as an article by Bro. Litch has been published on the opposite side from Bro. Storrs, it has been thought advisable not to enter further into that subject in the Cry. Bro. Storrs has taken the article you sent us against his views, and published it for you, with notes by himself, in the "Bible Examiner No. 13." Those, therefore, who wish to see both sides, can do so by sending for that number. That number also contains an article by Charles Fitch, on "Immortality." Price 5 cents single, or $3,00 per hundred. Address GEO. STORRS, 9 Spruce St, New York.

Suggested while watching the unusual brilliancy of the evening star.

There is a star in the far blue sky—
  A star that is sweetly gleaming—
Its radiance comes from the throne on high
  Where the glory bright is streaming.

It seems a gem from the Saviour's hand,
  Just dropt on the verge of heaven,
Which as a pledge of the golden strand,
  And the sea of glass is given,

To cheer our hearts in the closing hour,
  When the clay is growing weary,
As a token of his love and power,
  When all beside is dreary.

Then glitter on in thy beauty still,
  Sweet star of earth's fading even,
A signet fair of thy Maker's will
  To restore the long lost Eden. C. S. M.

"*The desire of our soul is to thy name.*"—Isa. 26:28.

O, let us love that name which fills the arch
Of heaven with praise. The name that ever charms
The radiant, mighty hosts above. The name
Which, now engraven deep upon the hearts
Of all the sanctified, shall ever in
Celestial brilliance shine upon the gates,
The pearly gates, of that glad city, which,
Ere long, descending in its beauty rare,
Its beauty perfected, will be the blest
Abode of those, ah! yes, and only those
Who for that name have battled with the hosts
Of sin, and "out of tribulation great
Have come." "Sweet home" of those who loving much
This name, do, therefore, watchful, see, and hail
With joy the varied indications of
The often thought of, much desired RETURN!
O, love that name which shall our glory be,
When time, transmuted, is eternity. I. Y.
Phil., Feb., 1844.

MATTHEW, ch. 11, 5, 6.

He cometh in mercy! the promise of years,
The Saviour foretold by the prophets appears;
Call the seer from his craft, and the king from his crown,
And before the meek child of salvation kneel down.

Spread, spread the bright banner by vale and by cliff,
From the mast of each gally and prow of each skiff;
That where'er o'er the waters the breeze may blow,
The hour of redemption the nations may know.

What! are ye still silent? is Bethlehem dead?
No trumpet is sounded—no banner is spread!
Awake ye deep sleepers! awake and arise!
The Lord of our fathers is come from the skies!

Be all glory to God through eternity given!
And peace upon earth to the children of heaven!
That when time shall expire, and his wanderings cease,
The trumpet of judgment may wake us to peace.

And when in that valley of nations, displayed—
Thou comest in the power of thy Godhead arrayed,
Oh may we be better prepared in thy sight,
Than the faithless who dream'd through Judea that night.
I. GUERNSEY.

LETTERS RECEIVED DURING THE WEEK ENDING MARCH 20.

POSTMASTERS.—Water Valley, N. Y., 25 cts.

Cleveland, O.—Albany, N. Y.—Hamden, Ct.—Sugar Hill, N. H.—Euclid, O.—Logansport, Ind.—Harris Hill, N. Y.—Nottingham, Md.—Hartford, Ct.—Possville, O.—Staunton, Va.—Franklin, Pa.—Akron, O.—Charlton, N. Y.—New Bedford, Mass.—Goshenhill, S. C.—Feltonsville, Mass.—Root, N. Y.—Brunswick, Me.—Pultneyville, N. Y.—Perrinton, N.Y.—Elyria, O., each $1.

Suncook, N. H.—Rochester, Vt—Cherry Valley, N. Y., each $2.

Richwood, O., $2,75.—Montpelier, Vt., $3.

Attica, N. Y.—Middletown, Pa., each $5.

Coal Run O.—Thetford, Vt.—Penfield, N. Y.—Woodstock, Vt.—East Clarendon, O.—Adams, Mass.—Hartford, Ct.

INDIVIDUALS.—R. Hall, 50 cts.—James Wise—F. S. Adam—J. Marsh—H. S. Case, each $1.

M. W. May, $2.—E. H. Whiting, $4.—E. Canfield, $5.—Chas. Friend, $6.—Henry Heyes, $9.—G. S. Miles, $10.—E. C. Galusha, (draft.)

S. Bliss—C. Morley—E. S. Woodford—A. P. Barringer.—W. C. Neff—C. Swartwout—Butler Morley—J. K. Bellows—M. H. Barton—T. Curtis—Chas. Green—J. H. Perce—Geo. A. Sterling—L. D. Fleming—J.V. Himes—W. Cummings—J. D. Poor—Thos Barry—C.B. Foster—E. C. Galusha—H. Patten—Wm. C. Neff.

THE MIDNIGHT CRY!

Vol. VI.—No. 11. NEW-YORK, THURSDAY, MARCH 28, 1844 Whole No. 116.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

At the Church, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

St. Luke's Building, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

Bro. Israel E. Jones commenced a course of lectures in the spacious church corner of Christie and Delancy Streets, on Sunday last. His discourses were highly instructive, and were listened to with interest, by full and attentive congregations.

Bro. Ovens of Newark, at Franklin Hall, and Bro. Whiting at St. Luke's Building—Bro. Teall and Ritson, at the House of Prayer, Brooklyn.

Bro. S. S. Snow is expected at Franklin Hall in this city, on the first Sunday in April. He has been lecturing at Worcester and Hartford a few weeks past, with success.

Philadelphia, Pa.—Bro. Storrs lectured three times last Sabbath, at the Julianna street Church, Bro. Litch three times at the Museum, and once at 2 P. M., at a Baptist Church.

THE JEWISH YEAR.

The question is often asked, When does the Jewish year terminate? The general impression has been, that it only extends to the 21st of March.—This opinion, however, is only in accordance with the present method of reckoning time, in use among the *Jewish Rabbins:* but in this they have departed from the requirements of the Mosaic law. According to the 23d of Levit. the year was to commence with the *appearance* of the New Moon, *nearest the barley harvest*, which, in Judea, is one *entire Moon later*, than the one at which the Rabbins commence their year.

Originally, the Jewish year, as shown by Dr. Prideaux, was entirely inartificial, and continued thus so long as they remained in their own land, before their enemies began to reign over them. A few hundred years before Christ, they used an astronomical cycle of 84 years, with a certain number of intercalary years, containing thirteen moons each, instead of twelve, the usual number. This was found to be *faulty*, and Meto's cycle of nineteen years, was substituted for it. To remedy its defects, the Jewish calendar in its present shape was struck out by Rabbi Samuel, without its being perfected; it was improved upon by Rabbi Adda, and afterwards perfected by Rabbi Hillel, about A. D. 360. (See Prideaux Con. vol. 1, pp. 49—54.) According to this calendar, the Jewish year ends with the first new moon after the vernal equinox, which this year is March 21st. But according to the Caraite Jews, the *true year* cannot commence till the appearance of the *next new moon* in April.

That the Caraite Jews are correct, is plain from the 23d of Lev., which requires that the *barley* shall be ripe at the passover, on the fourteenth day of the first month, and which, at Jerusalem, is *one whole moon* later than the Rabbins keep the passover, and who pay no attention to this requirement of God

Of the Caraite Jews, Rees, in his Encyclopedia says:—

"Upon the whole, the Caraites are universally reckoned men of the first learning, of the greatest piety, and of the purest morals of the whole nation."

Calmet thus writes:—

"*Caraites*, a sect of the Jews, implying persons consummate in the study of Scriptures, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions." "The Caraites pass for the most learned of the Jewish doctors."

The Caraite Jews maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Misan as the law directs, would be impossible, if the time is reckoned according to the Rabinnical calculations, since barley is not in the ear, at Jerusalem, until a month later. The accounts of many travellers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews, in Palestine, in an article published in the American Biblical Repository, for April, 1840, says:

"At present the Jews in the Holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz., by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the above-mentioned feast, although the *chedesh haabib* may have passed, or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraite Jews observe it later than the Rabinnical, for they are guided by *Abib*, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God as the epoch from which every other is to follow."

In an "Economical Calendar" of Palestine, which has been prepared with the greatest care, is the following remark under the month commencing with the new moon of *April.* "Wheat, zea or spelt and *barley*, ripen."

"Jahn in his Archæology, says, p. 111, 112, that Moses obligated the priests to present at the altar on the second day of the passover, or in the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year.

The Jewish Rabbins say, that March and Sept., instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably *owing to the example of the Romans*, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by *Josephus*, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat. de Mensibus Hebræorum in Soc. Reg. Goett.—1763—1768, p. 10 et. seq."

It will thus be seen that the true Jewish year extends to the New Moon in April. Those who would pursue this farther, are referred to No. 16, Vol. 6, of this paper, where the structure of the Jewish year is more fully shown.—*Advent Herald.*

"THE KINGDOM OF GOD."

By Geo. Storrs.

1. The true import of the term Kingdom.

In this world the term has been uniformly used to signify *a king*, invested with authority—*dominion*, or *territory*, over which he rules—*subjects*, who yield obedience to *him alone—laws*, the only code of the kingdom.

The Bible gives us no other definition of kingdom. This, then is the true idea of "the Kingdom of God." The notion of a "*spiritual kingdom*," or a "*spiritual coming* of Christ," &c., is unintelligible, and has no real meaning, or as many significations as there are *spiritualizers* to make them. That fact shows such notions to be fables. See 2 Pet. 1:16, "We have not followed cunningly devised fables, when we made known unto you the POWER and *coming* of our Lord Jesus Christ, but were eye-witnesses of HIS MAJESTY." In that manifestation, I apprehend, Peter had a clear view of his Lord as he will appear when he assumes his *Kingly office.*—At that time, which was "in the holy mount" of transfiguration, he saw the Kingdom of God in *miniature.*

The Scriptures speak of a real, literal Kingdom of God. See Ps. 2, "Yet have I set my king upon my holy *hill of Zion.*" Again, Isa. 9:7, "Upon the *throne of David.*" And, Luke 1:32, 33, "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him *the throne* of his father *David;* and he shall reign over the house of Jacob forever; and of *his kingdom* there shall be no end."

Now, if the "*holy hill*" and "*throne of David*" are simply *spiritual* places, then the *subjects* must be merely *spiritual;* and to correspond, the *King* must have no tangibility, but be merely a *spiritual influence*—an undefinable something, devoid of reality. Compare such notions with the following Scriptures: Dan. 7:13, 14, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Rev. 5:9, 10, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and WE SHALL REIGN ON THE EARTH."

Thus, it appears, there will be a *reality* in the kingdom of God. It is not a fancy or imaginary kingdom.

2. Where is this Kingdom to be set up?

The last text quoted shows that; but we will look at this point still further. See Ps. 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of THE EARTH for thy possession." Dan. 2:35.

“And the stone that smote the image became a great mountain, and filled the WHOLE EARTH.” Dan. 7: 27, “And the kingdom and dominion and the greatness of the kingdom UNDER THE WHOLE HEAVEN shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” And, Daniel 7 : 18, “But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.” Matt. 5 : 5, “Blessed are the meek; for they shall inherit THE EARTH.” Ps. 37 : 11, 29, “But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . . . The righteous shall inherit the land, and dwell therein forever.” Rev. 11 : 15, “And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of THIS WORLD are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.”

The earth then, is the place where this kingdom is to be set up : and when set up, it is never to be succeeded by another, and is never to pass away.

3. Has this Kingdom been set up ?

Some tell us it has. If so, *when?* Not in the days of Abel; for then the *Devil's subject* prevailed to murder Abel. It is equally clear it was not set up before the flood; for the Devil had the whole territory, and the men who occupied it, with the exception of one family, in subjection to himself. If it has been set up at any period gone by, how does it happen that the wicked powers of earth have always ruled over and oppressed the real children of God? Why are Christ's *subjects* under such rulers? Why does not their king protect them? Why leave them in the hands of their enemies to be tortured, often, unto death? If Christ now acts as supreme ruler *on earth*, why are his laws put at defiance? Surely, no man in his senses, can maintain that these things will exist when Christ's kingdom is set up on the earth. See Luke 19 : 27, “But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.” That is what will take place with our Lord's enemies when he has “*returned*, having received the kingdom.”

This kingdom had not come at certain periods spoken of in the New Testament. See the following texts : Matt. 6 : 10, “Thy kingdom *come*.” Surely it had not come at that time. Many who use that prayer still seem to be almost angry if we tell them that kingdom *will come* THIS YEAR. Luke 22 : 18, “For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come*.” These words were spoken by our Lord just before his death, and show, up to that time, the kingdom had *not* come. Again, Luke, 23 : 42, “Lord, remember me when thou *comest* into thy kingdom.” If the thief prayed understandingly, our Lord *died* without having possession of his kingdom. That he did pray aright appears from the fact that our Lord assured him his prayer should be answered. Let us now see if that kingdom was set up before our Lord's ascension. Acts 1 : 6, “When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?” Not yet set up, then. But some will say, That question does not touch the point in debate. Very well, let it pass. Look at 1 Cor. 15 : 50, “Now this I say, brethren, that *flesh and blood* [or mortal man] cannot inherit the kingdom of God.”—Here it appears plain, to my mind, that Paul settles the question, that no man can be *in* the kingdom of God until he is changed to immortality. And this for a very obvious reason—it is an eternal kingdom; and there can, therefore, be no death in it. But let us hear the same apostle further. 2 Tim. 4 : 1, “I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,” &c. Here it is clearly stated that it had not come in Paul's day, and that he did not expect it till Christ come to judgment. Our Lord and his apostles preached the kingdom of God “*at hand*,” but not come. See Acts 14; 22. “We must through much tribulation enter into the kingdom of God.” They were not in it, or the apostle would have used language to correspond with such a state. See also Rom. 8: 17, 19, 22, 23, “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

He did not expect, then, to be in the inheritance, or, which is the same thing, *the kingdom*, till “*the redemption of our bodies*:” agreeing with what he said to the Corinthians, “flesh and blood cannot inherit the kingdom of God.” James also teaches the same doctrine: chapter 2 : 5, “Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?” It was still a matter of “*promise*;” of course not *in possession* even of those that “love him.”

The *fourth* kingdom of Dan. 7th, in its various divisions, has not yet passed away—the kingdom of God is to succeed that, and is not given to Christ till the “Ancient of days” comes, the judgment sets, and “the fourth beast” is “slain and his body destroyed and given to the burning flame;” which leads us to inquire—

4. When will this Kingdom come, or be set up ?

Let us look first at Rev. 11 : 15. “And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” Not then, till the seventh angel sounds. What *trumpet* is that? “*The last*:” and Paul tells us at that time, “we shall not all” be “asleep, but we shall all be changed in a moment, in the twinkling of an eye.” See 1 Cor. 15 : 52. Let us now look at Matt, 25 : 31, 34. “When the Son of Man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory.” “*Then* shall the king say unto them on his right hand, Come ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world.”

The kingdom of God will not be set up—will not be established till the *second personal* appearing of our Lord; for he is to “*return*.” See Luke 19: 15. “And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.” Here we see he *returns* to call his servants to an account, and to reward them; of course, it is at the judgment, as I have previously shown, that the kingdom is to be set up, or, established. Till that time our Lord does not *collect his* SUBJECTS. See Matt. 24 : 30, 31. “And then shall appear the sign of the Son of Man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory.” “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Compare this with 1 Thess. 4 : 14, 16, 17. “For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.” “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.”

Till that time his TERRITORY is *not cleansed*. Then it will be done. See 2 Pet. 3 : 7. 10, 13. “But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein, shall be burned up.” “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” Compare this with Matt. 13 : 40—43. “As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth.” “Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.”

Thus the territory is cleansed—the wicked are cut off—the earth is brought back in the “*restitution*.” Now then we are presented with
THE TERRITORY—“*The new earth*.”
THE SUBJECTS—*The Saints Immortal.*
THE KING—*The Lord Jesus Christ.*
THE LAWS—*To which alone his subjects submit.*

Then the kingdom is *set up—organized—established*—and will be *eternal*.

5. Who will enter this kingdom ? or, inherit it ?

It is certain some will not inherit it. See the following texts. 1 Cor. 6 : 9, 10. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” Rev. 21 : 27. “And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of Life.”

To enter into it, or to inherit it, we must be *holy*. 2 Pet. 3 : 14. “Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.” John 3 : 3, 5. “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God." 1 John 2 : 2, 3. "And he is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world. And hereby we do know that we know him, if we keep his commandments."

Christian, see to it, that you are found with your lamp trimmed and burning. "Blessed is he that *watcheth*, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16 : 16. Yes, see that you have on the true "ascension robe;" that "holiness, without which no man shall see the Lord."

Backslider, awake quickly, or you are LOST. Be deluded no longer with the stupifying cry of "Peace and Safety."

O Sinner! arouse, *arouse* thyself before the blast of the seventh angel's trump shall announce thy doom, and you perish; *perish* past hope—past recovery. Is there nothing in the glories of "ETERNAL LIFE," to wake up thy soul to fly to Christ for that invaluable blessing, while still it may be obtained? Haste thee—*haste*, I beseech you—O, *lay hold on eternal life.* I most solemnly believe, this is *your last call.* O, let it not pass you unheeded. If you will not heed my voice, hear, I beseech you, the voice of the God of compassion, while he calls you, saying—"*As I live*, saith the Lord God, I have *no pleasure* in the DEATH of the wicked; but that the wicked turn from his way and LIVE; turn ye, turn ye, from your evil ways; for WHY WILL YE DIE." O, hear this voice of mercy, lest you have to mourn at last, "and say: how have I hated instruction, and my heart despised reproof." Remember, the time will shortly come, spoken of by Amos 8 : 11, 12. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." What an awful day will that be to thee, poor sinner, when you will seek with undescribable desire and anguish to find some word of mercy from the Lord, and THOU SHALT NOT FIND IT!!

We give the following extract of an article, by Bro. Hutchinson on "The Throne of Judah perpetuated in Christ, and ascended at His Second Advent," &c. The article from which we extract is published in the first number of the "Bridegroom's Herald."

> "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—*Gen.* 49 : 10.

The following propositions will afford a comprehensive view of this stupendous undertaking—the great redeeming plan, viz: That the throne of Judah will be perpetuated forever—that it will be perpetuated in Christ—that he will ascend the throne of Judah at his second advent—that the glowing descriptions of the prophets in relation to the future prosperity of the kingdom of Judah will then be realized—and that this sublime event is nigh at hand, even at the door.

1. That the Throne of Judah will be perpetuated forever.

1. *This is clearly the sentiment of the text.* "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come,"[*] meaning not that the sceptre should depart from Judah and a lawgiver from between his feet at the coming of Shiloh, but that they should be perpetuated in Judah—*in Shiloh springing from Judah.* This construction has the advantage of harmonizing with the entire system of revelation.

2. The perpetuity of the throne of Judah was promised to David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the *throne of his kingdom forever.* I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And *thy house and thy kingdom shall be established forever.*" 2 Sam. 7 : 12—16. Read the whole chapter.

3. This is adverted to by Solomon in his prayer at the dedication of the temple: "Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!" 2 Chron. 6 : 16—18.

4. The same great truth is foretold by the prophets: "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace. Of the increase of his government and peace there shall be no end, upon *the throne of David*, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even *forever.* The zeal of the Lord of hosts will perform this." Isa. 9 : 5—7. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever." Ezek. 37 : 25.

5. This is celebrated in the Psalms: "He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of JUDAH, the mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever. He chose DAVID also his servant." Ps. 78 : 67—70. "For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David; he will not turn from it. Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest FOREVER: here will I dwell, for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy.—There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Ps. 132 : 10-18. "I have found David my servant; with my holy oil have I anointed him. . . . . . Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. *His seed also will I make to endure forever, and his throne as the days of heaven.* If his children forsake my law, and walk not in my judgment; then will I visit their transgression with a rod and their iniquity with stripes. Nevertheless my loving kindness will I not uttely take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. *His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.*" Ps. 89 : 27—37.

Thus the throne of Judah, of Divine origin and celestial model, will be perpetuated forever; will be the throne of the recovered dominion of man, in "the restitution of all things," or, in other words, the throne of the kingdom of God on earth world without end.

II. *That the throne of Judah will be perpetuated in Christ*—"*Him for whom it is reserved*"—the promised "Shiloh." Here observe,

1. That Christ descended from Judah. "It is evident," says St. Paul, "that our Lord sprang out of Judah." Heb. 7 : 14. He is styled, in obvious allusion to the prophecy out of which our text is taken, "the Lion of the tribe of Judah." Rev. 5 : 5.

2. He is the Son of David according to the flesh: "The book of the generation of Jesus Christ, the son of David, (and therefore the heir to his throne,) the son of Abraham, (and therefore the heir to the land specified in the Abrahamic covenant over which David reigned.) Matt. 1 : 1. "Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead."—Rom. 1 : 3—4. "And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof, and I beheld and lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb. . . . . . And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests; and WE SHALL REIGN ON THE EARTH." Rev. 5—10. This passage teaches us that the Lamb that was slain, and has redeemed the saints to God by his blood, and by whose interposition shall ultimately reign on the earth, is the Root of David. "I, Jesus, have sent mine angel to testify unto you these things in the churches; I am the Root and the Offspring of David, and the bright and morning Star." Rev. 22 : 16.

3. Christ is the very seed which God sware to David should sit on his throne: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.—Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord saith unto my Lord, Sit thou on my right hand,

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[*] "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until the coming of him to whom it is reserved."—*Septuagint version.*

until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts. 2:29--36.

4. He is the son of David who is *everlastingly* to sit on David's throne: "The angel said unto her, Fear not Mary; for thou hast found favor with God, and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall *reign over the house of Jacob forever; and of his kingdom there shall be no end.*" Luke 1:30—33. "Unto the Son he saith, Thy throne (the throne of Judah) O God, is *forever and ever:* a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands: they shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture thou shalt fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Heb. 1:8—12.

5. Christ will infallibly come to the throne of Judah. The mere temporal succession has failed. No king has reigned on that throne since the captivity of Zedekiah; but the everlasting succession has not failed, and cannot fail. We are told that Jesus "hath the key of David," (Rev. 3:7,) signifying that he, and he *only*, possesses the heirship of David's house so long shut—that he can shut and no man open, and open and no man shut. And "in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see; to whom be honor and power everlasting—Amen."

Thus, the throne of Judah will be perpetuated forever in Christ, the great Restorer of what man lost, "the second Adam," "the Lord from heaven"—*the anointed of God.*

III. *That Christ, the grand Heir, will ascend the throne of Judah at his second advent*—"until Shiloh *come*, (or "the coming of him for whom it is reserved,") and unto him shall the gathering of the people be."

1. Our text clearly points at his coming to *reign*—to take "*the sceptre*"—his coming as the great "Lawgiver" in Israel—as "the Lion of the tribe of Judah"—his coming intended by Isaiah, in the following sublime passage, in which there is a distinct allusion to the prophecy of Jacob, out of which our text is taken: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in mine anger, and make them drink in my fury, and I will bring down their strength to the earth." Isa. 63: 1--6.

2. To reign was not among the objects of his first coming: "The Son of Man came not to be ministered unto, (a person coming to reign comes to be administered unto,) but to minister, and to give his life a ransom for many." Matt. 20:28. He came to toil in our service—bear our reproach, and give himself to death, even the death of the cross—a death of pain and execration—that we might not perish, but have everlasting life. He came to lay an immovable foundation for his subsequent reign—to introduce the gospel of the kingdom—the glad tidings of the coming kingdom; and hence the application of the text to our Lord's first advent is illegitimate.

3. Reference cannot be to any spiritual coming or reign. A spiritual coming obviously implies a spiritual absence, which is opposed to the fact. Spiritually, the Saviour has been with his followers from the beginning. He promised to be with his ministers to the end of the world. Matt. 28:20. In a similar manner he is with all that love him. John 14. And since, in this sense, he is and has been with his saints—it is in the highest degree absurd to talk of his spiritual coming. This all must see and admit. And to speak of his reigning spiritually on the throne of David on mount Zion, and exercising dominion over the whole earth, and at the same time be in heaven in person, is to speak too absurdly to be heeded. The scripture does not so use language to confuse and mislead. To mention the idea of a spiritual coming and reign on David's throne, is sufficient to refute it. May the pernicious notion perish from the earth!

4. Christ will commence his reign at his second coming. When the temporal succession of David's line failed, God declared by Ezekiel, "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he COME whose right it is, and I will give it him." Ezekiel 21: 25—7. Collate this with the following passage, "When they therefore were come together they asked of him, saying, Wilt thou at this time restore again the kingdom to Israel? (hence it was not restored at his first advent.) And he said unto them, It is not for you to know the times or the seasons (in relation to the kingdom being restored to Israel, the event being far in the future.) . . . . . And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight: and while they looked steadfastly towards heaven, as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus which is taken up from you into heaven, shall so* COME *in like manner as ye have seen him go into heaven.*" Acts 1:6—11. The entire passage evidently teaches us that the kingdom will be restored to Israel when he whose right it is, shall so come in like manner as he was seen go into heaven.

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a KINGDOM, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14. This portion of the sure word of prophecy informs us that Christ commences his reign at his coming with the clouds of heaven.

"And at that time shall Michael stand up, (Christ begin to reign,) the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This passage instructs us that the beginning of Christ's reign is intimately connected with the resurrection and glorification of the saints, and consequently with the second advent; "For," says the Apostle, "as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits; afterwards they that are Christ's *at his coming.*" 1 Cor. 15:22, 23. "Jesus added and spake a parable *because he was nigh unto Jerusalem* (the city of the Great King) and *because they thought that the kingdom of God should immediately appear,* (that Messiah, as the Anointed of God, should immediately ascend the throne of David.) He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered unto them ten pounds, and said unto them, Occupy till I COME." Luke 19: 11—13. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon and in the stars. . . . . . And THEN *shall they see the Son of Man coming in a cloud with power and great glory.* . . . . . . When ye see these things (the signs of the second advent near) come to pass, know ye that the *kingdom of God is nigh at hand.*" Luke 21: 24—27, 31. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or Lo there! (when the kingdom of God comes,) for behold the kingdom of God is among you* (with you suddenly when it comes,) and he said unto his disciples, (explaining his mysterious answer returned to the captious Pharisees,) The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say unto you, See here! or see there! go not after them nor follow them—(they shall not say so when the kingdom of God comes.) For (the kingdom of God will be with you in a moment—in the twinkling of an eye, at the last trump,) as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day"—when he comes as the Anointed of God in his kingdom. Luke 17: 20—24. Peter, after turning the attention of the Jews to the fearful nature of their guilt, thus exhorts them: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" and, to encourage them, and to correct their ideas of the order of events he immediately adds: "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive (retain) until *the times of the restitution of all things,* which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19—21. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:25, 26. Or, according to the Hebrew text, "the Redeemer shall *come to Zion*, and unto them that turn from transgression in Jacob." Isa. 59:20. "The Lord God shall (then) give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his APPEARING AND KINGDOM." 2 Tim. 4:1. See also Matt. 26:63, 64; 2 Thess. 1:1—10; Rev. 1:7, and 11:15—18. The above passages, with others too numerous to mention, prove that Christ commences his reign when he appears "the second time without sin unto salvation."

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* Marginal reading.

5. The gathering of the people to Christ, which is to mark the beginning of his reign, will be at his second coming. At his first advent, "He came unto his own, and his own received him not." John 1:11. But at his coming, pointed to in our text, "unto him shall the gathering of the people be." The following passages will show the coming intended, as well as the delightful and unbroken harmony of the Scriptures: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.) Gather my saints together unto me; those that have made a covenant with me by sacrifice. Ps. 1:3—5. "Wherefore, if they shall say unto you, Behold he is in the desert go not forth; behold, he is in the secret chambers believe it not. For as the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together," (that is, as certain as the eagles are by instinct with the carcase, so certain will the saints be with Christ at his coming.) Matt. 24:26—28. Again, "They shall see the Son of Man coming in the clouds of heaven with power and great glory; and he shall send forth his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other," Matt. 24:30, 31. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thess. 2:1. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16–18. Thus "the gathering of the people" to Christ, which marks the commencement of his reign, takes place at his second, personal, and glorious appearing.

We are conducted to the conclusion that Christ, "whom God has appointed heir of all things," and "whom the heavens must receive until the times of the restitution of all things," will ascend the throne of Judah at his second coming, and reign on "the holy hill of Zion," as king over all the earth in the kingdom of God, "forever, even forever and ever."

"As to me," said Martin Luther, "I do not cease my cry of 'The Gospel! The Gospel!—*Christ! Christ!*' and my enemies are as ready with their answer,—'*Custom! custom!—Ordinances! ordinances!—Fathers! fathers!*' 'That your faith should not stand in the *wisdom of men*, but in the *power of God*,' says St. Paul; and by this *thunder-clap from heaven* he overturns and disperses, as the wind scatters the dust, all the foolish thoughts of men."

THE MIDNIGHT CRY.

THURSDAY, MARCH 28, 1844.

TO CORRESPONDENTS.

Among the numerous communications received at our office for publication, during the illness of the editor, there are several which demand a present notice.

1. An article by Bro. C. M.—subject: "When do the 2300 days of Dan. 8:14; end?" For ourselves we are satisfied that the discussion of the prominent question of the article can be of no profit to our readers. Besides, if our brother will run over his application of "the Julian Period" to "the year of Rome," he must see that there is a mistake according to his best authorities; and the testimony of Dr. H. refers to an entirely different point. Again, the calculation appears to give different results from the same premises, which, to most readers, would make it appear defective, or certainly difficult to be understood.

No. 2. Is from Bro. D. A.—Fort Monroe, Va. As we should have to settle a question which could not be settled to the satisfaction of any considerable portion of our readers, i. e. the value of the Apocrypha as authority in divine things, and at best, subject ourselves to much censure in publishing the article of Bro. A.; and as the more important points upon which his article treats, have been pretty generally discussed in our publications and papers, we must lay it with a great many others, which our responsibilities to the cause, and the proprieties of the case, render it impossible for us to publish. As we have enough in the word of God, as all admit it to be, it is not worth the while to make use of that which costs so much needless labor, and amounts to so little.

No. 3. Is a communication from friend Barton. We are glad to hear that the glory has not entirely departed from the quakers. We hope our sheet will afford room for his testimony soon. The Lord help thee in thy warning to thy "Quaker brethren and others."

No. 4. Is from Bro. D. P. of Utica, subject: "End of the world not instantaneous," "Order of the events." We think Bro. P. has misapprehended "most of the advent brethren," in supposing them to believe the destruction of the world is to be effected "by a very *summary* process," i. e. INSTANTANEOUSLY. There appears to us to be an omission in the article, of those texts which are the most explicit, and of course should always be referred to, in determining the time, in the series, of the appearing of Christ, (not his actual coming to our earth,) for the salvation of them that look for him. And he has certainly given an entirely new, not to say doubtful, construction to those which he does use. Still the question of "the order of events" in the process, is one which has not been very fully discussed, and on which there is room to differ. The article with the extended quotations to be added, must be very long. We should prefer to have him publish it in tract form on his own account.

No. 5. The author of "Ishmael and John," has given a somewhat interesting conversation upon several important portions of generally misapplied prophecy, which should be revised and altered a little, and given to the public forthwith; though its length makes it unsuitable for our paper.

This article should have been noticed before, but it was unintentionally overlooked. The Editor's illness has prevented the acknowledgment of several communications, and the delay of many others he had in course of preparation, as well as much valuable editorial matter. His absence we regret at this important crisis, but we trust he will soon be restored to health, if time continue, and resume those duties, which but few, if any, can conduct as well as himself.

Our correspondents will therefore overlook any seeming neglect.

THE WISE SHALL UNDERSTAND.

Why penetrate into the arcana of God—speak of secrets which have never been divulged? say some: while others affirm, that it is the height of presumption for us to profess to know any thing about unfulfilled prophecy, but must wait for its accomplishment to understand its import. Indeed! Can such individuals have any faith in regard to one point in the future? Is there any substance to the things hoped for, any evidence for the things not seen? How should we know that everlasting salvation would prove a full fruition of blessedness; for certainly every thing relating to our future condition must be numbered with unfulfilled prophecy. Pursue the course marked out for us by our opponents, and what would be the result if followed? Where the stability of our faith? What sure foundation for our hopes? Truths which now influence us, would most assuredly lose much of their potency. But, bless the Lord, we are not left to the wild vagaries of conceited imagination: the Bible is replete with instruction, whereunto, if we take heed, we shall not err. "Search the Scriptures," was the divine injunction of Him who spake as never man spake. Says the apostle Peter, "We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

As it regards a foreknowledge of any event, we are governed solely by the sure word of prophecy. "A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment." And has not God directed us, when we see certain things come to pass, to KNOW that he is near, EVEN AT THE DOOR? Has he not given, for our profit, the character of the last days, and commanded us to WATCH, for behold he cometh?—to notice the signs of the times, and when we see them fulfilling, to lift up our heads, and rejoice that our redemption draweth nigh? He has also given a revelation of prophetic times and periods, extending from given points to the Judgment; and for what purpose, if not for our instruction? He has delineated the character of the several kingdoms which should exist, and bear rule in the earth, planting here and there, along the stream of time, beacon-lights, bright shining and conspicuous, to direct our course and inspire us with hope, and by its exact and impressive fulfillment, to stamp the Bible as the word of God, on which we may rest and feel secure. Has our Saviour given us a connected chain of events, (as in the twenty-fourth and twenty-fifth chapters of Matthew) reaching to his second coming, and admonishing us to WATCH—yea, even to know as assuredly when He is near, EVEN AT THE DOOR, as when the branch putteth forth LEAVES, we know that summer is nigh? And why all this? Is there no meaning in all these things? Was there not a purpose? Certainly there was, and we are resolved to act in accordance thereto, that, when the Master comes, He may find us *giving meat in due season*.

Is the Scripture what it purports to be—A REVELATION FROM GOD?—"and ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteouness, that the man of God MAY BE PERFECT, thoroughly furnished unto all good works"—and yet clothed with ambiguity, such impenetrable mysticism, as to forbid our approach? We discard such sentiments. The Bible was designed for the benefit of mankind—given as the only guide for our faith and practice.

God has spoken by his servants the prophets. Not only has he left on record the great outlines of this world's history, and given infallible signs, which there can be no mistaking, which are to indicate the near approach of EARTH'S EXILED ONE; but he has revealed even the *time*, and, at the time appointed, the end—

"The prophets have enquired, and searched diligently," says the apostle Peter, "searching *what*, or WHAT MANNER *of time* (whether literal or symbolical time) the spirit of Christ which was in them did signify, when it *testified beforehand* the SUFFERINGS OF CHRIST, (the seventy weeks) and THE GLORY WHICH SHOULD FOLLOW; unto whom it was revealed, *that not unto themselves*, but UNTO US they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, *which things the angels desired to look into;*" (and where, we would inquire, did the angels ever desire to look into the time, but in the eighth and twelfth chapters of Daniel, the only instances found in the Bible?) "wherefore," continues the apostle, "gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you AT THE REVELATION OF JESUS CHRIST."

The midnight cry was to be given. "*Behold, He cometh!*" was to be heard through earth's vast domain, and yet thick darkness to brood over the subject—nothing to admonish until the trumpet's blast should startle us.

Again: were the antediluvians warned of impending danger? They were, and faithfully too. Did they heed the solemn admonition which Noah proclaimed? No, they undoubtedly esteemed him as either deluded or insane; and while he was building a house for the preservation of himself and family, no doubt an uncommon share of obloquy and rebuke was meted out to him; but he persevered. He had faith in God. Did he give a false alarm? The exact fulfilment of that prediction will satisfy every mind. "And as it was in the days of Noah, *so shall also the coming of the Son of Man be.*" God has invariably warned his people before his threatened judgments have been executed; and think you the last—the most solemn, awful, and momentous—will be consummated, and not timely warning given? Certainly not. Reasoning from analogy, we should say no; and from his Holy Word, the sure word of prophecy, we should emphatically answer, No! Lot is not forgotten. We have read of the cities of the plain, and of their destruction: of other great calamities which were predicted, and which came to pass. Yet how unbelieving! Did those to whom the warnings were addressed, heed the admonitions? They heeded not. The storm came; but, ah! they had rejected the message of God, and perished. Repentance, then!—no, it was irrevocably too late. Their doom could not be averted. It was, as it will be when Jesus comes. The door will be shut. If not adorned with the robe of Christ's righteousness, indignation, which shall devour the adversaries of God, must be your bitter portion. Reader, from the past gather wisdom: and, ere the last ray of hope is withdrawn, PREPARE TO MEET THY GOD!

We shall find that events predicted, have uniformly, thus far, been literally fulfilled. Time has, in most instances, been designated, and at the appointed hour the judgments came—the catastrophe was realized, God in every period of the world, has had a message adapted to the time. It is in perfect unison with his character and dealings with the children of men. As time has advanced—light has increased, truths have been more fully developed; says the wise man, "The path of the just is as a shining light that shineth more and more unto the perfect day." It is evident from the 12th chapter of Daniel, and many other places we might cite, that certain truths which intimately concern those who live in *the time of the end*, were not necessary to incite others, who lived in other ages.—The children of God have in times past been looking for that blessed hope and the glorious appearing in anxious suspense: but the time was sealed. The ungodly have had no assurance that judgment would not be speedily executed. But now, the words are no longer closed up, the time of the end has come, and living as we do in this eventful period, a period consequent on Napoleon's career, as described in the last six verses of the 11th chapter of Daniel, called *the time of the end*, unusual duties are now required—"to cry aloud and spare not," "to stand upon our watchtower," "to watch unto prayer," "to pray without ceasing," "to be purified, made white and tried."

Standing as we do on the very verge of probationary time, what an increase of faith, zeal and devotion to our God is loudly called for! For all the mind there was in Christ, to have our loins gird about with truth, our lamps trimmed and burning, WATCHING, WAITING for the COMING ONE. "The wise shall understand," says the glorious personage that appeared to Daniel, "but the wicked shall do wickedly, and none of the wicked shall understand."

The Advent Angel has been speeding on his journey. The coming glories of the King of kings has been heralded far and near. Has already encompassed the earth. THIS GOSPEL OF THE KINGDOM has been heard in every clime; *then shall the end come.* The cry has been borne on every breeze. "THE HOUR OF HIS JUDGMENT IS COME. Fear God and give glory to him." And with all the Israel of God, let our voices chime in unbroken melody, "Amen—Even so come, Lord Jesus." T.

"THE DELUDED."

"We do not doubt your sincerity," say many, "but we esteem you deluded." Well, be it so. A short time will unerringly disclose. No doubt much sympathy has been evinced by those with whom we have been associated in time past; but their perception is blinded—the great truths of the kingdom, its nature and character, they do not understand. The glorious theme of the personal second advent of Christ effects not their heart. They cannot divine why we should have embraced such views: but we do not wonder that those who cannot take God at his word, whose minds are not influenced by the Bible, are thus perplexed. But we will let that pass. We know for ourselves we have acted from a conviction of duty which we could not, as honest men, evade—from a consciousness of right engraven on our hearts as with a pen of steel. We have openly avowed our faith—have plainly given to the world the reasons of our hope. And have they been met? Have they been satisfactorily answered? Has the "absurdity" of our views been shown? We answer, No! All past "refutations" have tended only to strengthen our faith, to confirm us as to the correctness of our position—every review has failed to swerve us from our purpose—the denunciations from the pulpit and the press have fallen powerless at our feet. The truth has appeared more glorious, more firmly grounded and rooted by the unrelenting opposition which has been arrayed against it.—The eye of our faith rests on the immutable word of God. The more we study its blessed pages the more established we become.

The coming of Christ and setting up of the everlasting kingdom are the next great events in the chain of prophecy. These fundamental principles in our faith remain unshaken. The mighty fabric has been reared with a basis as firm as the pillars of heaven—it will stand as fast as the adamantine hills, wanting only for its entire completion the cap-stone to be brought forth, with shouting, crying, Grace, grace unto it.

If a better theory can be adduced, if the prophecies can be more satisfactorily explained, why is it not done? Every effort thus far has proved a failure. As many different views have been given by our opponents as there have been departures from the premises we occupy. In conclusion, we would say, we rest as heretofore on the word of God. A more harmonious view of Scripture has not been given. It cannot be done. T.

☞ Many important articles are omitted for want of room.

THE CHURCH, PAST AND PRESENT.

We are evidently living in the last stage of the church on earth, THE LAODICEAN. We would not draw any invidious comparisons, or be unjustly severe, but, if we for a moment, survey the churches throughout christendom, we cannot doubt the correctness of the application given by the Revelator. While we find here and there, the life and power of religion, the Christian's heart is grieved to witness the want of vitality in many of its branches. The professing church has become rich, is in fellowship with the world, influenced by its habits and its fashions. Melancholy indeed is the aspect. SHE HAS LEFT HER FIRST LOVE—The Church, its members in this, her militant state, should cherish less love to the things of time and sense, if they are to be considered only as pilgrims here, seeking a better country; should be more independent of the world—have a stronger hold on God—a firmer trust in his promises, and ever feeling their entire dependence upon him.

We love the true church of God, are rejoiced it will so soon be redeemed. We look at her in prosperity, and in her deepest trials. We trace her history from the days of her primitive purity, when those master spirits, the first pioneers who proclaimed the acceptable year of the Lord, went forth with iron nerves and obedient hearts, in the cause of their Master. We view her in succeeding time, and behold the bloody persecutions of Nero, and other Roman Emperors. The halcyon days of Constantine and its consequent degeneracy. The rise of Papacy, and its attendant calamities. The French Revolution—its consequences and effects, down to the present time, and our minds are strongly impressed with the declaration of the apostle Paul, "through much tribulation we must enter into the kingdom of God." What mighty engines have been brought into requisition? What hellish purposes have been devised to crush the religion of the gospel—to suppress love to God, and reverence for his Son. How daring and untiring have been the promulgators of atheistical sentiments. How indefatigable the enemies of God, to smother the last glowing ember which reflected the image of his Son. Yet, religion survives, the entire prostration of true and vital piety, has never been accomplished, though often determined on. The germ could not be eradicated, for Jesus has been with his Israel, and he says, "Lo, I am with you always, even unto the end of the world."

Notwithstanding all the powers which have arrayed themselves against the truth, the gospel has been proclaimed with effect and power, the merits of a once crucified, but now ascended Saviour, and soon our returning King, has been heralded to the farthest confines of the inhabited world, and now what saith the Spirit unto the churches, "BEHOLD I STAND AT THE DOOR AND KNOCK." The cry has been heard, thousands and tens of thousands have given heed to the warnings addressed to the Laodiceans, are no longer lukewarm, but are in possession we trust, of the "gold tried in the fire," are clothed with "white raiment," have had their "eyes anointed," and now *behold wondrous things out of thy law.* They have heard the message, Comfort ye comfort ye my people, cry unto them that the appointed time is come, and now they WAIT FOR HIS SON FROM HEAVEN, EVEN JESUS—are rejoicing in the prospect of that glory, which will soon be revealed, when all the redeemed will be clothed with immortality. When the Lamb "shall feed them, and shall lead them unto living fountains of water, and God shall wipe all tears from their eyes." T.

Come, Lord Jesus.

To mourn for thy coming is sweet,—
To weep at thy longer delay;
But thou whom we hasten to meet,
Shall chase all our sorrows away.

The tears shall be wiped from our eyes,
When thee we behold in the cloud,
Loud echo the joys of the skies,
And shout the triumph of God.

French Aggression—Seizure of the Society Islands.—A Sandwich Island paper of 1st January says :—

"Admiral Dupetit Thouars arrived at Tahiti on the second of Nov., with the "Reine Blanche" and "Diane," of 50 guns each, and the "Uranie" of 64 guns. Mons. Bruat, the director in the government of the protectorate, accompanied the admiral. On the 5th, the admiral dethroned the Queen, and formally took possession of the Society Islands, for the throne of France—giving, as a reason for so doing, that the Queen had refused to haul down her flag, which had been presented to her by Commodore Nicholas, of the English razee Vindictive. Mons. Bruat had changed his functions to that of "Governor of the French possessions in the Pacific." Mr. Pritchard, the English counsel, had struck his flag. The admiral had landed about 300 troops, who, with about 100 operatives and artisans, were at work erecting fortifications, &c."

Here we have presented to us, another wanton outrage upon the rights of a poor defenceless people. Oppression and cruelty will continue till the times of the Gentiles are fulfilled, and HE whose right it is, shall come and reign over the whole earth. Philanthropists have long flattered themselves that the time would come, when light and truth, through the influence of the gospel, would be so extended, that man would become to man a brother—and when nations would stand ready, not only to seek the rights of all, but do right in all international intercourse. But, the foundations on which to build such a hope, are poor indeed. Since, through the influence of sin, Cain shed his brother's blood, the greatest enemy of mankind has been found in man. May He, who at his coming, shall destroy sin, and him that hath the power of sin, viz. the devil, come to the rescue of the oppressed people.

* * *

Cincinnati, O.—The Western Midnight Cry says : "According to appointment, our Conference commenced its session in the Lawrence street Church on Thursday, the 7th instant, at 11 o'clock, A. M. A profitable and interesting Bible Class was held. At 3 o'clock, P. M., brother Eastman, from Indiana, lectured. and was followed by some remarks by J. B. Cook. In the evening, at 7 o'clock, Brother Cook lectured upon the "Object, manner and desirableness of the Second Advent of our Saviour.

Friday.—At 10 o'clock, A. M., the Bible class exercises were continued. At 3 o'clock P. M., Brother Cook lectured. In the evening, at 7 o'clock, Brother Chittenden lectured.

Saturday.—At 10 o'clock, A. M., a Bible Class.—At 3 o'clock, P. M., Brother Kent lectured. In the evening, Brother Cook lectured.

Sunday.—At 9 o'clock, A. M., Brother Chittenden lectured at the Hay Scales in Fifth street, to a very large and attentive congregation. At 11 o'clock, A. M., brother Cook lectured at the College Hall—Brother Kent at the Lawrence street House—Brother Eastman at the Engine House, on Vine street, near Front street. These places were all filled.

3 o'clock, P. M., Brother Chittenden lectured at College Hall—Brother Jacobs at the Lawrence street Church—Bro. Kent in the extreme western part of the city—Bro. Eastman at the same place at which he lectured in the morning.

7 o'clock, P. M., Bro. Kent lectured at the College Hall—Bro. Jacobs at the Lawrence street Church—Bro. Cook at Fox's Mills, near the head of Vine Street

The interest throughout the day was intense ; good order prevailed, notwithstanding the excessive crowds that attended the lectures.

Monday.—10 o'clock, A. M., Bible Class exercises were continued at the Lawrence street Church.—At 3 o'clock, P. M., Bro. Cook lectured upon the unscriptural Millennium as taught by modern theologians. At 7 o'clock P. M. brother Kent lectured.

Tuesday.—10 o'clock A. M. Bible Class exercises. 3 o'clock P. M. the time was occupied in the narration of experiences ; and the same exercises were continued in the evening. If we had a memory, and a volume in which to record the happy experiences related in these meetings, we feel as though nothing short of the Word of God would be more interesting.

Wednesday.—10 o'clock A. M. Bible Class. Half past 2 o'clock, P. M, met for the examination of candidates for baptism. Bro. Cook administered the ordinance at the foot of Pike street, to seven persons, most of them young converts. An immense congregation were assembled. It was a joyful time. At the close of the ordinance some time was spent at the church in an experience meeting. 7 o'clock P. M. Bro. Chittenden lectured, during which he narrated his interesting experience to an attentive and crowded congregation.

Thursday.—10 o'clock A. M. Bible Class. At 3 o'clock P. M. the Lord's Supper was administered to many hundreds of believers. Bro. C. Worley lectured in the evening.

So far the meetings have been marked with excellent order. The lectures have been thronged with thousands who apparently listened as for eternity. Many interesting cases of awakening and conversion, as the result of our gratuitous distribution of papers last week, have already reached us. The confidence of believers in this place, in the immediate coming of our Lord has never been so strong as at the present time.

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CONFERENCE AT ROCHESTER, N. Y.

The Voice of Truth says,—"Our Conference, which commenced on the 6th inst. and continued until the evening of the 10th, has been a season of the special presence and power of the Lord. A deep and solemn feeling, during the meeting and before its commencement, was manifest among sinners, backsliders, and lukewarm professors. Believers in the second coming of Christ, in the city and surrounding country, have also been greatly strengthened, and some others, we trust, have become obedient to the faith.

"The supper of the Lord was administered on the Sabbath to about *eight hundred* communicants, many of whom were strong in the faith that they should soon "drink of the fruit of the vine, new in the kingdom of God."

"Fifteen lecturers were in attendance. We cannot definitely speak of all of the valuable lectures given during the meeting ; and we trust our brethren will not consider us partial to certain individuals if we identify two of those lectures. One was from brother J. Couch, of N. H., on *coming out of Babylon*. He conclusively showed, from the Scriptures, that the Catholic and Protestant sects constitute Babylon, and that God is specially calling them out of her at this momentous time. Not a few have heard and obeyed the call in this city ; they have "come out of Babylon," and are now rejoicing in their freedom, and the near coming of the Lord. Many others, we think, will soon follow their example. May they not dally ; for it doubtless is as much the *duty* of true Christians to "come out of Babylon" *now*, as it was for Lot to flee from Sodom the morning before its destruction.

The other discourse to which we have referred was given by Elder Galusha, on Sabbath evening, to a congregation of near two thousand hearers. He dwelt on the prophetic periods named in Dan. 12. He was clear, eloquent and powerful in his illustrations ; and in the most convincing manner, proved that the coming of the Lord, the resurrection of the saints, &c., would be witnessed near the close of this Jewish year. When such men as Elder Galusha embrace the faith, our opponents seem confounded. First, it can't be possible ! then he is a fanatic, is deluded, or insane ; and thus sport with their own deceivings. Elder Galusha's visit to Rochester is timely, and has been productive of great good to the cause of our coming Lord.

"Elder Galusha was unanimously solicited by the Conference, to furnish an article for the Voice of Truth, suited to the wants of our brethren at large, at this momentous crisis. We hope to give the article in our next number. An extra number will be printed, for general distribution. If we print a *double* number, (which we now contemplate,) they can be had at $2 per hundred ; or $1 per hundred the present size of our paper. About *two thousand* copies have already been called for. Others wishing any quantity, will please send their orders immediately. A communication from no one, at this time, would be likely to do more good than from Elder Galusha. Brethren, let it speak to thousands, who have not yet embraced the light.

"Finally, our Conference has been a glorious season indeed. To God be all the glory."

LETTER FROM BRO. L. D. MANSFIELD.

Rome, Oneida Co., N. Y. March 21, 1844.

Dear Bro. Southard,—I was rejoiced upon opening the last Cry, to see how God is moving upon the minds of His dear children who are waiting for the Lord from heaven, and leading them not only to heed the "angel having the everlasting gospel to preach, saying, the hour of His judgment is come," but to obey the subsequent command, "Come out of her my people!" I am more fully persuaded than ever before, that the religious organizations of the present day, constitute no small portion of that Babylon which is to be thrown down with violence, and found no more at all. I can see no good reason for supposing that Papal Rome is alone intended, while the other religious bodies in christendom exhibit the same anti-christian features that are developed in the Catholic church. Not that the churches exhibit all the characteristics of the "man of sin" in their perfection, but the only difference which I can perceive, is that which exists between the mother and her daughters, their features being the same, while those of the former are more strongly marked than those of the latter. It seems to me, however, that in some of the organizations, the resemblance to the little horn is most striking. Some incidents will illustrate the matter. A brother who has labored very successfully in this region, in proclaiming the coming of the Lord, made an appointment to lecture at a certain place at a given time, but the Lord so ordered that he was sixteen miles from the appointment, but a Methodist minister was present at the head of a mob, with tar and feathers, for the purpose of applying them to that servant of the Most High God. This same minister commenced a protracted meeting soon after, but all was cold and icy as the glaciers of the north, no souls awakened or converted. At length the minister said he "believed he should have to take the anxious seat." What the result has been I know not. The devil could not have coined a more exact representation of the spirit of the dark ages of Papal rule, than was there presented. A Methodist class leader in this village, said to his class since we have been holding meetings here, that "if any man should come into his house, and say he believed Christ would come this year, he would turn him out of doors." I wonder if the same man would not wreak his hatred upon the bones of the holy Wesley, who expected the Lord before now, if it were possible to find them. I presume he says as did the Pharisees, "if we had lived in the days of our fathers, we would not have been partakers with them in the persecutions against Wesley and his brethren." But let such men hear the word of God, saying, "Be ye witnesses unto yourselves that ye are the children of them which killed the prophets!" You will conclude, if this is a specimen of the state of the churches here, that we are laboring where there is some resemblance to the "seat of the beast" Rome, beside in name.

Bro. Patten and myself have been here about a week. The ministry and churches stand aloof or oppose, with few exceptions. The meetings are however, well attended, and the interest is increasing ; some are serious, and one soul has professed to find Jesus. We occupy the Court House. My mind has been much exercised upon "coming out of Babylon," within a few days. I adopted at first, the idea that to obey this command was to be delivered from the spirit of anti-christ ; but this cannot be the meaning, for if we possess the spirit of anti-christ we are not God's people at all—but God commands *His people* (true saints) to come out of the corrupt bodies, or the "confusion" of these anti-christian combinations ; and I feel bound, as I would escape the plagues that are about to fall upon this corrupt and mystical city, which now "sits as a queen, and says I shall see no sorrow," to protest against all organizations under human creeds, and by my voluntary act, dissolve the alliance which has formerly existed between myself and any such organizations. About eighteen months since, I united by letter with the church in Oberlin, and notwithstanding I have loved the pastor and members of that church as christian brethren, I cannot consent to be identified with them in their opposition to the doctrine of Christ's speedy coming, and I hereby publicly renounce any connection with them upon any other ground than that of love for Jesus and his appearing—entirely disclaiming the idea of union by creeds and confessions of faith. I am amazed beyond expression, at the course pursued by the dear brethren at Oberlin, in reference to the Lord's appearing. I was there when the subject was first presented by Bro. Fitch, and cannot conceive how *holy* men could have resisted the amount of evidence he brought, in favor of the speedy coming of the Lord, while he spake by the mighty power of the Holy Ghost. I never have seen any scriptural arguments brought by the Oberlin brethren against the doctrine, they have been as absurd and fallacious as those of their opponents against holiness. The Lord grant that they may yet see the truth, and with all God's dear children not wait to be excluded, but "come out of Babylon."

Yours in love.

L. Delos Mansfield.

March 28

LETTER FROM BRO. T. HUDSON.

Juliet, Ill. March 6, 1844.

Dear Brother :—I have been an attentive reader of the Midnight Cry and other second advent publications for something more than nine years past, and have reason to bless the Lord that my attention has been directed to the glorious truth of the advent near. I have received no *sudden* illumination, but with a sincere desire, and as I trust, earnest prayer to learn the truth, my mind has been gradually enlightened, till I seem, so to speak, to be placed in broad day-light. I regard the time as near, even at the doors. I believe our blessed Saviour, in Matt. 24, has given us clearly to understand that the generation who should see the signs which commenced with the dark day of 1780, should not pass away till time should close. *Reason*, I think, as well as the history of God's dealings with his own people, as shown in the case of Noah, Lot, and the deliverance of Christians in the seige of Jerusalem, teaches us that He will *not* leave His own children ignorant of the *time* when the world's great drama is abont to close. A contrary belief would almost amount to an impeachment of His character as a God of benevolence. But when I see so many brilliant rays of light brought, as it were, to a focus at the present period, it would seem a sin to doubt. Such a mighty array of argument can scarcely be brought in support of any other bible truth.

We greatly need some talented lecturers here. I have been looking anxiously for some one or more to visit this region. I have occasionally lectured on the subject, and intend doing all I consistently can, while time remains, to diffuse light on this glorious truth.

Yours, in the blessed hope,

T. Hudson.

LETTER FROM BRO. G. W. MITCHELL.

Norwich, Ohio, March 6, 1844.

Dear Brother :—I have read the Miduight Cry for about a year past, and the light it has thrown on the Scriptures of truth, surpassed all I ever expected to know. The temporal millennium, and return of the Jews, has vanished like the morning dew before the orb of day. The light on the resurrection, seventh millennial year, the time of the dead, that they should be judged, has been increasing bright.

As certain as Christ was crucified at the end of the seventy weeks, will He come again at the termination of the 2300 days. The calculation is plain and consistent, and all the talent and ingenuity of our opponents have failed to upset the argument.

The very signs, and the character of the times which were to precede the end, are found in the present generation. Then most assuredly the coming of Christ is at hand ; and what a solemn thought, a world unprepared to meet the judge : awful thought! This place has not been warned by lecturers, but second advent publications have been distributed, some of which Bro. Chittenden left on his tour West. There are some in this section of country, who are looking for the coming of their Lord, the opposition is comparatively nothing, but a cold indifference pervades the community.

Yours. in the hope of Israel,

G. W. Mitchell.

Bro. Wm. Robbins, writing from Monson, Mass., says :—"I receive your paper weekly, and find much that is cheering to the pilgrim here. I am living in expectation of soon seeing Jesus. Cheering thought. I am often asked what I shall do if he does not come, if all things continue as they were. Well, we have seen the fulfilment of prophetic events, down to the last, which is to consummate the whole. When I take into consideration the revelations of God concerning the events of time, I am led to answer, how can I but wait for the Lord from heaven until he shall appear, and I intend to look for that day of days till my faith is lost in sight: till I behold the king in his beauty. I can see no reason why I should cast away my confidence ; "the righteous must live by his faith for yet a little while, and he that shall come, will come, and will not tarry."

Darwin, Ill.—We have received an interesting letter from Bro. W. C. Cary, dated March 13. He says: "When I subscribed for the Cry, it was through curiosity, but I have become convinced of the truths it advocates. There are some believers in Darwin, who are very anxious that some of the brethren should visit them, should time continue."

Bristol, Ct.--Bro. H. L. Bradley writes, March16 : "We have a loving band of brethren in this place, who are looking for their Lord. There is a gradual increase in numbers. We meet by ourselves on the Sabbath, and have for about six months past. Have preaching part of the time, and when destitute of a lecturer, we exhort one another, and God blesses us to the overflowing of our souls. Never have I seen a company like to the advent band. To God be all the praise."

Bro. H. H. Gross of Albany, N. Y., writes March 19 : "I have labored in Esperause, Schoharie Co., the week past with striking success, quite a number embraced the advent faith and hope. If time continue, I expect to go to Berkshire Co. Mass. this week."

Brother Busby, the Wesleyan minister in Rochester. has embraced the faith, resigned his station as pastor of his church, and renounced all human ecclesiastical organizations. This is coming out of Babylon, in deed and in truth.

You Cannot Repent too Soon.—There is no day like to-day. Yesterday is gone, to-morrow is God's, not your own. And think how sad it will be to have your evidence to seek when your cause is to be tried ; to have your oil to buy, when you should have it to burn !

Another Extract from the Poem entitled

"THE NEW EARTH."

Now men have chang'd the prophet's figure given,
To an intangible or mystic heaven ;
Rejecting or explaining all away,
To shadows dim in spiritual array,
As fair, yet cloudy visions ne'er designed
To be in form MATERIAL defined :
And doubt its firm and bright reality,
As pictures of mere ideality.
The *Present* occupies and binds them here,
And its exciting drama they revere ;
While the unseen and distant future seems
A cloud of mysteries, a shade of dreams.
But know, O son of earth, thy Maker will'd
What circling ages have at length fulfill'd.
Upborne on ether's viewless wave serene,
Where changing systems ne'er can intervene,
This earth, renewed, shall in its beauty lie,
Neath the mild radiance of a summer sky,
In substance bright, material and sure,
And, like its maker, ever must endure :
While in unchanging beauty, joyous, free,
Its sinless spirits shall forever be.
No ever dreaded sea, mysterious and deep,
Around its emeral shores shall threat'ning sweep,
With wild, resistless storms, and mountain waves,
All fathomless, and full of human graves.
No dark tornado on the lightning's wing,
Shall fire and death upon its vallies fling ;
Nor rain, nor hail, nor dark o'er shadowing cloud,
With gloomy veil shall that horizon shroud.
Winter so cold and drear, with chilling train
Of misery and piercing want, and pain,
Is banished thence ; no biting frost, as here,
Its bright and living flowers shall ever sear.
Disease, with all its dire and hidden springs
Within our frame, whose sure and poisonous stings,
Brings madness, death, and untold agony,
Shall flee this realm of sinless purity.
No death-like sleep shall steal within these bowers,
To chain and interrupt their waking powers,
And waste the hours of ever active joy,
While dreams and dull forgetfulness annoy.
Primeval darkness, which so long has been
The nightly covering of deepest sin,
Shall never shroud this fair elysian isle
With its dolorous wing. There ceaseless toil
And heavy dragging care shall never bind
The latent energies of the human mind,
And waste and wear the fragile form away,
With living death and premature decay.
Friendship and love, the fabled things of time,
Are real there ; the woes that often twine
Their bitter fangs around the hidden core
Of disappointed hearts, shall sting no more ;
This is the poison of all other woes,
The fatal spring from which despairing flows
The sick'ning truth that earth's best joys are vain,
And all her pleasures vanity and pain.
The fiend who first deceived the sinless pair
With lying words, shall find no entrance there ;
And vain his hope to lead the just astray,
With artful wiles, from life's wide beaten way ;
For sin, the cause of every woe, shall find
No rest within the ransomed spirit's mind :
Nor fear, the secret scourge of all our race,
With holiness and love can have no place.
And death, the sting of woe, though last to die,
From this life-giving world must ever fly,
In its ten thousand forms of agony ;
Must see an end of all its tyranny.
Of all the dreary catalogue of ills
That now our wasting life with anguish fills,
Not one shall linger there ; but living peace
And joy unspeakable, that shall increase
Through ages infinite, still circling round
The utmost verge of calculations bound !

C. S. M.

SHOUT YE HERALDS.

Shout ! ye heralds of salvation ;
Shout, redemption draweth near ;
Raise the cry in every nation—
King of kings will soon appear.

Shout ye heralds !—from the mountains,
O'er the ocean bid it sweep,
Till the far-off isles shall echo
Back the wailings of the deep.

Shout, ye heralds ! Zion sleepeth ;
Drinking in her last repose,
While each faithful watchman weepeth,
As about her walls he goes.

Shout ye heralds ! Zion dreameth ;
Shout the day of wrath is near ,
Cry the dawn of morning beameth,
Bid the dreaming millions hear.

Shout, ye faithful watchmen, weeping ;
From the walls of Zion cry ;
Rouse, O rouse the guilty, sleeping,
Loud proclaim the judgment nigh.

Hasten in your heav'nly circles,
All ye shining orbs above ;
Haste, O bring the joyful moment,
When the saints shall upward move.

LETTERS RECEIVED DURING THE WEEK ENDING MARCH 27.

Postmasters.—Bridgeport, N. Y., 25 cts.—Union Mills, N. Y.—New Haven, Ct., 50 cts.—Oppenheim, N. Y., 75 cts.

Cleveland, O.—Harrodsburgh, Ky.—Coal Run, O.—Phelps, N. Y.—New Ipswich, N. H.—Salisbury, N. Y.—Barre, Mass.—North Springfield, Vt.—Norwich, O.—Williamsport, Md.—Hickory Corners, N.Y.—Eatonville, N. Y.—Wolcottville, Ct.—Marathon, N. Y.—Howlett Hill, N. Y.—Lima, N. Y.—Richmond, Me.—Litchfield, Ct.—Woodstock, Vt.—Meriden, Ct.—Saratoga Springs, N.Y.—Cranbery Creek, N. Y., each $1,

Greenville, N. Y., $1,50—Holland Patent, N. Y.—Ea. Medway, Mass., $2.—New Boston, N. H., $2,12 1-2.—Danville, Vt., $3.—DeWitt, I. T., $5.

West Medway, Mass.—So. Westerlo, N. Y.—Ithaca, O.—Meriden, N. C.—Waterbury, Vt.—Port Chester, N. Y.—Yorkshire, N. Y.—Orangeport, N.Y.—Juliett, Ill.

Individuals.—John K. Morse—W. C. Cary—E. S. Blakeslee, each $2.

E. Canfield, $3.—L. C. Fuller, $4.—W. D. Cook, $10.—Josiah Litch, on account.

Wm. Rogers—H. L. Bradley—Wm. C. Neff—Israel E. Jones—J.V. Himes—Daniel Needham—H. H. Cross—G. S. Miles—David Melhorn—L. D. Fleming—T. S. Lambert—Chas. Green—Wm. Robbins—J. K. Bellows—L. D. Mansfield—A subcriber—J. V. Himes—A. Hale—S. S. Snow—Nathaniel Curtis—George James—Betsey Johnson—W. A. Merrill—L. V. Hannat—C. Clark—Nathaniel—James Wellings—Geo. Hossler—C. S. Minor.

LATE PUBLICATIONS.

Nos. of the Library.

38 The Chronology of the Bible. By S. Bliss. 6 1-4.
39 The Herald of the Bridegroom. By A. Hale. 6 1-4.
40 A Warning to Watchfulness. By F. G. Brown. 6 1-4.
41 The Age to Come. By L. C. Gunn. 12 1-2.
42 Origin, Nature, and Influence of Neology. By. N. N. Whiting. 10 cts.
43 Frst Principles of the Second Advent Faith. By L D. Fleming. 6 1-4 cts.

THE MIDNIGHT CRY!

VOL. VI.—NO. 12. NEW-YORK, THURSDAY, APRIL 4, 1844 WHOLE NO. 117.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

At FRANKLIN HALL, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets, Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

☞ Bro. Litch was in the city on Friday last, and lectured at St. Luke's Building. He left the following morning for Philadelphia.

☞ Brethren I. E. Jones, H. V. Teall, H. Jones, H. Heyes, and B. T. Young, lectured in this city on Sunday last, Bro. Whiting was prevented by indisposition.

Bro. Teall left on Monday morning for Philadelphia, and is to succeed Bro. Storrs at Julianna street church.

Bro. Israel E. Jones remains in the city, lecturing to great acceptance. Bro. S. S. Snow is expected at Franklin Hall next Sabbath.

Bro. Storrs has returned from Philadelphia, and will leave in a few days for Portsmouth, N. H.

Bro. Matthias returned to Albany on Friday last.

BOSTON.—Things are prosperous at the Tabernacle. Meetings are full, and as interesting as at any former time. Brethren and Sisters are unshaken in faith, believing that the Saviour is at the door.

LOWELL.—The cause in this city is in a happy and prosperous state. The recent conference was well attended, and the interest on the advent among saints and sinners, is unabated. Bro. Cole is laboring there with all faithfulness, and good success.

☞ THE VOICE OF ELIJAH," Montreal, last number, contains several letters from friends in England, giving an interesting account of the progress of the cause in that country.

We learn from a letter received from Cincinnati, O., that Bro. Cook has left for St. Louis, Mo., and that Bro. Chittenden designs returning east.

ST. LOUIS, MO.—Bro. J. G. Smith writes, March 27: "There are many here who believe the Lord is near. Meetings are held three times a week."

PROSPECT RIDGE, ALA.—We have received an interesting letter from Bro. Murfee, dated March 18. Are glad to hear that second advent publications have been such a blessing to himself and family.

THE VERNAL EQUINOX.

This was the latest time of which Mr. Miller has written, as the time unto which the prophetic periods might continue. In his dates, for the events, from which he has reckoned the various prophetic periods, he has followed the most approved and standard chronologers. Those chronologers have never yet been shown to be in error respecting those dates; and reckoning from thence the prophetic periods as we understand them, cannot be shown to extend beyond about A. D. 1843, the Jewish year. Mr. Miller always gave it as his opinion, in the early part of his labors, and in his printed lectures, that the advent would be about A. D. 1843. As time progressed, and those who endeavored to invalidate the evidences of the Advent, failed in their efforts, he spoke more positively of the year 1843; and after its commencement, he gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. Mr. Miller has no other time for the termination of those periods than about the Jewish year A. D. 1843; nor can he have until those dates from which he has reckoned are shown to be erroneous. He therefore still rests on the same calculations, unless some error shall be shown, to wait and watch, while the Bridegroom shall tarry; which will be so long as the computation of time may have varied from an *exact* reckoning, which we have no evidence will delay it any length of time.

Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last, yet our time will be regarded by our opponents as having passed by. To this we have no objection; for we have no desire to extend the time, as others have predicted we should do. We have no desire to avoid or defer the crisis; and we freely say to all men that we expected our Saviour, before the present time would have been revealed. Our faith in the *present* nearness of the consummation was never greater than now: and we still look for the Saviour this Jewish year.

J. V. H.

BRO. DAVID YOUNG, writing from Hartford, Ill., March 16th, says, "I have been preaching the Second Advent doctrine for the last four years. If I am a 'Milerite,' the Bible made me one, for I embraced many particulars in the theory before I knew Mr. Miller was in being. I commence a course of lectures in this place next week"

BRO. I. R. GATES.—We have received a letter from this devoted brother. He says, "As time advances, I grow happier and stronger in the faith of the Lord's soon coming." He has been laboring in Ithica, N. Y., for two weeks. The brethren there have recently fitted up a place of worship, which is known as "The House of Prayer." On the last evening he lectured, about fifty came forward for prayers, and a number found peace in believing.

Bro. J. B. Mitchell, who has been travelling with him for the last eight months, delivered a course of lectures at Mecklenburg, with good success. Bro. G. left on the 20th of March for Newfield, in company with Bro. Mitchell, and commenced lecturing at the Baptist House, in that place to large congregations. Elder Sears, the pastor, is quite impressed with the truth of the Lord's soon coming.

ELDER ELON GALUSHA'S ADDRESS.

"TO ALL WHO LOVE OUR LORD JESUS CHRIST IN SINCERITY."

Beloved Brethren,—Allow me, in all kindness and humility, to urge upon you a serious and candid consideration of the present crisis. To me, it appears that we are on the last crumbling verge of time. The rapid approach of the world's catastrophe is not, to me, a new thought. For several years past, at times, I have viewed the world as rushing with a rail-road speed, on the track of time, to the last depot—its bustle, like that of a person doing up his last work under a strong impression that his time is short—its restlessness, like that of an individual on his dying bed, each moment more and more anxious for a change of position as the time of his expiration draws near—its new discoveries, shedding sudden light on the human mind, like the flash of the taper just before its light expires, or the momentary revivification of a person at the approach of death, when nature puts forth all her energies, in the final struggle, and soon exhausts them in the last desperate effort. Hence, in years gone by, I have frequently expressed, in my public discourses, a conviction that at no distant period the world's history would be completed. Although I had previously read some of Bro. Miller's lectures, and deemed them worthy of a critical examination, as they evinced the laborious biblical and historical research, as well as the godly sincerity of the author, yet other subjects and other duties so engrossed my attention that I did not very seriously consider the subject of "the Saviour's Advent near," till something more than a year ago, when a beloved son who had embraced that faith, called my attention to the subject, by letters, papers, and publications, containing arguments and Scripture quotations in favor of the speedy coming of our Lord. These, to some extent, I examined, together with authors who advocate opposite opinions. I consulted Rollin, Josephus, Newton, Gill, Pool, Henry, Whitby, and more modern writers on that subject, and sought the aid of the Holy Spirit in searching the sacred Scriptures.

About a year since I received a kindly letter from Bro. N. N. Whiting, expressing the convictions of his own mind, the result of a thorough and patient examination of the subject, in which he sifted the arguments pro and con. As an old friend, he exhorted me to study the word of God with diligence and without delay, till I should be satisfied that I had obtained a knowledge of the Divine testimony on the subject. As I deemed this as *reasonable* a request as it was friendly, I resolved to comply therewith; having already adopted the rule of biblical interpretation observed by Bro. Miller, which appeared to me to be the only safe one,—that in ascertaining the meaning of any passage of Scripture, we should compare the various other portions of the Divine word embracing the same subject, and adopt such a construction as will harmonize the testimony of *all* the inspired witnesses. By applying this rule to the writings of Moses, David, the prophets, apostles, and the revelator, I became satisfied,

1st. That there will never be a restoration of the carnal Jews as a nation, either to the favor of God or the land of Canaan, since they, as a people, are as utterly rejected as Hagar or Ishmael. See the Apostle's allegory, Gal. 4, from the 24th verse to the close. Seeing also that all national distinctions are by the gospel entirely abolished; see Eph. 2 : 14 to the close ; also, Rom. 9 : 8, and 2 : 28. Whatever is contained in the prophets respecting this people must be made to harmonize with those and various other *positive* and *unequivocal* passages. The 36, 37, 38, and 39th chapters of Ezek., and the 12th chapter of Zach., so generally referred to by the advocates of a literal restoration of the carnal Jews, were written, as appears, about half a century before their return from the Babylonish captivity, by which they were scattered among all nations or throughout the inhabited world, Nebuchadnezzar's kingdom being universal. See Dan. 2 : 38. Hence, what was to be *literally* fulfilled in their return may have been accomplished at the end of that seventy years' captivity ; and some portions of those chapters evidently refer to the final ingathering of all the true Israelites, in the eternal Canaan, when they shall come out of their graves, and Christ shall reign over them even "forever," as God promised to David. See Ezek. 37 : 12, 24, 27, compared with Rev. 21 : 3, and Luke 1 : 32, 33. The 11th chapter of Romans, the strong hold of Judaism, (as some consider it,) proves the national rejection of the Jews, and shows that there is no restoration but that of *individuals* by faith in Christ, and "life from the dead." So that "*all* (true) Israel," whether Jews or Gentiles, according to the flesh, "shall be saved" (by faith.) See Rom. 11 : 1, 5, 14, 15, 23, 26, compared with Rom. 9 : 6, and Gal. 3 : 7, 16, 28, 29.

2nd. That there is to be no millennium till the Son of Man shall come in the clouds of heaven, became evident to me, from an examination of Dan. 7 : 13, 22, 27 ; also, Matt. 13 : 38—43, showing the prevalence of sin to the end of the world ; also, Luke 13 : 23, which declares the way narrow, and that *few* find it ; also, 2 Tim. 3 : 12, which assures us that "*all* who live godly, &c., shall suffer persecution," so there can never be a time till this sin-cursed earth is cleansed and the wicked destroyed, in which "all will be righteous," and none be persecuted. I saw that the millennium was to be on the renewed earth, after the resurrection of the dead in Christ, and before that of the wicked, who will be burned up root and branch at Christ's coming, and be ashes under the soles of the saint's feet during the thousand years. For the first resurrection, see Rev. 20 : 4—7 ; also, 1 Thess. 4 : 14 to the close ; also, Phil. 3 : 11, where the apostle labors to attain unto *the* resurrection *(exanastasis)* out of, or from among the dead, leaving a portion of the dead (the wicked,) still under the dominion of death, or in their graves ; also 1 Cor. 15 : 23, showing that only they that are Christ's rise at his coming. For the destruction of the wicked who shall be alive on the earth (when the living saints will be changed, as seen in 1 Thess. 4 : 17,) see Mal. 4 : 1, 3. At the end of the 1000 years, the wicked rise where their ashes were deposited by the fires of the conflagration, are deceived by Satan, (then loosed for a little season,) come up on the breadth of the new earth, encompass the beloved city, (that descended from heaven when the earth was removed ; see Rev 21 : 1—3, compared with Isa. 65 : 17, and 2 Pet. 3 : 13,) and are destroyed by the vengeance of God, see Rev. 20 : 9, which is the second death. For the saints' reign, as joint heirs with Christ on earth for a thousand years, see Rev. 5 : 10, and 20 : 4.

3d. By a comparison of Dan. 2 : 44 and 7 : 13—27, with Ps. 2 : 6—8, and Rev. 11 : 15, &c., I was convinced that the eternal kingdom of which the saints are joint heirs with Christ, will be set up in the new earth, at the coming of the Son of Man in the clouds of heaven—(the Nobleman returning from a far country to take his kingdom)—that the millennium is the commencement of that endless reign, and marks the consummation of the happiness of the righteous, and that of the misery of the wicked. That this kingdom is identical with the future inheritance of the saints, is evident from a comparison of Dan. 7 : 22, 27, and Rev. 11 : 15 with Ps. 37 : 9, 18, 20, 22, 28, 29, 34, and Prov. 10 : 30, Matt. 5 : 5, (the meek shall inherit the earth, &c.) As soon as I was fully established in these views of God's word, I proclaimed them as a part of his long neglected truth, which sheds a glorious lustre on the pages of the holy scriptures, and gives vividness and tangibility to the objects of faith and hope, and shows us how the Son of God will accomplish the purpose for which he was manifested ("to destroy the works of the Devil,") (1 John 3 : 8,) and, as the second Adam, reinstate man in the "kingdom prepared for him from the foundation of the world," which, by the first Adam, he lost, (Matt. 25 : 34.) Finding that the prophets searched for the *time* of Christ's *sufferings*, and *glory*, as also the *sort* of time (Kendrick's translation) given for the computation, and that the angels desire to look into the same, see 1 Pet. 1 : 11, 12, Dan. 8 : 13, 14 ; also 12 : 5—7, I deemed the prophetic numbers and symbols suitable and desirable subjects of my anxious and prayerful inquiry. Observing that God had taught his servants to use a day as the representative of a year, see Num. 14 : 34, Ezek. 4 : 6, and that the 1260 days of Rev. 11 : 3, the 42 months of Rev. 13 : 5, the time, times and half of Dan. 7 : 25, were all fulfilled in the same manner, (a day for a year,) a literal time, (according to Josephus, see Dan. 4 : 16,) being a year, and a prophetic time 360 years. I applied this rule to the various prophetic periods which appear to reach to the end of time, and saw that they all pointed to the Jewish year 1843, and seem there to terminate as in a focal point. All the attempts of the learned to show the fulfilment of those prophecies in literal days, have proved abortive. The 70 weeks of Dan. 9 : 24, reaching from the going forth of the commandment to restore and build Jerusalem, recorded in Ezra 7, to the crucifixion of Christ, are seen by Ferguson's astronomical demonstrations, in which he refers to the Julian period, the Olympiad period, and the writings of Phlegon, to have terminated A. D. 33 ; 490 years from their commencement—just as many years as there are days in the 70 weeks. These and other considerations are, to my mind, satisfactory proof of the correctness of the opinion that the 2300 days of Dan. 8 : 14, as well as the 1290 and 1335 days of Dan. 12 : 11, 12, and the corresponding numbers of Dan. 7 : 25, and Rev. 12 : 14 ; also 6th verse, and Rev. 11 : 2, 3, are so many years as there are days in each respective number. This is the only rule of interpretation by which they *can* be made to harmonize, and therefore *must* be the only true mode. Now if we apply this rule to Moses' SEVEN TIMES, which denote the duration of the punishment of rebellious Israel, from the time of *breaking the pride of their power*, and subjecting them to the power of their enemies, see Lev. 26 : 18, 19, and Deut. 28 : 37, notice at what time this punishment was predicted, Isa. 7 : 8 ; 742 years B. C., and was to be inflicted 65 years after, which brings us 677 B. C., when Ephraim (i. e. the ten tribes) was to be broken that it be not a people, and notice that Manasseh, king of Judah, was carried captive into Babylon at the same time, (677 B. C.,) see 2 Chron. 33 : 11, we see that the *pride* of "both Israel and Judah's" *power was broken*, and their *punishment* commenced 677 B. C. Then observing that one prophetic time being 360 years, and 7 prophetic times being 2520 years, taking 677 B. C. from 2520, leaves 1843 after Christ. Consequently their punishment must end with the fulfilment of the prediction, in the Jewish year 1843 ; upon which we have already entered.

The next prophetic number we notice as relating to the "end" of God's "indignation" which is to be inflicted upon the rebellious in this world, is the 2300 days (years) of Dan. 8 : 14. This embraces the vision of the "daily" *abominable*, (as Hebrew scholars tell us the original signifies,) or the pagan abomination which was to be taken away, and the transgression of desolation, or papal abomination, see Dan. 12 : 11, 12, and 2 Thess. 2 : 1—10, where both these abominations are brought to view in their order, the one taking the place of the other. This period also extends to the end of the treading down of the host or people of God—to the cleansing of the *sanctuary*, meaning the perfection of the church of Christ in holiness, or the purification of the earth, which was once the holy place of God's worship, and will be again, when purified and filled with righteousness ; it also extends to the "last end of the indignation," see verses 11, 13, 19. The 2300 days (years) then reach to the end of time.

It is evident this *number* was all that Daniel sought to understand ; as the rest of the vision, as well as the preceding one, had been explained to him. See 27th verse. He searched books to obtain a knowledge of the time. See Dan. 9 : 2, where he seems to have supposed it referred to the end of the Babylonish captivity, and that it was the literal sanctuary in Jerusalem, that was to be cleansed ; so his following prayer indicates. But Gabriel comes to correct his mistake, and show him that only 70 weeks of the time related to *his* people and the holy city. The remainder of the 2300 years related to God's people after the Jewish nation should be rejected ; and that instead of the sanctuary at Jerusalem being cleansed at the *end* of the *time*, it would long before that be destroyed by the people of the prince, (Titus,) and *that* soon after the crucifixion of Messiah. See Dan. 9 : 24—26. Gabriel tells him to "understand the matter and consider the vision" (of the 2300 days about which he was troubled.) Then says, "70 weeks are *cut off*," (as the best Hebrew critics tell us the original word should have been rendered.) Cut off from what ? Why, surely, from the 2300 days, the only period given in the vision. He then informs him what is to be accomplished in that 70 weeks, (verse 24,) which finishes the work of Messiah up to the time of his crucifixion. Then he gives Daniel the beginning of the 2300 days, from the first end of which the 70 weeks were cut off; dividing also the 70 weeks into three parts, showing what should be accomplished in each ; and touches upon the subsequent destruction of Jerusalem and the over-spreading of the two abominations (Pagan and Papal) which were to reach to the consummation—the end of the 2300 days—the end of time : last 3 verses. Now taking the starting point, the going forth of the commandment, verse 25, which we have seen in the decree of Artaxerxes Longimanus, Ezra 7th chapter, as noted by Ferguson, (457 B. C.,) and the 70 weeks, (490 years,) as he demonstrates, brings us down to the crucifixion, A. D. 33. Then deducting the 490 from 2300, leaves 1810, to which must be added the 33 years of Christ's life, (the 490 years reaching to his death,) and we arrive at the Jewish year 1843. Or, which is equally plain, deduct 457 years, the time from the date of the decree to the birth of Christ, from 2300, and we have 1843 left; the end of the vision and the end of time.

In the 12th chapter of Daniel, 11th and 12th verses, the Pagan and Papal abominations are again introduced, as is evident from the apostle's showing, 2 Thess. 2d chapter, where a most graphic description of the latter is given, and the former is alluded to, as hindering its development, which was to be preceded by a falling away, (an apostacy.) That apostacy was brought about by the royal patronage of Constantine, in the early part of the fourth century, and gave scope to the spirit of Papacy, the mystery of iniquity which began to work in the Apostle's day, (see 7th verse of the above chapter.) By the best historical evidence, it appears that Papacy gained the ascendency over Paganism about 508, which is the taking away of the daily and setting up of the abomination that maketh desolate. The point at which the 1290 and 1335 days begin and reach, the former to 1798 *(the time of the end*, see Dan. 11 : 40, and 12 : 4, 9,) the latter to 1843, *(the end,)* when Daniel is to stand in his lot, or inheritance, on the renewed earth, see Job. 19 : 25—27, which, with various other passages, shows that it is at the resurrection of the saints. Thus it is clearly seen that we have three different lines of prophetic chronology, commencing at distinct and distant points of time, and reaching, by the same rule of measurement, to the same period, the goal of time. Again, the prophetic types point to the same period.— The great year of RELEASE which is to set all the servants of God *free*, at the end of seven prophetic years, 2520 literal years, from the time they lost their liberty, which, as we have seen, was 677 B. C., must come 1843, as appears by adding the 677 B. C. to 1843 after Christ, which makes the 2520: see Jer. 34 : 14. The great JUBILEE, also, in which the people of God are to receive their inheritance, reckoning from the time when they lost their possessions, by being carried into their enemies' land, in the days of Jehoiakim, 607 B. C., coincides with 1843, as appears by multiplying 49 by 50, which gives us 2450, *the time of the 50th jubilee*, and the adding 607 B. C. to 1843 after Christ: see Lev. 25 : 8, 13. Omitting the notice of other types, which appear to denote the end of time, and point to the same period, I remark that as the skillful surveyor in establishing an important corner, not only places the stake and stones at the end of his measurement, but also makes the corner conspicuous, by marking a number of trees in the vicinity as witnesses, in such a manner that each mark (or blaze) shall face and point to the corner, thus apprising every one who traces the line, to find the corner, when he is near it; so God, by his prophets, has not only given us the chronological measurement which reaches to the *termination* of the present state, but has also marked several *neighboring* periods by events of prophecy, which point to the end, and show us when it is near. Of this class is the reign of the papal beast, (see Rev. 13 : 5, compared with Dan. 7 : 8 : 11, 25,) commencing 538, when Justinian gave him the three kingdoms, "plucked up," and *executed* the decree which constituted him "true and effectual corrector of heretics," and ending 1798, when Berthier took him from his throne and abolished his civil power. This is the *time* of the end denoted by Daniel's 1290 days, and reaches within 45 years of the termination of the 1335—the *end*, when Daniel is to stand in his lot, or inheritance, (Dan. 12 : 11—13.) Not to mention several others already and exactly fulfilled, I will only refer to the sounding of the wo trumpets, (Rev. 9 : 1—19, and 10 : 1—7, compared with 11 : 15.) Here we have two periods given: 1st, five months (150 years) chap. 9 : 5, commencing according to Gibbon, when the Turks made their first incursion into the Greek territories, July 27, 1299, and terminating 1449, with the end of the independence of the Greeks, and that of the first wo; then begins the period denoted by "an hour, a day, a month and a year," (391 years and 15 days, Rev. 9 : 15,) which terminated Aug. 11, 1840, with the surrender of the Sultan's independence into the hands of the allied powers. This is worthy of more particular notice, as Bro. Litch, (see his Dissertation on the Fall of the Ottoman Empire,) by a critical investigation of the prophecy, and history relating thereto, was enabled to ascertain the *precise* character of the *closing events*, as well as the preceding ones, and the very day of its accomplishment, and published the same to the world two years before the fulfillment. A striking proof of the correctness of the rule which we have adopted for the understanding and application of prophetic chronology, and a demonstration that, as the second wo is past, and the third comes quickly, Rev. 11 : 14, which is identical with the seventh trumpet, see Rev. 10 : 7 and 11 : 15, the kingdom of our Lord and his Christ, in which he is to "reign forever," is about to be set up. The signs of Christ's coming are also fulfilled. The church's tribulation (Matt. 24 : 29) ended in the last century, after which (1780) the sun was darkened, and the moon withheld her light, the stars of heaven fell, (1833—1835.) The sign of *blood* appeared 1837—that of *pestilence* was seen in the terrific *cholera*, sweeping as a besom of destruction over the earth. Earthquakes have been frequent and *fearful*, and in many places where they were before unknown. Then what shall we say of these things? Is not the Son of Man nigh, even at the door?

Now, my dear brethren in the Lord, although in the above sketch, for want of time and space, I have done little more than refer you to some of the principal data from which my convictions that the end of all flesh is at hand, are derived, I beg you to examine the subject most prayerfully; laying aside entirely, all prejudice, pride and love of human applause, and submitting your understanding to the control of the word and Spirit of God, in all the simplicity and docility of a little child; remembering your Saviour's words, " Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," Mark 10 : 15, and not forgetting the words of the Psalmist, " The meek will he guide in judgment : and the meek will he teach his way," Ps. 25; 9. Do not *rely* on popular commentators or preachers. If the Jewish Doctors, whose it was to expound the law of God, and *explain* the *prophecies*, could be so far blinded by their preconceived opinions as to fulfill those very prophecies which they read and interpreted every Sabbath day, by crucifying the Lord of life and glory, (see Acts 13 : 27,) is it not more than probable, that prepossession, long-cherished predilection, pride of opinion, and a dread of the frown of a perverted public sentiment, may have blinded many of the Gamaliels of our day? Especially when we consider the fact, that not a few of them have shrunk from the public vindication of great moral principles in their practical bearings, while they have seen outraged and crushed humanity bleeding at every pore, in the very bosom of the churches of their own denominations. Have we no evidence of " blindness," in part, which has happened to Israel, in the painful fact, that many of her teachers, especially where public opinion favors it, force the gospel of our blessed Savior into the support of a system of cruelty and injustice which legally annihilates the attributes of man, sunders every tie of consanguinity, virtually annuls holy marriage, tramples the helpless in the dust, and makes merchandize of the image of God? Do you not see evidence of blindness, also, in the melancholy proof, that scarcely any thing renders a minister of the gospel so unpopular, even with the clergy of his own order, as an uncompromising war upon the *prevailing sins* of his *own* age, his *own* country, and especially his *own* church? Have we not fallen upon " the last days," the "perilous times" predicted by Paul, when men shall be lovers of themselves ?" (2 Tim. 1 : 2.) When I look at the present state of things in churches of our own, as well as other denominations—the chain of caste that separates the poor from the rich—the practice of selling the most eligible seats in the house of God, often, to wicked men, for the sake of their support, and crowding the pious poor into some obscure place—the odium of color—the love of office—the desire of titles of distinction, which a Baptist would have spurned fifty years ago—the smiting of fellow-servants for an honest difference of opinion; the artifice resorted to to raise monies for religious purposes—the neglect to discipline opulent and influential church members, for offences for which the powerless widow and friendless orphan are excluded—the ministerial obsequiousness to public opinion, in regard to both morals and manners—the fashionable dissipation—the sectarian feeling, and denominational pride which is substituted for pure charity and holy emulation—the covetousness, selfishness, worldly mindedness, &c. so prevalent, I would, were it in my power, utter in thunder tones, the Saviour's words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares !" Luke 21 : 34. See also, Matt. 24 : 48 to 51. To the incredulous in high places, who seem to regard their popularity as the very breath of life, and who charge with fanaticism, monomania, or a delusion of the devil, their once loved and respected brethren who are now looking for the speedy coming of the Saviour, I would kindly address the Master's interrogation, "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only ?" Be careful, my brethren, that ye be not "false accusers." It is of little consequence to me what use you make of my name, or what letters from " venerable correspondents" are published and republished, if in " the day of the Lord," I may be " free from the blood of all men." While I freely forgive my brethren who know not what they do, I sincerely thank God for the sweet consciousness I feel, that the acts for which I suffer reproach, are the most disinterested and self-denying of my life.

To those who believe the end is nigh:—Dear brethren, be watchful—be prayerful—be humble —be holy;—believe all that God has spoken; do all that he has commanded: breathe a spirit of kindness to all; avoid the spirit of controversy; pray and labor for the salvation of sinners; fix not your faith on March or April, but on the Jewish year 1843; which, should it prove to be the civil instead of the sacred year, may extend to September. But be instantly and constantly ready, as we have no assurance of another day. We have evidently entered upon the last year of prophetic time—and can see nothing beyond, but the eternal state. The prophetic periods, the signs of the Saviour's coming, and the end of the world blaze around us, and bid us trim our lamps, gird our loins, be sober and hope to the end, Dear impenitent reader,—receive a friendly warning ; it may be the last—You may soon hear the trump of God, see the dead in Christ arise, feel the earth tremble beneath your feet, and behold the Judge descending from the parting skies ! And should the time *seem* to have passed away, and, Belshazzar-like, you should spread the bachannalian feast, deride our hope, and insult our God, your triumph will be short : —The song of revelry soon will cease ; the voice of mirth be heard no more forever : the chilling horror will suddenly seize upon you—the sheltering rocks will not protect you ; the falling mountains will not hide you ; the fiery stream will not spare you ; the wail of anguish will not relieve you—Nor gushing tears ; nor Mercy's name ; nor bleeding Lamb : will then avail you ! " *Now* is the accepted time ; *now* is the day of salvation." *Now*, while the last tide may be ebbing ; while the last sand may be falling ; fly to Jesus ; *swiftly fly ;* your sins confess ; for mercy plead ; while He is on the mercy seat.

Your unworthy servant for Jesus' sake,
Elon Galusha.

PROPHECY AND THE AGE.

How deplorable the fact that the great and wonderful display of the meaning and import of prophecy which has of late been thrown by the mercy and munificence of God on to the breast and into the bosom of the church, should first have been ridiculed and afterwards rejected by the church, and finally thrown back again into the face of her great Lord with disdain branded and burnt in its offensive forehead with the name " *Millerism*."

No matter how sincere a man be ; no matter what his acquaintance with prophecy be ; no matter what his competence to make up an independent judgment on the subject be ; he may have sifted with the nicest skill of scholar and critic all commentators ; he may have winnowed with the fire of the finest mind every pile of chaff from his conclusions, and derived his convictions from the most sacred and authoritative sources ; yea, his bosom may glow with as warm a beam of benevolence as ever shot from the face of the Sun of righteousness into the heart of humanity, yet if he now, in these pure and pious times, mouth the word prophecy, except for the purpose of shaping out and showing off in all its fancied richness that gay, and gaudy, and frilled, and fimbricated robe, the Millennium, with which the church hopes to deck herself during the latter days, then immediately all his words and doings are supposed to wear no longer the face of scripture, but the face of a man—he is a " *Millerite*."

Yet has not history almost entirely exhausted the prophecy of the metalic Image, *Daniel* 2nd ? Habershon the Episcopalian, than whom there was perhaps not on earth a man more entitled to an independent judgment in the case, vouches that the chronology and consequently the history of that image expires this present Jewish year.

Can the leaders of this age furnish from the demonstrations of scripture any other great event that must occur anterior to the appearing and Kingdom of Christ ? If they know of any, O that they would point us to it.—*Carthage Evan.*

* * *

" What will you do if it don't come ?—To this oft-repeated query, manifesting such great concern lest God should falsify his word, and disappoint his people, we answer that we have no right to even suppose a failure possible. *Doubting* is not *believing*. We shall stand in a very few weeks, where we can return an emphatic answer to two questions, that will cover the whole ground of our position. We shall then have walked by faith over the entire length of the great prophetic highway. We shall have walked upon the great prophetic lines which were stretched across the continent of time, and have reached the place where the last and longest line of all has faded from our vision. Casting our eye backward over this line, the question comes—What is behind you ? *A complete fulfillment of Prophecy, and the aggregate of probationary time* ! What is before you !—*The Coming of Christ, and the boundless ocean of Eternity !—Voice of Warning.*

☞ The Great day of the Lord is near. It is near and hasteth greatly. Reader, live by the moment. There is no safety out of Christ, one hour now.

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Evil and Good.—To do evil for evil, is human corruption ; to do good for good, is civil retribution ; but to do good for evil, is Christian perfection.

THE MIDNIGHT CRY.

THURSDAY, APRIL 4, 1844.

LIFE FROM THE DEAD, NO. 2.

In speaking of the first great principles of second advent reform, in a former article, we endeavored to show that this work is of God, and consists in a return to the simplicity and power of the Scriptures. It also includes a casting aside the weights of prejudice, the trammels of false interpretation, and a restoration of his living truth.

Not only from the sackcloth shades of dead languages, and Papal traditions, but from the fearful sophistry of modern ecclesiastical infidelity, the leaven of whose teachings has produced the Laodicean sleep, which now enchains our professing world. We appeal to the Bible, and insist that the Lord shall speak to us, and not man. We acknowledge no authority but his revealed will, and feel bound to search it diligently for ourselves, knowing that shortly before our Master, we shall individually stand or fall, as we have improved this priceless trust. We dare no longer rely on assumed positions, or human creeds, but we would return to the simple energy of the primitive gospel.

The gospel of the kingdom, as it was preached by Christ and his disciples, who said, " repent, FOR the kingdom of heaven is at HAND." We urge the same motive power, as did Peter, when he said, " seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God," for " the end of all things is at hand, be ye therefore sober, and watch unto prayer." The apostles plead the peculiar diligence necessary to those " upon whom the ends of the world are come." How much more then should we incite each other to love and good works, now that we " SEE the day approaching." The zealous rivalry of sects, was not the incentive of early Christians, neither the shortness of life, and the fear of death, but "the COMING of the Lord draweth nigh." They were not allured by the dream of a temporal millennium, and a reign of peace and safety, to be enjoyed in a world, where the Master had assured them they should have tribulation. They were not rich, and increased in goods, and in need, or desiring nothing, not even the return of the Bridegroom, but they had "need of patience unto the coming of the Lord." When we compare the example of New Testament Christians, with that of those who now profess to be followers of Jesus, our hearts sicken at the contrast, and we are led despairingly to inquire, "when the Son of Man cometh, shall he find faith upon the earth !" Many, who make great professions of godliness, have no faith in his promises, and deny the evidence of his coming, or openly maintain that their Lord delays, and " begin to eat and drink with the drunken," and to despitefully entreat those who are waiting for him. These fearful symptoms of a professed church, demonstrate the last lukewarm stage of nominal christianity. The expectation of the world's conversion, the return of the carnal Jews, and other modern traditions, like fatal opiates, effectually seal the vision to the threatening omens of the coming crisis. We feel increasing confidence in our calculations of the prophetic periods, and firmly believe that the world will soon be convinced of the truth of our position, by their fulfillment. Yet aside from these, we are assured daily by the threatenting aspect of human affairs, "that now it is high time to awake out of sleep," " the night is far spent, the day is at hand," and we would " therefore cast off the works of darkness," and put on the "armor of light." Though we feel that our time is SHORT, in a most thrilling sense, and that we are liable at any moment, to see the Son of Man coming in the clouds of heaven, yet we dare not relax one effort, if so be we may persuade some who are immersed in the love and care of this world, to awake, and secure a preparation for the coming day. As our message is an appeal of love to every heart, and affects the entire destiny of man, we might expect that we should enlist the sympathies of every true philanthropist, in this cause, but is it so ? As the civilized world profess the Christian name, and adopt the Bible as their rule of faith, when we appeal to its teachings, without note or comment, as the reason of our entreaty, we might expect attention and regard to its authority, but it is far otherwise. Surely then, while our message is rejected and despised by the world, and its would-be philanthropists, we may still hope to find co-operation and fellowship among the professed churches, of the coming Bridegroom, who have promised to love him with all the heart, and pray daily for his kingdom to come. The captive bride will rejoice at the news of the coming of her Lord, and each faithful watchman will echo back the alarm, until the whole world shall be aroused to prepare to meet their God. How far this expectation has been realized, the recording angel of the churches will soon reveal. We bring no railing accusation against our brethren, but the course that they have taken, shows the NECESSITY that is laid upon us, to GO OUT quickly into the streets and lanes, that we may bring in the poor and maimed, and the halt and the blind, that our Master's table may be full. And now, although we stand upon the threshold of probation, we seem to hear an encouraging voice, from the pillar of fire, saying, speak unto the advent children, "that they go forward." C. S. M.

Philadelphia, March 1844.

TO CORRESPONDENTS.

Bro. "D. P." of Utica will see at once the propriety of omitting the publication of his article, headed " J. S.—His Test of Saving Faith." The work bearing that title, was not published by us, but on the author's own responsibility, and was advertised in our columns at his *particular request.* As the question on which Bro. P. is at issue with the author of the work referred to, is one which we have never admitted to have any vital connection with the grand subject of our mission, and as it would probably lead to a controversy on a foreign subject, we must grant the article " *leave to withdraw.*"

The subject of the other letter of Bro. P. is also of the same relative character.

The " P. M." of Greenville, N. Y., will find the best answer to his question, that we have now at hand, in the Advent Herald, which we forward.

We have read the article of "W. D. C." with considerable interest, and should be pleased to have the entire argument of the writer. We cannot of course speak positively of its insertion, till the remainder shall be received. The letter of which he speaks, sent "some months since," we cannot account for.

Bro. " G. W. M." is referred to Bro. Litch's " Exposition," for light on Ezek. 38, and 39. On Ezek. 40 ; see " Signs of the Times," Vol. 6, No. 24, which we forward.

An article from Bro. Litch, entitled " Where are we," will appear next week.

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☞ The first number of a small sheet called the " Voice of Warning," and published by Bro. O. Squires, Utica, N. Y. has been received.

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☞ We have received several copies of a paper entitled " The sure word of Prophecy," published by Br. H. H. Gross, Albany, N. Y., " as often as duty may require," containing a luminous exhibition of prophetic truths, proving conclusively, that *the time* will be fulfilled about the end of this Jewish year.

REASONS FOR WITHDRAWING FROM THE CHURCH.

1. Simultaneous with my conversion to the Advent faith, I was overwhelmed with astonishment to find in what perfect confusion the religious world was, so that I involuntarily cried out, "O what a Babylon, what a Babylon we are all in!" For a long time my soul was like a fountain of waters, which every view of the backslidings, captiousness and infidelity of the professed church and ministry seemed to open afresh. Since that time, almost every day has furnished me with some new proof that the dear brethren with whom I have heretofore been associated, have erred from the faith, and departed from the simplicity of the gospel. The most prominent among them have, in my humble opinion, adopted rules of interpreting the scriptures in common with Unitarians, Universalists, Papists, Skeptics, and Infidels: of course I solemnly believe that they have, as a general thing, and to a greater or less extent, gone over to Unitarianism, Universalism, Papacy, Skepticism and Infidelity. I say this, not in the way of reproach, but with the deepest pain, and because I conscientiously and before God believe it to be true. I feel therefore that as an Evangelical Christian, and as a teacher of religion, whose duty it is to "contend earnestly for the faith which was once delivered unto the saints," (Jude 3,) to publish my unqualified dissent from all such expositions of God's word; and lest I should be thought to wink at such gross perversions of the plainest scripture, I do hereby dissolve my connection with such, heeding what I believe to be applicable to the present case,—2 Cor. 6 : 14, 15. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

2. Both among the ministry and the laity, I have been grieved to find many who deny the doctrine of the resurrection of the body, (Phillippians 3 : 21,) the second personal, glorious appearing of Christ: (John 14 : 3) and who question at least, the doctrine of the final destruction of this earth, (2 Peter 3 : 1,) with other kindred truths. These individuals are in the fellowship of the church, and are suffered to remain there unmolested, while those who are guilty of believing in the pre-millennial advent of our Lord, under the slightest pretext, are arraigned, tried and thrust out. Knowing therefore the contagious influence of being associated with those who wrest the Scriptures unto their own destruction, I must deem the following holy advise addressed to me, 2 Pet. 3 : 17. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

3. I verily believe that they have "a form of godliness," but deny the power thereof. "They profess the power of God, but in works they deny him." This is evident everywhere and in every thing. They have publicly ridiculed the idea of arriving at the doctrine of the Lord's coming by means of prayer, and the teachings of the Holy Ghost, so as in some few instances at least, to shock every sentiment of the soul. "From such" Heaven calls upon me to "turn away." (2 Tim. 3 : 5.)

4. I cannot think otherwise than that very many of them are the scoffers, and the false teachers who were to arise in the last days, and impiously to demand, "Where is the promise of his coming? (2 Pet. 3 : 4) and to say "Peace and safety." (2 Thess. 5 : 3.) In this general cry I dare not join, lest "sudden destruction" overtake me, and the blood of souls be found on the skirts of my garments. My duty is made clear therefore from 2 Cor. 6 : 17, 18. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

5. They are eating and drinking with the drunken, and thereby furnishing alarming evidence of their character and doom. The counsel of the apostle is now applicable to me, Eph. 5 : 11. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

6. They have beaten and smitten their fellow-servants, who have been watching for their Lord's return, and proclaiming his coming. They have opened their pulpits for the discussion of almost every other subject, and thrown open their houses of worship for feasts, and a variety of public entertainments, but have prohibited God's ministers from proclaiming in the same "The hour of his judgment is come." They have thereby taken away our *license* to preach, and cast contempt upon us. Our affections are therefore alienated from them, and I can no longer regard them as the body of Christ. My duty is therefore pointed out in 2 Thess. 3 : 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

7. They have excommunicated members for worshipping God apart by themselves, when they were neither allowed to pray, sing or speak in relation to Christ's coming, or to hear the doctrine preached in their respective houses of worship. Therefore, recognizing the gospel principle, Matt. 25 : 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"—I feel agonized and desire to go with my persecuted brethren, and to be a companion with them in tribulation, and in the kingdom and patience of Jesus Christ. (Rev. 1 : 9.)

8. In addition to the wide disparity in our religious views, they have virtually divorced us from communion in cases where they could find no plausible ground for openly cutting us off. Why, therefore, should we seek any longer to preserve a union, which after all is only nominal? "How can two walk together, except they be agreed?" Amos 3 : 3.

9. If, as they represent, we are fanatics, crazy, deceivers, lying vagrants, why should they desire longer to retain us? "A little leaven leaveneth the whole lump." (1 Cor. 5 : 6.) Their good, therefore, on their own assumption, demands of us to do for them, what as yet they have failed to do for themselves, viz. 1 Cor. 5 : 7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

10. They are known to have evil designs in store for all who remain incorrigible in regard to the Lord's appearing, should the present Jewish year expire, and as it is my purpose to look for the Lord until he come, and as I wish to save them from incurring more of Jehovah's wrath by any future acts of rebellion, I do hereby proclaim myself no longer subject to their supervision. Prov. 22 : 3. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." The principle apparent in Prov. 23 : 6, must govern my conduct—"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats."

11. I honestly and solemnly believe the nominal church to be in its Laodicean state, as set forth in Rev. 3 : 14—18. That Christ has already spued it out of his mouth, and that he will not own it as his bride when he shall appear. I desire therefore for one, to be "zealous and repent," and to urge on all, the necessity of *watching*, of trimming their lamps, and of going forth to meet the Bridegroom.

12. My views of truth, of the awful state of the church, and of the world, together with what I believe to be my duty as an ambassador of Christ, require me to speak and write as is not consistent for one to do, who still retains his connection with the church. I therefore withdraw from it, that I may more freely execute my responsible duties. 2 Tim. 4 : 2—5.—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

13. If Christ is "at the door," as I confidently believe, then there is no good reason why my name or influence should any longer be with those who have cast Jesus and his humble followers out of their midst. I can no longer benefit them nor they me. Any further union with them would only disqualify me for meeting my Lord, "for whom I have suffered the loss of all things." (Phil. 3 : 8.)

14. Whether Rev. 18 : 4, refers to the present organized religious sects, and furnishes instructions for our present guidance, there is Bible enough independant of that to direct to the course I now undertake, and render it as clear and as imperious that I should withdraw from the church, as that I should profess my faith in the Lord's immediate coming.

I have now discharged the most painful duty that I ever undertook; it has been like cutting off a right hand, or plucking out a right eye. But God has seemed to require it at my hand, and I did not dare to disobey. My prayer to God is, that he may have mercy on them that believe not the truth, but have pleasure in unrighteousness. A crisis has arrived when something ought to be done, if by any means they may be aroused from their apathy, and rescued from their opposition to the Lord's coming. May God enable us all to see that it is our duty to be formally separated from them.

Feb. 13, 1844. F. G. Brown.

SIFTED OUT.

Amos. 9 : 9. "I will sift the house of Israel among all nations, like as corn is sifted in a seive. Yet shall not the least grain fall upon the earth." Luke 22, 31. "Simon, satan has desired to—sift you as wheat."

It is painful to witness the evident departures from the simple truth as it is in Jesus. God's truth detects hypocrites, and shoves them off. We see many who have perceived the revealed hope of the Christian,—the name of Jesus, as the *Coming one*, and the strong probability that the Second Advent is just at hand, who yet turn aside from a public avowal of the truth. Judging from the number of those within the circle of our acquaintance, who have been so fully convinced, that they have been constrained to consent to the truth of our Lord's speedy coming, and who, notwithstanding, shrink back from the consequences of being decided, and persevering in support of what appears to them to be truth, I conclude that tens of thousands have passed through God's great seive. They have fallen with the chaff and the tares. They once appeared well, but in them is fulfilled the language of Messiah, "By and by when persecution ariseth, because of the word, they are *offended*." The tests of character which are applied to God's professing people, and the trials which attend an honest expression of their convictions, are his chosen method to shake the seive. All 'the tares,' and 'the chaff,' he will sift out 'to be burned.' None but those who will "forsake all," who "seek first the kingdom of God," who '*lose their lives*' for Christ's sake, can expect, on scriptural principles, to be gathered "into the garner" of God.

"Think not," saith the Son of God, "that I am come to send peace on earth; I come not to send peace, but a sword." Therefore the man who cannot bear the sword sooner than renounce the truth, will be sifted through. Those only who "*endure to the end* shall be saved."—Those who cannot (through fear of man, or love to their salary, or desire to be popular) endure to the end, will be found among the chaff that is sifted out. Thus it is written, "ye have need of patience that after ye have done the will of God, ye might receive the promise; for yet a little while, and the Coming One will come, and will not tarry. Now the just shall live by *faith*; but if any man *draw back*, my soul shall have no pleasure in him." Those who draw, i. e. shrink back from truth, because of any mere worldly considerations, may know that they are already sifted out, and their impending doom is "perdition," Heb. 18 : 36, 39.

"To serve the living and true God, and to wait for his Son from heaven," is to maintain the Christian's calling. To renounce the world and live, "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour," is to cherish the Christian's hope,—to proclaim, "Behold he cometh with clouds, and every eye shall see him; all the kindreds of the earth shall wail because of him: even so, Amen!" is to preach as did the apostles; but those who shrink back from these truths, lest they should be called Millerites, or the like, do "draw back"—down they fall among the chaff, to be speedily damned.

To "know" that "the coming of the Son of Man is *nigh, even at the doors*," because his own words have been verified in "the signs," to "look up and lift up our heads,' assured that our "redemption draweth nigh"—to "understand" when we read the prophecy of Daniel, is to obey Jesus, our approaching judge; therefore those who are too "fearful and unbelieving" to "understand," "look up," or "know," ought to see their character and coming doom; they are sifted out.

To put death, the triumph of the Devil, in place of our blessed Saviour's return to judgment: to make death the source of motive to repent, confess Jesus and be faithful as Christians, (Acts 3 : 19, 21 and 17 : 30; Matt. 10 : 32; Heb. 10 : 25, 27:) to set aside the Christian's hope, or the Redeemer's name, by any human theory relative to the conversion of the world, is both to make and "*love a lie*." Rev. 22 : 15. Surely those make a lie, in the sense of this passage, who devise an error, or a gloss, to get around God's naked truth, on any subject. Those who use such gloss or mystical interpretation to escape "the reproach of Christ," do certainly love the "lie" which the other made. Their doom is written with "whoremongers" and hypocrites. Such are certainly sifted out.

Those who profess to believe in the Lord's return, should beware lest they be "removed away from the hope of the gospel." Should any become weary of waiting; if when the vision seems to tarry they do not wait as required, they also shall be sifted out. "Blessed is he that waiteth and cometh to the 1335 days." Salvation and a crown awaits those who "look for" and "love" his appearing. Heb. 9 : 28 ; 2 Tim. 4 : 8. We should as soon be turned from the atonement as the coming of Christ.

God sifted mankind before the deluge—he found only a "few, that is eight souls," who were not with the chaff blown away. The inhabitants of the cities of the plain were sifted, and only three grains of wheat (and those not pure) were left in the seive. The Israelites in the wilderness were sifted, and out of those myriads two who left Egypt were counted worthy of preservation : "Caleb and Joshua who followed the Lord *fully*."

During the personal ministry of Jesus, who had his fan in his hand for years, "thoroughly" purging his floor, there were but few not fanned away ; the largest number named is "above five hundred brethren at once."—Those who were first detected and sifted out were the Doctors, the rulers of the synagogue, the distinguished among professors. The mass followed, and were found among the chaff, which he will burn up with fire unquenchable. O thou searcher of hearts, who shall be saved ? The wheat he will gather into his garner.—Those who will lose their lives for his sake shall find them. Those who do not flinch from truth or duty, will be counted worthy of the kingdom of God.

The Jewish nation has generally been regarded a type of the church. We should not wonder, therefore, if the leaders in the church shall be sifted out : as it is written, "when the Son of Man *cometh shall he find faith* on the earth ?" All who have not faith, which "giveth us the victory" over the world, will be sifted out. We know from the highest authority that "as it was in the days of Noah, so shall the coming of the Son of Man be." Here we see the character of the saved. "By faith Noah, moved *with fear*, prepared an ark." Saving faith will move us to fear, and separate from the doom of an ungodly world. Those whose sympathies forbid their separation, those who will not justify God, as did Noah, should know that they have no saving faith. Their faith is merely conventional, like that of the Jews at the first advent. "He that believeth not," is to be sifted out to be damned.

These remarks have been suggested by the searching inquiry, "Who may abide the day of his coming ? who shall stand when he appeareth ?" The Jews had their own plans formed, from which they would not be diverted, either for Jehovah or their Messiah. They could not abide the trial of their faith : so they were sifted out as chaff. Thus it was in the days of Luther. The mass of professors had lost sight of the gospel plan of justification by faith, and had formed one of their own. When it was made clear from Scripture as a sunbeam, the leaders could not receive it. It would have broken up their plans for self-aggrandizement, and prostrated them in the dust, in penitence and prayer before God. It would have required a confession to the world for having united with others to deceive them. They could not abide this trial of their faith. Thus their hypocrisy was discovered : they were sifted out.

It is as plainly proved from God's word, as justification by faith can be, that the religious editors and ministers of our day, have to an alarming degree, lost sight of the Christian's hope and calling, nay, of one of our Saviour's names, yet they will not believe. They could believe, were it, in their esteem, either for their credit or their comfort. Surely no man's conscience, or common sense, or Scripture character, is shocked by the plain language of inspiration. Every one who is willing to listen to God can do so and enjoy the approbation of their conscience. One in this city who had strenuously advocated the fable of a temporal millennium, and the return of the Jews, told me that he had relinquished these notions. He also said repeatedly that he had no reason to give why he should not believe that the Second Advent would take place this year. Yet this distinguished leader in the church is now opposing. I cannot learn that he ever honestly and openly avowed his convictions, nor that he has got new light from Scripture to alter his mind : therefore the conclusion is irresistible that he is "not enduring to the end :" he seems to be shrinking or drawing back. If so, he will be sifted out. The promised salvation to those who "look for" the Saviour "the second time," has, it seems, less power over him, than the church and the world.

The "Christian Secretary" should bear in mind who it was that said the 2300 days of the prophecy of Daniel would end this year—who had no faith in a temporal millennium—who said that "some great event is coming." Without any public avowal of a reason for believing to the contrary (so far as I am informed) its conductors are writing as if no such ideas were ever suggested to their minds—God holds them accountable for letting their light shine. If they do not, conscience and Scripture convict them of a want of that character which they seem to long to fasten, by way of anticipation, on those who, "if the vision tarry," would in *obedience to God* "WAIT FOR IT." If we are honest, they say, we shall confess after the 21st inst. If they have had such convictions as they have expressed in private, are they honest before God in suppressing them ? They should honestly tell the church that the world is not to be converted—the prophetic period ends and "something is coming." If not, it is clear that something besides Scripture operates on their minds. I have dreadful apprehensions that they are sifted out. They certainly are, in appearance, with the chaff, the world, so far as the hope of the gospel and the speedy coming of Christ is concerned.

Take an example from the ministry—one of a great many. He has professedly studied his Bible for forty years : yet he does not (probably cannot) tell what is the hope of the gospel. When his opposition is strongly expressed, and his feelings become manifest, he is told in an enquiring way, "then you do not want your Lord to come ?" "NO, NOT A BIT !" was his reply. Such men are sifted out from all neighborhood with apostles. When the Saviour's coming was announced to the beloved John, he exclaimed, "*Amen! even so ; come Lord Jesus*."

Many Bibles have been scattered over the world, and much light shed on this generation ; therefore the guilt of rejecting its contents is greater now than ever before. "Where much is given, much will be required."

But the way in which the doctors are detected—the manner in which the leaders and their followers in the church, are sifted out by the docrine of the Advent, stated in Scriptural language, is truly wonderful. O how is hell moved to meet them at their coming ! Isa. 14 : 9. It is difficult to express my convictions just as I desire. The mass of ministers oppose us when quoting the plain language of God's word, relative to our hope, and the Saviour's name : therefore we know that God has detected them, as he did the papists by the reformation : as he did the Jews by the language of their Scriptures. Their sympathies are seemingly with this world, "which is nigh unto *cursing*, *whose end* is to BE BURNED."—"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." The devil will get none but the chaff : not one grain of wheat shall perish. The Lord's fan is in his hand, and he will thoroughly purge his floor. He will gather his wheat into the garner : but he will *burn up the chaff with unquenchable fire*.—[*Western Midnight Cry*.]

J. B. COOK.

The following address, from Friend Barton, will be read with interest by many. We are happy to know, that some among that body or sect called Quakers, are looking for that blessed hope and the glorious appearing.

"AN ADDRESS TO THE CHILDREN OF GOD scattered over the earth. To all who know God, and wish to obey the Gospel of his Son. Brethren, O come, let us worship and bow down : let us kneel before Jehovah, our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, harden not your hearts, as in the strife and as in the day of temptation in the desert. O sing to Jehovah a new song, publish his salvation, declare his glory among the heathen, his wonders among all people. For Jehovah is great, and greatly to be praised : he is terrible above all God's. Honor and majesty are before him, strength and beauty are in his sanctuary. Give to Jehovah the glory due to his name : bring an offering and come into his courts. O worship the Lord in the beauty of holiness : fear before him all the earth. For the great day of his wrath is come, and who shall be able to stand. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

"Why do the heathen rage and the people imagine a vain thing," in supposing that the King of kings and Lord of lords will much longer permit them to trample his sanctuary and host under foot! The kings of the earth array themselves, and the princes take counsel together against Jehovah and against his anointed, saying "Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh." Jehovah will deride them then. He will speak to them in his wrath, and trouble them in his fury. For he hath set his King upon his holy mount Zion, and declared "Thou art my Son, this day have I begotten thee. I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel. Be wise, now therefore, O ye kings : be admonished ye judges of the earth. Serve the Lord with reverence, and rejoice with trembling. Kiss the Son by bowing to his sceptre, and dashing your own to pieces, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Eighteen hundred years since, this King of Zion came to his inheritance, and proclaimed his law through all his possessions, through the agency of his servants. But instead of obeying this Prince of peace, both Jew and Gentile rebelled against him, and they crucified him on Mount Calvary, and continue till this day to trample his law and authority under their feet. Not one town or city, or state, upon his whole possession, (the earth) can now be found, but what is in a state of rebellion against their rightful King. "Be astonished, O heaven, and give ear, O earth," saith the King, "for my people hath committed two evils ; they have forsaken me, the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that will hold no water." Yes, all the nations and sects of the whole earth, hath forsaken the government of Jesus Christ, and hewn out, or established governments of their own. He came and established his law and government at Jerusalem. But in a short time his real subjects formed an alliance with other kings and governments, and thereby were brought into captivity by those governments. And one anti-Christ then stood up among the subjects of Christ, and declared himself the true Christ ; and made war with the saints and prevailed against them, by good words and fair speeches, he deceived many, and others that he could not deceive, he put to death, till the possessions of the King were all stained with blood. Yea, more than 50,000,000 were thus slain by the hand of anti-Christ. But although those wicked rebels on the possessions of King Jesus, have thus triumphed for a season, by spilling the blood of the King and his faithful subjects, yet their triumph is but short. For the King, who was dead, is now alive, and liveth for evermore ; and he is about to rally his forces again on the earth. A message from the court of his glory is now being proclaimed by his heralds, saying, "Behold, he cometh with clouds, and with his mighty angels, to take vengeance on them that know not God," but serve the devil, who has usurped his throne on earth, and on them who obey not the law of Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. Behold he cometh ; go ye forth to meet him, all ye his loyal subjects, for every eye shall see him, and they that have pierced him, and all kindreds of the earth shall wail because of him. Yes, he cometh to judge the world, his work is before him, and his reward is with him. The voices of millions that have been slain by the wicked anti-Christ, is now heard echoing through all the palace of the King, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." And another voice is heard from the throne, saying, "In righteousness, I will both judge and make war, for behold all things are ready," and mine armies in heaven are now ready to follow me upon white horses ; conquering and to conquer. And I am clothed with a vesture dipped in blood--and out of my mouth goeth a sharp two edged sword, and with it I will smite the nations and rule them with a rod of iron, and I will tread the wine press of the fierceness and wrath of Almighty God, for I am King of kings and Lord of lords. And no longer shall the subjects of satan possess my earth. Come then, and added to thy many crowns, receive yet one the crown of all the earth. Thou who alone art worthy ! It was thine. Thy saints proclaim thee King, and thy delay gives courage to their foes, who could they see the dawn of thy last advent, long desired, would flee for safety to the falling rocks." MICHAEL H. BARTON.

Seneca Falls, N. Y. 3*d mo.* 7, 1844.

BRO. M. BATCHELDOR, writes from Pownall, Vt. March 26, that he has not time to write to his many friends in Connecticut, and therefore communicates for the Cry, a short account of his labors for the benefit of all. He arrived at Bennington on the 16th March, and delivered four lectures there.

The brethren in Pownall kindly offered their new Baptist Meeting House, which was dedicated one week before he arrived. He says, "No lectures have been given in this place, only Prof. Opkana, of Williams' College, in preaching here, said he expected if he lived to the age of man, that he thought he should see the coming of the Lord." I have preached ten sermons, and never felt the evidence more clear and overwhelming that the Lord was at the door, than now. The congregation are full, and solemn as the judgment ; prejudices are overcome, and many are willing to receive the truth. There is a waking up among professors, and the scattered church are coming together, and souls are crying for mercy, and some have found peace in Jesus. There is every appearance of a general revival in this place. Brethren from other denominations come in to help, and as soon as this truth is received they drink into one spirit and talk the same thing. I cannot tell when my work will be done here, and I dare not leave until it is done. I have endeavored to preach every sermon so that I could meet the Lord at the close, and truly I can see no time before me only the present, for I am as fully persuaded that all the prophecies point to about this time as I am that Jesus is the Christ. The canon's mouths nor all the artillery of the scribes and pharisees can silence me on this subject, unless greater light shall break forth from the plain reading of God's word. Here I must stand, sink or swim, the Lord is at the door. Brethren, the Lord not will leave us in the dark. No ! lift up your heads for your redemption draweth nigh. Amen. My love to all that are looking for the consolation of Israel.

M. B.

LETTER FROM CANADA WEST.

HAMILTON, C. W., March 25th, 1844.

Dear Brother,—Some nine weeks since, I came to Hamilton for the purpose of sounding the cry, Behold the Bridegroom cometh; but could not gain admittance into any of the houses of worship, or school houses. I found some friends who were looking for the Lord, and lectured in private houses a few times only. I then went west, hoping that on my return, if time should continue, a way might be opened for the spread of the glad news in Hamilton. At Southhold, about thirty miles west of London, I received a cordial reception, where I remained about twenty days. Souls were converted, and my labors were abundantly blessed. On my return to Hamilton, I found three brethren who were trying to make some impression upon the people of that place; and we sounded the cry in the streets, and on all sides, four to seven miles around, till finally we obtained a house for the daytime only, (Sundays excepted,) and procured another house to hold prayer-meetings in the evening. These doors were soon closed against us, but the work advanced, and friends to the cause increased daily, and were determined to hear on the subject of the second advent. Therefore they have unanimously agreed to erect a temporary building of their own; and it is now nearly finished. We have the colored people's chapel at present.

We have experienced a considerable opposition, and mostly by young men, members of the different churches. There is also a magistrate here who has been very much interested against us, but, praise the Lord, he has increased the favor of the public towards us, so that we fear now no more molestation. This man, no doubt, has prevented much good in arraying himself against us. He told Bro. Poor, who lectured near his place, that he was a false prophet, and the doctrine was the doctrine of the *Devil, from hell.* In consequence of the abuse Bro. P. received from him, he refused to answer his questions and objections. Below you have a copy of a letter addressed to me.

FRIDAY, 8th March, 1844.

"SIR,—This is to give you notice, that one of your preachers refused to answer objections on Tuesday last, at the school-house on the township line, between Glanford and Burton, * * but said if a day was appointed, you would attend to prove your doctrine. I have accordingly appointed Thursday night, the 14th inst., at 6 o'clock in the evening, precisely; and I have affixed a written notice against the school-house door, stating that on that evening, at the hour appointed I will, by the blessing of God, prove that there is no truth in you; that you are false prophets; that you have Christ our Saviour on your lips, but you deny his words. And if you sincerely believe the doctrine, I sincerely hope the discussion of that evening may show you the sin that you commit, and that it may bring with it a true repentance for the many injuries and miseries you have occasioned to many in this country, and that you will depart in peace out of this country. I remain, Sir, your obedient servant,

JAMES S. WETENHALL."

For the satisfaction of the people I met the gentleman on the evening named, and answered his objections, which were, 1st. The sanctuary to be cleansed at the end of the 2300 days, (which he admitted to be years,) is the Jews sanctuary. (Which he did not attempt to prove.) 2nd. No man knoweth the day nor the hour, and therefore no one has any business with the time. (Which he brought no proof to sustain.) 3rd. The Jews must return to Palestine, and rebuild Jerusalem. For proof of which, beside mere assertion, he quoted Deut. 30: 1—7, without noticing its order, or the chronology of the prophecy, and Heb. 8: 7—13, which, of course, is an overthrow of Judaism, being an abolishing of the temporal covenant made with the fathers, by the eternal covenant of the gospel, and appertaining to the New Jerusalem state. I answered his first objection by the following texts, after showing the different senses of the term sanctuary, and what sanctuary is to be cleansed, or justified, which is the world. (My text being Prov. 22 : 20—21.) Rom. 8: 22. Acts 3 : 21. Dan. 8 : 14, 19. Isa. 26 : 19—21, John 5 : 28. 1 Thess. 4 : 16. 2 Thess. 1 : 7, 8. 2 Pet. 3 : 7, 13. Rev. 11 : 15—18. Isa. 65 : 17. Rev. 21 : 1. I answered the 2nd by showing that a literal day and hour is only intended. Mark 13 : 35. Matt. 24 : 36, 44 : and that we may search for the time. Matt. 24 : 32, 33. (See margin.) Rom. 15 : 4. 2 Pet. 1 : 19. 2 Tim. 3 : 16. The gentleman advised his neighbors not to have any thing to do with the prophecies, as it was contrary to the teaching of the Saviour, who has commanded us to "search the Scriptures. His 3rd objection was answered as follows: 1st. God is no respecter of persons. Acts 10 : 34, 35. Rom. 2 : 7—11, 28, 29. Rom. 10 : 12, 13. Rom. 1 : 16—18. Rom. 3 : 9. Rom. 11 : 25. Luke 21 : 24.

2nd. The holy land does not belong to the literal descendants of Abraham as such; but to the true seed. Matt. 21 : 33—41. Matt. 3 : 9, 10. Eph. 2 : 14, 16. Eph. 3 : 14—16. John 8 : 39—44. Rev. 2 : 9. Rev. 3 : 9.

3rd. Promises to Abraham not yet fulfilled. Gen. 13: 14, 15. Gen. 17 : 7, 8. Acts 7 : 1—5. Heb. 11 : 8—18.

4th. The true heirs of the promises. Gal. 3 : 6—9, 15—19, 27—29.

5th. Original promises to Isaac. Gen. 26 : 3, 4. The heirs of the promise. Gal. 3 : 1—16. Gal. 6 : 9—18. Gal. 4 : 22—31. Rom. 9 : 6—8.

The gentleman, finding his threats were of no avail, accordingly came last Monday evening, and interrupted the meeting, after the conclusion of the discourse, before the meeting was dismissed, by ordering Brother Deverel, who preached that evening, to appear before him, as magistrate of this (Gore) district, at the court-house, the next day, at 11 o'clock, the charge being for preaching TERROR and *alarm* to Her Majesty's subjects. The magistrate finding his orders disobeyed, forthwith renewed them, by a summons. Accordingly, at one o'clock the next day, the court-house was pretty well crowded with spectators, to hear the trial. Bro. Deverel proposed opening by prayer, but the idea was rejected by a reply from the gentleman in authority, "*No place here for prayer.*" And yet he professed to follow the precepts of the Bible! Two "Millerites," as they were called, were examined with regard to the effect the preaching of this doctrine had on their minds when they first heard it; and to the disappointment of the court, they found it had just the effect God designed it should have: that is, it caused them to awake and put on the wedding garment; to get oil in their vessels; to have their lamps trimmed and burning; and to do all they could to get their neighbors to be ready to meet the Bridegroom. Bro. Deverel was then permitted to answer for himself. He demanded proof of the charge made against him, that he might have ground to work upon. He being ordered to speak on, read the above letter, and asked the magistrate if it was his production. He answered in the affirmative, and stood up and demanded silence of the court, at the same time doubled up his papers, and made an apology for not coming prepared to prove his points. (Here he was hissed.) He demanded silence, and apologized for this hasty operation, and dismissed the court, then began "with shame to take the lowest room." This affair has been a benefit to the Adventists here, for since that time we have had no opposition, and the interest is increasing. We are now holding meetings in our own place of worship. God has blessed us much. The building is 60 feet by 28 and a half, and is very convenient. We have already held five meetings there, and it has been crowded with attentive hearers.

The Lord owns and blesses the efforts of his children in giving the cry, "*Behold, He cometh!*" There are, however, many "walking after their own lusts, and saying, where's the promise of his coming," "every vision faileth." But we know the vision has not, nor will not fail. "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by faith.

D. W. RICE.

P. S. The harvest is great and the laborers are few. Brethren, "come over and help us." Besides putting up the building, the friends here have given $45 to defray the expense of publishing about 4000 copies of a small paper.

LETTER FROM BRO. CHAS. GREENE.

PHILADELPHIA, MARCH 25, 1844.

Dear Bro. Tullock,—Several weeks since, I forwarded extracts from letters received from Bro. S. S. Brewer, and should have sent others from communications, subsequently received from him ere now.

From Lexington, Va., he writes: "I closed my labors in the town of Stanton, on Thursday. During our stay, the court house was crowded every night; I was invited to preach in the Methodist meeting house, a large building, and it was filled above and below; many stood out of doors, and listened with great attention. There was much opposition when we first came, but it soon gave way before the truth. I find the Southerners to be the most open hearted men I ever met with, just show them the truth, and they will not oppose it. The place is shaken from centre to circumference, and for four miles around, I am informed hundreds have received the truths presented. I found the kindest of friends among all denominations, who were, as they say, sick of sectarianism. A gentleman, formerly a senator, sent his carriage, and took us to his plantation, and some of the magistrates called to see us, and were as kind as brothers, and O, what kindness the Lord has shown us, it makes me feel very humble, when I think of the *manger and the cross.*"

At Fincastle he "enquired for a place to preach, and succeeded in procuring the Court House, and sent a man through the place with a quantity of bills. Many came to the tavern to enquire whether I was one of Miller's prophets, as his predictions had all failed, and now the *time being past*, and just as they thought to enjoy a time of peace of great composure; the whole place must be thrown into excitement by one of these false prophets coming among them! Many came to hear me prophecy, (as I understood afterwards,) when they were quite nonplussed in hearing a simple exposition of the 36, 37, 38 and 39 verses, of Matt. 24. In the afternoon the house was filled, and prejudice had given way. At night I was invited to preach in the Baptist Church, which I did to a large and attentive congregation. I would here say, that since entering this state, [Va.] my labors have been incessant day and night. When we arrived at Boutetout Springs, the people came, desiring me to preach to them; I did so, and to night I commence a course of lectures at the Baptist Institute, near here, under the superintendance of Rev. Joshua Bradley, and do so by his kind invitation. The poor slave rejoices to hear that deliverance is so nigh, and you would, my dear brother, rejoice to see the tears of joy fall in streams down the furrowed cheeks of the poor captive, when told that master Jesus is coming so soon to proclaim liberty. I find the king has many princes in exile in this Egypt. At this moment a slave is sitting at my elbow, rejoicing in the love of God. He says the doctrine pleases him, but "the other preachers tangle the gospel so, he can't understand it!" But this must suffice for the present."

Yours in the blessed hope,

C. GREENE.

☞ BRO. WM. SHEPARD, an unstationed preacher in the N. J. M. P. Conference, writes from Lower Freehold, N. J., that he is preaching regularly, every Sabbath, and occasionally week evenings, on the coming of Christ, and proposes (the Lord willing) "to go on a mission of a few weeks, down through West Jersey," should time continue, and would be pleased to have Bro. D. Salter accompany him.* He says:—"I have, for the last seven years believed in the views generally held by the advent brethren, and although I have not seperated myself to the special promulgation of the doctrine: yet during the above-mentioned time, I have, from Bergen's Point to Hackensack, in New Brunswick, and in the vicinity of Cranberry, Haigthstown, and elsewhere, more or less proclaimed the midnight Cry, and it now rejoices me to see it so strongly advocated and sustained. My faith shall not be diminished at the end of your data. No, it has not been *in* that *specific data* (though that may be right) but in the bridegroom being nigh, *even at the door.*"

* Bro. Salter cannot possibly be with you as early as you request.

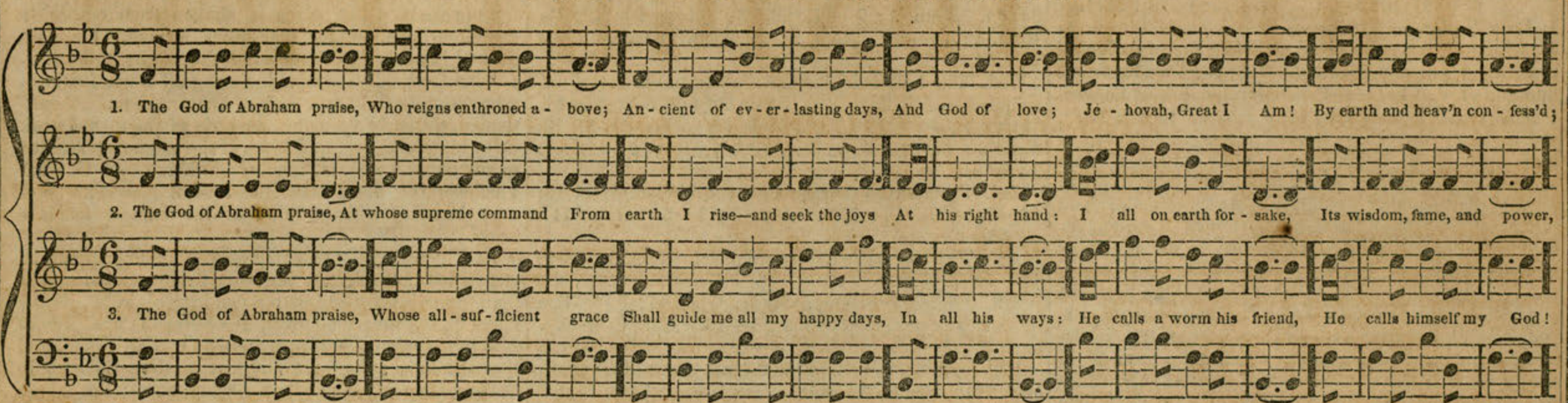
BRO. GEORGE JAMES writing from Chittenango, Madison Co. N. Y. March 18, says: "Br. J. W. Brittan and myself have been laboring in the town of New Woodstock, six miles south of Cazenovia, and we have reason to believe much good has been accomplished in that vicinity. We have had several pressing calls to continue our lecturers in that region. We found the people willing to open their Meeting Houses, and also to hear on the subject. Had some little opposition from the Universalists and some discussion; but God's truth cut its way, and infidelity hid its face.

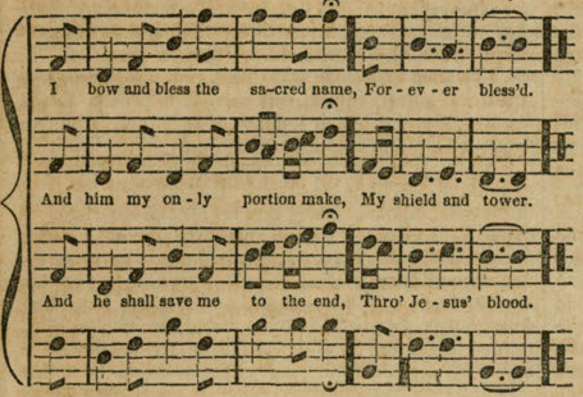
"There are several small towns in this section which have not been visited. Each of the three ministers in Woodstock are now searching deep into the doctrine, and one declared himself a Second Advent believer.—Praise God."

Sister Melissa H. Botsford, Berlin Ct., has written an interesting letter, giving an account of her conversion to the faith of the advent nigh. During the year past, the Lord has abundantly blessed her soul. May the Lord help us to live, that we may be found without spot and blameless at his coming.

THE GOD OF ABRAHAM.

J. C. STODDARD.


1. The God of Abraham praise, Who reigns enthroned a - bove; An - cient of ev - er - lasting days, And God of love; Je - hovah, Great I Am! By earth and heav'n con - fess'd;
2. The God of Abraham praise, At whose supreme command From earth I rise—and seek the joys At his right hand: I all on earth for - sake, Its wisdom, fame, and power,
3. The God of Abraham praise, Whose all - suf - ficient grace Shall guide me all my happy days, In all his ways: He calls a worm his friend, He calls himself my God!


I bow and bless the sa-cred name, For - ev - er bless'd.
And him my on - ly portion make, My shield and tower.
And he shall save me to the end, Thro' Je - sus' blood.

4
He by Himself hath sworn,
I on his oath depend,
I shall on eagles' wings upborne
To Heaven ascend:
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
Forevermore.

SECOND PART.
Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command:
The watery deep I pass,
With Jesus in my view;
And thro' the howling wilderness,
My way pursue.

6
The goodly land I see,
With peace and plenty bless'd!
A land of sacred liberty,
And endless rest;
There milk and honey flow,
And oil and wine abound;
And trees of life forever grow,
With mercy crowned.

7
There dwells the Lord our King,
The Lord our righteousness,
Triumphant o'er the world and sin,
The Prince of Peace,
On Sion's sacred height
His kingdom still maintains;
And glorious, with his saints in light
Forever reigns

8
He keeps his own secure,
He guards them by his side,
Arrays in garments white and pure,
His spotless bride;
With streams of sacred bliss,
With groves of living joys,
With all the fruits of paradise,
He still supplies.

9
Before the Holy One,
They all exulting stand,
And tell the wonders he hath done,
Through all their land.
The listening spheres attend,
And swell the growing fame,
And sing in songs which never end
The wondrous Name.

ZION AND THE NEW JERUSALEM.

While the children of God are represented as constituting a spiritual *temple*, built up of lively stones, on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; I am constrained from the harmony of scripture to regard "*Zion*" and the "*New Jerusalem*," brought to view in the Bible, in their *literal* sense.

The saints have the promise of a literal and endless kingdom, when all earthly kingdoms are destroyed; and the establishment of a kingdom implies, among other things, a *metropolis*, the residence of royalty. The Son of God, who is the "effulgence of his (Father's) glory, and the exact image of his substance," in his own appropriate person, as the Son of Man, immortalized and glorified, will come in the clouds of heaven, and receive an everlasting kingdom, and the saints will be associated with him in the possession of the kingdom, and dominion, and greatness of the kingdom *under the whole heaven*, or over the whole new earth. Dan. 7: 13, 18, 27; Rev. 11: 14, 18; Ps. 3: 8, 9; Matt. 13: 41—43; Rev. 5: 9, 10.

This giving the kingdom to the saints of the Most High, must be identical with the *restoration* of the kingdom to Israel. This point has been so often proved and is so well established, that space need not here be occupied in giving the proof. In the promised restoration of the kingdom with the throne of David, its capital—Jerusalem, must also be restored; and thus, instead of a spiritual polity, the new Jerusalem will be a literality. This will be apparent by reference to some scripture promises. Isa 24: 23—"Then the moon shall be confounded and the sun ashamed, [by the overpowering brightness of the glory of God, which will enlighten the city,] when the Lord of Hosts shall REIGN IN MOUNT ZION, and in JERUSALEM, and before his *ancients*, gloriously." Those "ancients" must be the saints of all ages, raised up in the resurrection; and the glorious reign of the Son of David succeeds the utter overthrow of his enemies; the "regeneration," or "renovation," (Matt. 19: 28,) of the present earth, which "will fall and not rise again," old and under the curse as before, but a "new earth, wherein dwelleth righteousness;" 'all things being made new,' (Rev. 21: 5,) and the New Jerusalem having come down from God, out of heaven, (Rev. 21: 2,) "the ransomed of the Lord shall return and come to ZION with songs and everlasting joy upon their heads." Isa. 35, 10, "When the Lord shall build up *Z*ion, he shall appear in his glory." Ps. 102: 16. The entrance of the "King in his beauty," "the Lord, strong and mighty, the Lord, mighty in battle," having destroyed his enemies, is described in Ps. 24: 7—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in." Then "the Lord shall reign over them in MOUNT ZION, from henceforth, even for ever." Mic. 4: 7, 8. See also Ps. 132; 11—18: Isa. 33: 20—22.

Zion and the New Jerusalem are sometimes *personified*, and represented as the "bride" of Christ, "the Lamb's wife," and the mother of the redeemed saints. A failure to mark this personification, or representation of an insensible object as a living, sentient being, has led some to suppose they were not to be understood literally, but as signifying the "church glorified."

Christ addressed the *city* of Jerusalem, in old Canaan, built by human hands, as the mother of the Jews. Matt. 23: 37—"O, Jerusalem! Jerusalem! Thou that killest the prophets and stonest them that are sent unto thee; how often would I have gathered *thy children* together," &c. This "is Jerusalem which now is, and is in bondage with her children; but Jerusalem which is above is free, which is the *mother* of us all. For it is written, Rejoice thou barren," &c. Gal. 4: 25—27. The Lord says, "thy maker is thy husband," and though yet desolate and in a state of widowhood, "as a woman forsaken and grieved in spirit," yet "with great mercies will I gather thee;" "I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.—And all *thy children* shall be taught of the Lord; and great shall be the peace of thy children." Is. 54. Also Is. 65: 18. "Behold, I *create* Jerusalem a rejoicing and *her people* a joy;" and, John in fulfillment of the promise of one of the seven angels, to show him "the bride the Lamb's wife," "saw *that great city*, the holy Jerusalem, descending out of heaven from God." This is the city having "foundations," (Rev 21: 18—21,) to which Abraham looked by faith, "whose builder and maker is God;" the "mansions" of the saints, (John 14: 2:) "the inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven * * * ready *to be revealed in the last time*," (1 Pet. 1. 4, 5,) by "coming down," when a voice from heaven will say, "Behold the tabernacle of God is with men," &c. Rev. 21: 3.

This is "the beloved city," which "gog and magog," the rest of the dead [who] lived not again until the thousand years were finished"—the whole host of the wicked—of all "nations"—raised up "in the four quarters of the [new earth], "upon the breadth of the earth," at "the resurrection of damnation," encompass with malicious designs; are adjudged worthy of the *second death*, and quickly meet their doom. Rev. 20. See also Is. 54; already quoted, where her "Redeemer, the Holy One of Israel," says, 5: 15, "Behold they [gog and magog] shall surely gather together, but not by me; [viz. the agency of satan loosed out of his prison,] whosoever shall gather together against thee, shall fall for thy sake."

A faithful comparison of all that is said in regard to Jerusalem and Zion in Isaiah, Revelations, and elsewhere, clearly shows their literality And while the church of Christ, as a body, glorified and immortal, is doubtless to be regarded as the true bride of Christ, (2 Cor. 11: 2 and the nuptials to be celebrated when the "marriage feast of the Lamb" takes place, (Rev. 19: 7—9.) still "that great city" is so spoken of by *personification*, and the resurrection saints as the *children*. This fact explains many statements, such as Zion travailing and bringing forth her children in the resurrection, when a nation will be born at once from the dead, (Is. 66: 7, 8,) as illustrated in an article already published.

The children of Zion or the New Jerusalem, will enter the gates of pearl "which shall not be shut at all by day, for there shall be no night there."—"But there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." "Blessed are they that do his commandments, that they may have right to the tree of life, and may *enter in through the gates into the city*." Rev. 21: 25, 27, and 22: 14.

Clyde, N. Y., March 6th, 1844. E. CANFIELD.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 2.

POSTMASTERS.—Ea. Florence, N. Y.—Stafford Corner, N. H.—South Reading, Mass., each 50 cts.

Kensington, Ct.—Middletown, Pa.—Mishawanka, Ind.—Bridgeport, N. Y.—Litchfield, Ct.—Hillsboro, O.—Bristol, Ct.—West Granville, N. Y.—Whiting, Vt.—Middle Hope, N.Y.—Westfield, N.Y.—Hat Creek, Va.—Wheeling, Va.—Superior, Mich.—Salisbury, N. H.—Sempronius, N.Y.—Martinsville, Va—Mount Sier, N. C.—Hoosick Falls, N. Y.—Hamilton, Geo.—Grafton, N. H.—So. Reading, Mass.—Washington, N. H., each $1.

Waterbury, Ct.—Copenhagen, N. Y.—Fort Wayne, Ind.—Cambridge, Vt.—Lewiston, N. Y.—Norwalk, O.—Cooperstown, N. Y., each $2.

Middletown, Pa., $2,50.—Cooperstown, N. Y., $4.—Greenvile, N. Y., $5.

Lowville, N. Y.—Tioga, Pa.—Bernardstown, Mass.—Hartford, Ct.—Elkhart, Ind.—Falmouth, Mass.—South Danvers, Mass.

INDIVIDUALS.—Geo. Phelps—C. A. Ludlow—I. R. Gates—J. G. Smith, jr.—M. Kitchey—C. S. Minor.—B. Sweasey, each $1.

N. Hervey—J. T. Sanger, $2.—M. E. Murfee, $5. (We know of no alteration in the franking privilege as yet.)

Wm. Morris—J. Starkweather—I. Kilton—Nathaniel—Chas. Green—Geo. Storrs—John Williams—D. Plumb—W. Rogers—Josiah Litch—L. Collins—W. Shepard—W. H. Guernsey—D. W. Rice—M. Bachelor—Wm. C. Neff—C. S. Minor—Mary Jane Tullock—J. B. Cook—James Eshelby—Dan Storrs—N. Whitehead—M. H. Botsford—J. V. Himes.

THE MIDNIGHT CRY!

VOL. VI.—NO. 13. NEW-YORK, THURSDAY, APRIL 11, 1844 WHOLE NO. 118.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

At FRANKLIN HALL, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

THE EDITOR'S HEALTH.—Bro. Southard's health is gradually improving, but his bodily weakness will prevent him from devoting any attention to the paper for the present. He is now absent from the city, on a visit to a friend in New Jersey.

* * *

☞ An article from Bro. N. N. Whiting, on the prophetic periods, has been received, and will be inserted in next week's paper. The indisposition of Bro. Whiting last week, prevented its completion in season for this paper.

Bro. W. Hutchinson, a devoted brother in this city has recently lectured at several places, to the encouragement and profit of his hearers.

* * *

Bro. Matthias has gone to Patchogue, Long Island; Bro. Storrs to Maine and New Hampshire.

Brn. Wesley and Geo. Burnham arrived last week, and have been laboring in this city and vicinity to good acceptance, for several days past.

☞ Brn. N. N. Whiting, I. E. Jones, Wesley Burnham, H. Heyes, Geo. Burnham and Young supplied the several places of worship in this city, Brooklyn and Williamsburgh, on Sunday last. We are pleased to say that the interest in the Advent cause continues unabated. The brethren are doing all they can for its advancement. Our prayer meetings are truly excellent: several conversions have recently occurred.—May many more become the rich recipients of the love of Christ and of his salvation.

* * *

THE ANNIVERSARIES.—Second Advent Conferences will be held, (if time continue,) on the anniversary weeks, in May and June, in this city, Philadelphia, and Boston.

FUTURE OPERATIONS.

It has been our sincere and solemn conviction, for three years past, that the second glorious and blessed Advent of the Savior of the world, would have taken place before the present time. We still look for this event as being nigh; and cannot avoid the entire conviction which arises from the consideration of the prophetic periods, fulfilment of the prophecies, and signs of the times, that it is the next great event, and must transpire within a very short time. It is not safe, therefore, for us to defer in our minds the event for an hour, but to live in constant expectation, and readiness to meet our Judge. With such views, we can make no certain arrangements for the future; except in conformity with the views of the shortness and uncertainty of time.

OUR DUTY—LABOR TO THE END.

The field we have occupied is large. Our work has been arduous, and the influence of the warning promulgated, has been very great upon all classes. This influence will be perverted, or lost, unless it be followed up by continued effort, while probation shall last. The fact, that the mass of the church and ministry are doing all in their power to neutralise the vital influence of the "midnight cry," furnishes the strongest reasons for united and persevering effort.

We must therefore continue our efforts in lecturing, Conferences, Tent, and Camp-Meetings, and the distribution of publications. We must work with more zeal, decision, and perseverance, than ever, until the "Nobleman shall return" and receive the faithful to the everlasting kingdom.

* * *

IN PRESS,—Professor Bush's letter to William Miller, with Mr. Miller's reply, in pamphlet form—thus exhibiting both sides at one view.

* * *

Bro. Snow did not visit this city last week as he intended—a severe cold detains him at Worcester, Mass., but it is expected he will be with us by the last of this week.

ENGLAND.—Bro. Jos. Curry writing from Liverpool, March 3, says: "I am together with many friends, looking for the immediate coming of Christ. The cry has been sounded throughout our country, and has had a blessed effect.

Bro. C. Dealtry is lecturing at Stockport and Manchester, and we learn that he is doing much good. May the choicest blessing of our Saviour be upon him, and attend his labors."

WHAT NEXT?—A member of Congress of the United States, has declared solemnly, from his place, that the principles of the Christian religion, are incompatible with the spirit of our political institutions, giving earnest of his belief, by a motion to abolish the office of chaplin in the public service, and sustaining his proposition by a grave and formal argument.—*True Sun.*

Self-denial is an excellent guard of virtue; and it is safer and wiser to abate somewhat of our lawful enjoyments, than to gratify our desires to the utmost extent of what is permitted, lest the bent of nature towards pleasure, hurry us further.—*Townson.*

EVIDENCES OF THE NEW BIRTH.

BY GEO. STORRS.

Our Lord Jesus Christ, in John 3: 3, makes the following most solemn declaration—"Verily, verily, I say unto thee, Except a man be born again, [or, *from above*, as the margin reads,] he cannot see the kingdom of God."

The *new birth*, then, is just as important as an inheritance in the kingdom of God. It is not so much my design, however, to attempt to explain the nature of this work, as to present some of the evidences of it. The Evidence will be considered in three classes, *viz*:—what precedes, or goes before it—what attends it—and what follows after. The evidence I shall present relates to the new birth in its *lowest sense*; for, in its *highest sense*, I apprehend, it relates to our entire redemption at the first resurrection. I shall consider it, therefore, in relation to that *moral change* which prepares us for a part with those who come up in the first resurrection.

I. WHAT PRECEDES THIS MORAL CHANGE, OR NEW BIRTH?

1. The first thing I shall notice is—*A discovery of our unlikeness to God*; or, *want of holiness.* We are prone to think, morally, we are "rich, and increased in goods, and have need of nothing." In this state of mind we are disposed to justify ourselves. We flatter ourselves, we shall be justified by the law. We think, because we are not *as bad* as some others, we are in a fair way for heaven. We do what the apostle said he dare not do; that is—"Measuring themselves *by* themselves, and comparing themselves amor themselves"—such, he adds, "are not wise ig Cor. 10: 12. Such, however, is the pr ." 2 among unregenerate men. They try ther actice by a wrong rule. What should we t nselves mechanic who, in testing his work, s nink of a for a rule that was *defective*, and w hould seek necessity lead him astray? If h hich must of would he not first examine the e were wise, would, itself, bear the test? Y rule to see if it their moral character, on wh et men, in testing nal destiny, seem less conc uch hangs their eter- standard than the mecha erned to find a correct dollars at stake. The nic who may have a few to seek one, which th y disregard the true test, dict in their favor. ey fancy, will give the ver- neighbor, or som Such a rule they find in their and because th e worldly professor of religion; are more upr ey see, as they think, that they they comfor ght, moral and charitable than he, that all is t their souls with the delusive idea overlook well. The true standard they have *test* bo ed, or forgotten. *The Bible* is God's estir ok; and men are not like to form a true se nate of their character till they try them- t' ves faithfully by that. When they come to nat, they find an unerring rule by which to know their true character and condition. Before the moral change, called the new birth, takes place, their minds are brought to survey themselves by that rule. That thunders in their hearts, "Cursed is every one that continueth not in *all things* which are written in the book of the law to do them." Gal. 3: 10. This is a

dreadful blow to their self-righteousness; for, their consciences tell them that they have *sometimes* transgressed the law. But they try, it may be, to still the voice of conscience by saying, that though they have once in a while sinned, yet they have done so many things right, after all, they shall yet be safe. But the word of truth repeats to their souls—"Whosoever shall keep the *whole law*, and yet offend in *one point*, he is guilty of ALL." James 2: 10. That is—The disposition of mind which will lead a man to sin in *one thing* would lead him to violate every precept of the divine law, if the temptation were equally strong to do so. He has no *principle* of obedience to God. Lacking that principle, God counts him as a violator of his whole law. Have you not, reader, violated the law of God in one particular? Perhaps you will say—"I never committed murder." But are you quite sure of that? Did you never *hate* a soul of man, even in your heart? Remember, if you have, the law of God declares you a dead man; for, "Whosoever hateth his brother is *a murderer;* and ye know that no murderer hath eternal life abiding in him." 1 John 3: 15. When the Law of God is thus, in its spirituality and extent, applied to the heart and conscience, the soul comes to realize the truth, and adopts the language of the apostle to the Romans, chap. 7: 9, "For I was alive without the law once; but when the commandment came, sin revived and I died." All his self-righteous hopes are cut off, and he sees himself a condemned sinner, unholy in the sight of God, and hence

2. *He has a sense of his perishing condition.*

This he is taught, and understands, by the word of truth, which declares, "*The wages of sin is* DEATH." Rom. 6: 23. His cry now becomes like that of Saul of Tarsus, Acts 9: 6, "Lord what wilt thou have me to do?" Or like the trembling jailor, chap. 16: 30, "What must I do to *be saved?*" He sees he is perishing and looks around for help. In this state of mind he is led—

3. *To exercise Godly sorrow for sin.*

I purposely use the expression, "Godly sorrow;" because men often deceive themselves with the vain supposition that they have repented of their sins, when they have only felt some awful apprehensions on account of them, such as a criminal feels who fears detection and punishment for his crimes, when, in fact, he feels no sorrow for having violated good and wholesome laws, and thus inflict injury on society. They would repeat their offences if they could do so and escape the punishment the law threatens; which shows they *love sin* and are not sorry from any sense of wrong doing, or belief in the excellency of the law they have violated. All such repentance is vain. But the sorrow which I call "Godly sorrow" has respect to the law of God as "*holy, just* and *good.*" The feelings of such a soul cannot, perhaps, be better expressed than in the purpose of the Prodigal, Luke 15: 18, 19, "I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." That he has sinned against God pains his heart; and he is overwhelmed with a sense of his amazing ingratitude to that being in whose character nothing can be discovered but what is truly lovely. His heart melts within him, and he takes all the blame to himself while he fully justifies, or acquits his Maker. This sorrow is described by the apostle in 2 Cor. 7: 9—11. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter." Such is the character of Godly sorrow; and such sorrow goes before the new birth, to some extent; without it, it is in vain to pretend that we have been born from above, or of the Spirit.

4. Another thing which precedes the new birth is—*Despair of forgiveness, or pardon by obedience to the Law.*

No sooner is a man awakened to seek in earnest for salvation than his first effort is to regain the favor of God, and salvation, by a compliance with the demands of the moral law. He struggles for conformity to it; but that struggle only serves to develope the strength and power of his sins, and to show him how completely he is enslaved by them. This cannot be better illustrated than it is in the seventh of Romans. Some have applied that portion of Scripture to christian experience; but, I apprehend it is far removed from a state of peace and favor with God. Paul had just spoken of his state before the law came home to his heart and conscience in its extent and power. Before that he was, in his own estimation, "*alive:*" but when he saw the purity that law required, "*sin revived;*" the evil propensities of his heart were manifested, and he "*died:*" all his self-righteous hopes perished. Then commenced the struggle which he describes from the 14th verse onward; and I apprehend it is descriptive of a sinner just prior to experiencing that moral change which we call the new birth. Look at it. "For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law, that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Here the struggle has arisen to the highest point—all his efforts have failed. He sees the excellency of God's law—he has a desire to be conformed to it, but his evil propensities have mastered him, and he sinks in despair of ever obtaining a deliverance except it come from some source foreign from himself. "Who *shall deliver me?*" is now his affecting inquiry. At that moment his eyes are turned to the Lord Jesus Christ; and immediately hope springs up in his soul, and he exclaims, "I thank God, through Jesus Christ my Lord." He now discovers the true help of a guilty sinner; which leads us to notice—

II. WHAT ATTENDS THE NEW BIRTH.

1. *Faith in the Lord Jesus Christ as our only Deliverer.* All other help and refuge fails us. Here is our last and only hope. "Save Lord or I perish," is now our cry. That very cry is an effort of the soul to lay hold on Christ, or is faith; and now salvation flows. Christ undertakes, according to his promise—"Him that cometh unto me I will in *no wise cast out.*"

The state of despair of helping ourselves, and falling into the hands of Christ alone for help, it seems to me, cannot be better illustrated than it was by the Indian, when interrogated *how* his soul was converted. He replied, if the inquirer would go with him to the forest, he would *show* him how it was done. They went accordingly. The Indian made a circle of dry leaves; then placing a worm in the centre, he set the leaves on fire—immediately the worm was encircled with the flame, and, arousing itself to flee, it tried every side of the circle, but *all was fire*, and there was no escape,—in despair it returned to the centre, and stretched itself out to die—at that moment the Indian snatched it from death, exclaiming—"That's the way God save my soul—I found myself a condemned sinner—I went to the law for justification—the law said, cursed is every one that continueth not in *all* things written in the book to do them—it was all *fire* to me—and I gave myself up to perish—just then, Jesus take me right up, as I take up poor perishing worm."

The sinner cut off from every other hope, falls on Christ alone, receiving him as having died for his sins—he is justified by his faith—receives the pardon of his past sins—his soul is set at liberty, and he now walks in sweet obedience to the law through the grace he receives in Jesus Christ.

This faith is presented to our view in such texts as the following: John 3: 16, "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Acts 16: 31, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Gal. 2: 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

2. Another thing that *attends* the new birth is —*The Witness of the Spirit.* I know that some suppose this is a delusion; but I conceive it is clearly the teaching of the Bible. See 1 John 4: 13, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 2 Corth. 1: 22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Also, Rom. 8: 16, "The Spirit itself beareth witness with our spirit, that we are the children of God." These texts are plain and positive.

What is this witness, or testimony? Every awakened sinner has it, though he may not once suppose that it is the Spirit of God which testifies to his mind that he is a guilty being. He may suppose it is merely the operation of his own mind; but the conviction often rushes upon him in spite of himself, and at the very time when he would gladly have driven far away all serious thoughts. I call that conviction the direct testimony, or witness, of the Spirit of God to the fact that the sinner *is* what he *really is*, and not what he would gladly make himself think he is, if he could. If he heeds this witness, it leads him in earnest to seek reconciliation with God—he turns from his sins—cries to God for mercy; —but until such time as God actually forgives his sins the Spirit can bear no other testimony to the sinner's mind than that he is *guilty;* because, no other testimony would be true—and the Spirit bears witness only to the truth. The awakened sinner approaches to God till he arrives at a line that divides between his present state of guilt and a state of justification, or acceptance with God; up to that line the Spirit's testimony was uniformly to his guilt. He now passes that line—he is no longer guilty—his sins are forgiven. Is it reasonable to suppose that the Spirit now leaves him? What! witness to his mind of his state while an *enemy*, and leave him when he becomes a *friend!* If it does not leave him, will it cease to testify? And if it does not cease to testify, what must be its testimony? Surely it must be to the truth. It is *not* true that the sinner is now guilty, and it *is* true that he is now pardoned, or justified by faith in Christ Jesus: hence, the testimony must be accordingly; and, therefore, the same Spirit that before testified to his guilt will continue its testimony, and it must be to his acceptance: the sinner's relation to God, is changed, and there is of necessity a change in the testimony to his mind; and that, too, at the very point where his relation was changed from guilt to acceptance; or, *from condemnation to justification.*

The question now arises, "*Will that testimony, or witness of the Spirit, be of such a character as to exclude the possibility of doubt?*" I answer *no.* There is a *lying* spirit, as well as the Spirit of Truth. This lying spirit had long, it may be, persuaded the sinner that he was so good and moral that he needed no new birth: and when the sinner was aroused, by the Spirit of God, to see his real state as a guilty being, and his perishing condition, the lying spirit changed his ground, and now suggested to his mind that he was so great a sinner that there was no mercy for him, and that it was no use for him to seek it, for his case was hopeless. But when the sinner has passed the line, of which I have spoken, and is accepted of God, and the Spirit has testified to the truth in the case, the lying spirit commences his work of contradiction. This may commence immediately, or some little time may elapse before that wicked one is permitted to renew his work of lies. But sooner or later he contradicts the work of the Spirit of God, and suggests to the mind of the new-born soul that he is *deceived*, and that his sins are not forgiven. The young convert is ignorant of the devices of the devil—and afraid of deception—he wishes not to be deceived in a matter of such importance; and that very fear of deception gives the devil an opportunity the more successfully to urge his lies upon the mind. Hence doubts arise—the convert fears he may be deceived—distress follows—the Spirit's testimony is obscured—the convert has given place to the tempter—not *wilfully;* for he did not know that it was a temptation—hence, he has not sinned, but he is *in trouble*—his mind is distressed—and his anxious soul cries to God:—the Lord scatters the temptation—the clear testimony of the Spirit again shines upon his heart, and his joyful soul triumphs, once more, in the Lord, and in a clear sense of his favor. Soon, however, the tempter renews his attacks, and suggests, after all you are deceived. The convert has not yet learned the devices of his grand enemy, and again he is brought into doubt and trouble; again the testimony of the Spirit is obscured, as it must necessarily be by any yielding to the tempter, even though it be done ignorantly. Once more the convert cries to the Lord, as he always should in such cases; for, this is the way to resist the devil; again the Lord rebukes the tempter—the cloud flees away—the light of the Spirit shines upon his mind,—with a joyful heart the convert cries out—"Now I can doubt no more." He thinks he shall never doubt again: but the tempter continues to renew these onsets. Much will now depend upon the teaching that new-born soul receives, as to his future enjoyment, peace, and salvation. If he falls in with that class of teachers who teach that the highest state of Christian experience we can attain is, to be *always doubting*, he may be thrown into discouragement—perhaps backslide, and, if ever saved at all, but just escape perdition. But, if, on the other hand, he come under that teaching which points out to him the devices of the devil, learns him how to distinguish between the temptations of the wicked one and the voice of truth—that while he does not *knowingly* refuse to obey God, in avoiding what he has forbidden, and in doing what he has commanded, he may *know* that the suggestion, that he is deceived, is from an enemy, and is not for a moment to be indulged, but *resisted:* if, I say, he come under such teaching he will be likely to grow in grace, to increase in the knowledge and love of God, and of our Lord Jesus Christ, and will go on growing up into Christ his living head in all things.

But, says the inquirer, "*Do all who are born of the Spirit, have this direct witness of which you speak?*" I think they do. I cannot see how it can be otherwise. All may not be sensible that it is the spirit's testimony. They may have been taught that no such thing is to be expected, and that it is only a delusion, to think such a thing can be; or from the want of proper instruction, though they have the thing, they may suppose they have it not; and though in reality they have it, yet, were they inquired of on the subject, they would very modestly and very sincerely answer, *no.* They do not understand the subject. They have that testimony, but they do not know it by the name you call it. They are like a child with a silver dollar in his hand. Say to that child—Have you a dollar? "*No, sir*" he replies. He knows he has something; and it is something too, with which he is much pleased and delighted; and he does not like to part with it: but he never heard it called *a dollar.* You continue to converse with him. What is that you have got in your hand, my child? I don't know, sir. Well, my child, that is a dollar—it is worth a hundred cents. His eyes begin to sparkle, and he cries out to his comrades—"I've *got a dollar*—I've *got a dollar.*" Now he understands it, and he calls it by the right name. But he had the dollar before, just as really as he has now, only he was ignorant of its nature and value. So with many honest and sincere Christians. Ask them if they have the witness of the Spirit, that they are children of God, and they will answer, *no.* But converse with them awhile, and they will describe that testimony which they felt when they passed from guilt to justification: tell them that is what you mean by the witness of the Spirit—"Is it," say they—then I have it; but I never knew before that that was what you call the witness of the spirit. Now they can say, "I have it:"—but, they had it before, just as really as now; though they were ignorant of the real character, or nature of that testimony.

But, asks the inquirer,—"*Do all have this testimony, or witness of the Spirit equally clear?*" I answer *no.* All awakened sinners, who turn to the Lord, have not the same amount of conviction: or are not convicted in the same powerful manner. Hence, when they pass the line between guilt and justification, or experience the new birth, it is not to be expected the testimony of the spirit, to that change, will be alike in clearness, or power, to all, any more than it was before the change took place. For example:—Look at Saul of Tarsus; the Lord slew him down to the ground. The testimony to his sin and guilt was overwhelming; when, therefore, he passes from that state of guilt, we shall expect that the testimony will be equally clear that his sins are forgiven, and that he is born of God. Now look at "Lydia, a seller of purple of Thyatira, *whose heart the Lord opened.*" How gentle: how unlike the case of Saul of Tarsus. She, however, is as truly born of the spirit, as is Paul; and yet we cannot suppose the testimony of the spirit after conversion, differed essentially, in clearness and power, from what it was before. Hence, there must have been a wide difference, in this respect, from the case of Paul. There is a diversity in the operation also, often times, with regard to the suddenness in which the change is brought about. Some have early in life, yielded to the spirit's teaching, and hence, are not so sensible of the change itself, as others who may have resisted the spirit to a later period in life. In these cases, therefore, we shall expect a difference in the clearness of the testimony at the time of the change. By not properly understanding this, converts, themselves, think more or less highly of themselves, than they ought. Those who have been brought to God, somewhat after the manner of Paul, may be tempted to think lightly of a conversion like that of Lydia: while a Lydia may be tempted to think she is not born again, because she has not been exercised as deeply as was Paul.

Again, the inquirer asks—"*May not a person think he has the witness of the Spirit, that he is born of God, and be deceived about it?*" I answer, *he may.* How then shall he know whether he is deceived or not? Surely this question ought to be answered. We would not tell people "there is great danger of being deceived," and then give them no directions how they may settle that point. If a person thinks he has the witness of the spirit, that he is born of God, and still *loves sin*, or *practices known sin*, he may know he is deceived—he need not be in doubt about it—it is a clear case. If he still loves his old sinful practices and associates, he may know, if he is not wilfully blind, he is yet in the "gall of bitterness, and in the bonds of iniquity." Let him make haste and repent.

But, if he finds the things he once loved he now hates, and the things he once hated he now loves—that nothing is so offensive as sin—nothing so lovely as holiness, he may know he is not deceived—he cannot be mistaken in believing himself in possession of the witness of the Spirit that he is born of God. But this topic naturally leads us—

III. *To what follows the new birth.* This is the last class of evidence, that we have experienced that moral change without which we cannot enter into the kingdom of God.

1. The first thing I shall notice, as following the new birth, is, "*Peace.*" See Rom. 5. chp. 1. ver. "THEREFORE, being justified by faith, we have peace with God, through our Lord Jesus Christ."

This is a peace to which the soul had ever before been a stranger. The peace of God that passeth all human understanding. This change is not always followed with great joy—though it sometimes is—but, it is always followed by peace: peace with God—peace of conscience. It sometimes happens that this peace, when not attended with joy, becomes the occasion of temptation, and the enemy suggests that we have lost all our conviction, and that the Spirit of God has left us, and now surely we are lost. In this manner the soul may be thrown into distress, though no guilt is felt. Under such circumstances, sometimes, the anxious soul cries out for its former conviction again: but that cannot return, unless he plunge into sin, which he feels no desire to do. He feels peace, but he expected to feel great joy, which he has not. To such a soul, I would say, trouble not yourself about joy—keep holding on to Christ by faith as your Saviour, remembering the prophet saith, Isa. 32: 17, "And the work of righteousness shall be peace;

and the effect of righteousness, quietness and assurance for ever."

Stand fast then in the peace God has given you—no fear but what you will have all the joy that is needful for you, in due time.

2. Another thing which follows this change, is "*Love.*" First, *love to God.* This love "is shed abroad in our hearts by the Holy Ghost, which is given unto us," as I have already shown. Not only does the Spirit testify unto our acceptance with God, but it takes of the things of Christ and shows them unto us; thus kindling up love in us to God, and our precious Saviour Jesus Christ. Love also to all the followers of Christ. This love is not bounded by sectarian, or denominational lines—no, it overleaps them all, and its only inquiry is, do you love my Saviour?—If that evidence is found, *love knows no other test.* A love for persons *merely* because they are of the same way of thinking, on doctrinal points, is so far from being evidence that we are born of God, that it may be evidence of just the contrary—we are born of *a party*, not of God; for, love is as wide as the image of Christ is seen; and nothing but that image does this love require. Thus, 1 John 2: 9, 10, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." And again, 3: 14th, "We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death." 17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowls *of compassion* from him, how dwelleth the love of God in him?" How many are there who can bear this test. It is quite too close for any of those narrow enclosures where a brother might look in vain for help if he could not subscribe to their Creed and Discipline.. Our Saviour says, John 13: 34, 35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. BY THIS SHALL ALL *MEN* KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER." Not only does this love give evidence to ourselves, but, it is the grand test by which we are to be known among men born of God, and as the disciples of Christ.

3. *Obedience* follows the new birth. Without this all our pretentions to that change are vain. We may shout and sing—yea, talk and pray like saints, but if we lack in obedience to the known requirements of God, we are still in our sins. John 14: 21, 23, 24, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." 1. John 2: 6, "He that saith he abideth in him, ought himself also so to walk, even as he walked." Also, 3: 2, 3, "Behold, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." And lastly, 2: 3 to 5, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

If we are born of God then we shall *obey* God; and shall be searching his word to know what he requires of us. Our love to him will lead us anxiously to desire to *know* and *do his whole will.* Such would be the promptings of love. That soul which is willing to remain in the dark in regard to any revealed truth for fear it should lead him to act or speak in a way that might call him to endure reproach or suffering, has good reason to doubt whether he is born of God.

The new birth is followed with *new hopes—new desires—new joys—eew sorrows.* 2 Corth. 5: 17, "*Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*"

This new birth has its consummation and perfection at the first resurection. Rom. 8: 22, 23. "For we know that the whole creation groaneth and travaileth in pain together until now: And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, WAITING FOR THE ADOPTION, *TO WIT*, THE REDEMPTION OF OUR BODY."

May the Lord help him who writes, and those who reads to *understand*, *love*, and *obey* the truth. And may we in the great day, *now at the door*, be born into that kingdom of God which will have no end. What are all the honors, pleasures, and enjoyments of this short lived scene to the glories that await the children of God when the Lord Jesus shall be revealed from heaven in flaming fire—when he will come to take vengeance on his enemies, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 2 Thes. 1: 10, "When he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day." Amen.

THE TIME OF THE END.

There is now only one other particular that remains to be noticed, which is, that the period of the termination of this power is styled, THE TIME OF THE END. (verse 17.) This term in the original, has an expressive and determined signification, and is derived from a verb, which signifies to *cut off*, or to *cut short.* Its intense meaning appears to be, a remnant cut off at the end; and this, in its application to a chronological period, to signify, A PORTION OF TIME CUT OFF AT THE END. It is a mode of expression that demands very particular notice, from the circumstance of the important use which is made of it in the next and last great vision of Daniel, where it is brought forward several times as a note of chronology, to mark the date and synchronization of all the most important and consummating events of prophecy.—*Hubrrshon's Dissertation on the Prophetic Scriptures, Page* 312.

CORRECTION.—We have received a letter from the pastor of the Baptist Church, Ashfield, Mass., respecting a sentence which appeared in Bro. Brown's letter, published in the Cry March 14. "As soon as I am able, which I trust will be within about one week, I hope to go to Ashfield, Mass. at the request of the Baptist Church there, to deliver a course of lectures." It appears there has been no church action upon the subject, of requesting or prohibiting advent lectures in that place. Bro. Brown was probably misinformed, or was invited by individuals, on their own responsibility.

THE ROSE OF SHARON.

If all the fairest flowers of earth were seen,
 Combined in one of excellence most sweet,
With all their odors, and their rainbow sheen,
 To make in one the glory all complete,

We thus should have a lovely emblem given,
 Of Him whose sweetness is beyond compare,
Of Him whose beauty ever lighteth heaven;
 Yet wills that we shall in that glory share.

And is this but 'ideal,' no indeed,
 For soon the Saviour shall to earth descend,
Its present beauty all to supersede,
 And all within the "Rose of Sharon" blend.

Philadelphia. C. GREENE.

THE MIDNIGHT CRY.

THURSDAY, APRIL 11, 1844.

THE SAVIOUR IS NEAR.

We feel perfectly assured of the tremendous truth of the near approach of the Bridegroom. We view the coming of Christ, his second, personal, glorious advent, as the next great event in the fulfillment of prophecy—all the intermediate lines have terminated, all the events embraced in vision, have been already developed, excepting those which are to consummate the whole.

We cannot doubt the correctness of our position. The great fundamental principles of our faith, remain unshaken. We have honestly and faithfully reviewed the whole subject: have canvassed again and again, the reasons of our hope; and can find no essential discrepancy. We live by faith, and are willing to abide the issue, to give heed to the admonitions of the apostle Paul, when he says: "Cast not away your confidence, ye have need of patience, that after ye have done the will of God, ye might receive the promise: for yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him, but we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." The reader will compare this portion of Scripture, (Heb. 10: 34—39,) with Hab. 2: 1—4; and he will find that it intimately concerns us, who live in these last days.

We said we had patiently and minutely examined and re-examined the whole subject. We have, and know of nothing to prevent the immediate coming of the Lord from heaven, and cannot but believe, that ere many weeks are numbered with the past, our hopes will be fully realized. We are evidently standing in the most interesting period of time, this world ever saw, waiting for THE RESTORATION—for the adoption, the final and complete redemption of the sons of God. We wait for that event, that day of days, resolved by grace divine to be among that happy number, who will exclaim in triumph, "Lo this is our God, we have waited for him." To look "for that blessed hope and the glorious *appearing*," is one of the most prominent duties enjoined upon the believer, by the oracles of truth. It is presented as the great object of desire and prayer of the saints, as the great motive to incite us to diligence, watchfulness, and prayer. If we live in reference to the judgment, our love to earth will vanish, our consecration to God will be that of the whole heart. The thrilling thought, JESUS IS COMING, awakens every dormant energy, and calls into vigorous action all the powers of our being. It inspires us with hopes which nothing else can impart. When once sealed upon the heart, its interest does not abate; while we overlook not the cross, we press onward with unfaltering step, toward the crown. To "be changed in a moment" to live, forever, and never die! Who does not desire to be a participant: who does not rejoice in living at a period like the present: the most auspicious, to the child of God, since the morning stars first sang together, and Eden with all its loveliness, appeared from the chaotic mass. The cause of Christ rests upon our hearts. We present the highest motive we can urge, to induce men to become reconciled to God.

If the mind is not susceptible to the thrilling and soul piercing appeals made by the ambassadors of Christ, who are proclaiming *the hour of his judgment*, surely nothing else can reach the heart. The consideration is enough to subdue the man, and lead one immediately to submit to Christ.

We have now reached a point of time, peculiarly interesting to adventists, and especially are they now required to live in constant readiness, as well as momentary expectation of the great realities which await them. For six thousand years has the resistless current of time been rushing impetuously onward. We have sailed down the rapid stream, and passed all the monuments which were to mark our course, and we descry, but just ahead, the goal of our pursuits. The crisis is stupendous, it behoves us to look well to ourselves—to test the sincerity of our faith—to measure ourselves by the gospel rule, that we be not *wanting* when the hour arrives. Are we sealed with that holy Spirit of promise? Have we living faith in Christ? Do we stand entire in him? Have we the fellowship of the spirit, the favor and the love of God? Then occupy, then watch and wait, that when the Master cometh, we may open to him immediately.

True, we had fondly hoped ere this to have been numbered in the promised land, but the blissful haven is not yet reached, and we wait, longing and earnestly desiring the glory which will be revealed in us. We have seized the earliest possible point of time, and have therefore been kept upon our watch tower. The anxiety of the faithful sentinel is to avoid a surprise. It is always best to watch the first indications of danger. The soldier is not unmindful of the marches of an enemy, and as signs betoken his near approach, the note of preparation is heard and all arm for battle.—We can gather wisdom from the children of men, who oft times are wiser than the children of light.—"I have set watchmen upon the walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. 62.—Seeing we have reached the grand focal point in prophecy, the command to all is now to *watch*, for we know not what hour our Lord cometh, whether "at even, or at midnight, or at the cock crowing, or in the morning," *watch*, "lest coming suddenly he find you sleeping—And what I say unto you, I say unto all, WATCH."

When Elisha journeyed with Elijah from Gilgal, he knew as did "the sons of the prophets" that the Lord would translate Elijah, and he wanted the mantle of that man of God. Though requested to tarry, he declared he would not leave him, and when asked what should be done unto him, he answered, "I pray thee let a double portion of thy spirit be upon me," and Elijah said, "Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so." As he travelled, no doubt Elisha expected Elijah would ascend from this place or that; and when they reached the bank of the river, Elijah took his mantle and wrapped it together—his expectation of seeing the prophet ascend was at its height—but no, with it he smote the waters and they divided hither and thither, and they went on, but lo in a moment, as they still went on and talked "a chariot of fire and horses of fire appeared, and parted them both asunder, and Elijah went up by a whirlwind into heaven:" but Elisha "*saw* it, and he cried My Father, my Father, the chariots of Israel and the horsemen thereof. And he saw him no more"—but "the Spirit of Elijah doth rest on Elisha" said the sons of the prophets on his return, and if we would receive the benediction of our Saviour, let us be found *watching*—and so that day come not upon us unawares.

Some of our opponents exhibited much satisfaction that *the time is passed*. Belshazzar's feast may be somewhat indicative of their present state of feeling. He had supposed that the threatened judgments of God would not be executed. By computation, perhaps, he felt assured that the time alloted had expired. But in that night, while revelling in dissipation, while desecrating the vessels of God's house, the avenging hand of Jehovah was felt—the significant handwriting struck terror and dismay to the heart of that impious king, and in that night the prophecy was fulfilled. Belshazzar was slain, his kingdom was divided and given to the Medes and Persians—and think you not that God will accomplish his word? not one jot or tittle of his word shall fail, the *smallest point* shall not be forgotten.

The world is perplexed; they cannot understand why our faith is strong in God and in his promises—they had hoped we should abandon our theory when a specified date was passed, but they witness a different state of things. The cause advancing—lecturers never more engaged—more faith than ever among the brethren—and the feeling will continue and the interest increase TILL CHRIST COMES.

"I will come again." How cheering are these words to the weary pilgrim. The coming of Christ is to him the consummation of his hopes. It has been the desire of Christians in every age. The martyrs have looked to that day when they shall live and reign with Christ, with peculiar interest. The Christian has triumphed in the last struggle of expiring nature while viewing the resurrection and the glory which shall follow.

The Christian has rejoiced in bearing the cross, and has taken joyfully the spoiling of his goods, knowing that he hath in heaven a better and an enduring substance.

I WILL COME AGAIN. That day, the long sought day, the day of days, will usher in glories to the child of God. And now, dear reader, seeing we look for such things, be diligent. O! for more fervour of soul, more devotion to God, more arident love, more active purity, more simplicity of heart, more living faith; steadfastly looking for Jesus. His coming is the great object of our faith, and should be the desire and prayer of his elect. The Scripture abounds with admonitions to incite us to watch, and earnestly desire that blessed event, and

"In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day."

T.

LIFE FROM THE DEAD, NO. 3.

In pursuing the train of thought that recognizes the Advent movement, as a return from the death of forms to the spirit and power of eternal life, it will be necessary briefly to consider some of the obstacles that impede its progress. Among these we regard the general ignorance among professing Christians with respect to the simple meaning of the Scriptures as the most formidable. The practice of accommodation, in which our commentators and religious teachers have indulged in spiritualizing away those portions of the inspired text which were difficult to harmonize with their respective creeds and theological speculations, has in a fearful degree produced this result.—The honest inquirer after truth has been perplexed by far-fetched and contradictory interpretations, and has been led either to doubt the divine origin of the living oracles, or turn away uninterested and disheartened. Thus a veil of gloom and uncertainty has shrouded the lamp of life, faith has become a matter of tradition, the assumed position of the fathers, the reason of hope. In this destitution of the power of true faith, those who have sought the Lord have eagerly embraced whatever was tangible or susceptible of consciousness, in the popular scheme of religion. They have been tenacious of the forms, and diligent in a greater or less degree in the ceremonies of the church, but ignorant and skeptically opposed to the power of true godliness. Not that the Scriptures are not venerated and received as the word of God, and in many cases diligently read, but they are not *searched* with single faith in his illuminating spirit, which leadeth into all truth, but through the distorted and colored glasses of doubtful interpretations and early prejudices. Such is the homage paid by the professing portion of community to the existing machinery and established institutions of religion, that they dare not receive the truth unshackled from these modern appendages. They esteem it a kind of sacrilege for the uninitiated in schools and seminaries of heathen and German lore to profess to understand the Scriptures. Their reverence for human antiquity and the learning and wisdom of man, sheds a solemnity and awe unapproachable upon established traditions, and effectually checks a spirit of inquiry and investigation of truth. In this famine of the word of life, there has been still a remnant who love the unleavened bread of simple truth, and eat it with tears in secret places, who protest against the dreams and speculations of their teachers, and mourn and sigh over the desolations of Zion. Who that has been intimately conversant with the churches, has not perceived that there were an humble praying few in each, who, like Caleb and Joshua, are men of another spirit, and who are ever found in like minority? When such spirits hear the appeal to the Bible as authority for the glorious hope of their beloved Master's immediate return, they do not consult the metaphysical objections of any, but fly to the law and the testimony to decide whether these things are so, and the first nail-prints they discover, they rejoice and cry, "My Lord and my God," and hesitate not to take up the whole cross of their coming Lord. These statements are not visionary, for we speak that which we know and testify what we have seen. There are many devoted hearts in the length and breadth of Christendom who have long struggled against the overflowing tide of worldly infidelity which has been sweeping the churches.—Their prayers and tears had almost seemed in vain, and they have despairingly inquired, "what can we do to raise the standard of vital piety? the cold majority will not brook the organization of a church within a church; we are weak and few and cannot go out, and we have none to lead us." At this chilling hour of midnight, how welcome to the solitary watchers amid the gloom is the tidings of a coming Saviour. Those who know this joy can truly say that it is LIFE FROM THE DEAD. What wonder then that we hear the complaint from the professed church against Advent innovation, and that their most faithful and praying members are embracing it? Such is the distinctness of the line which has been drawn in the churches which have been enlightened upon this subject, that an absent member can almost decide to an individual, who are the dissenters. There is much yet of this precious seed among the churches, who, through want of light, inquire still with Nathaniel, "Can any good thing come out of Nazareth?" They know that they are fallen upon perilous times, that many delusions and false teachers are deceiving if possible the very elect, and like the timid sheep who have long been left in the care of hirelings, in their sadness of heart they can scarcely believe that it is Jesus who now calls. Yet it is even so; and if time should be prolonged a few days, we expect to see every true lover of his appearing come out and stand separate, bearing the sweet reproach of waiting for the Lord. There are many noble spirits among this scattered class of true hearted philanthropists whom we need in this glorious work. Why do they hesitate? Their names are registered and often plead before the Lord; why are they not with us? Do they fear contempt that lasts an hour? Are we poor and despised, and do they shrink from such companionship? Would to God that not only such, but all that hear this message, were both almost

MIDNIGHT CRY Apr. 11, 1844

and altogether such as we are in the exceeding joy of this precious faith. C. S. M.

Philadelphia, March, 1844.

WATCHMAN'S LAST WARNING.

EXPLANATION AND CORRECTION.

A correspondent wishes for an explanation of a statement in that sheet, on the calculation of Ferguson in determining the date of the death of Christ. The statement is this —" Before the defect in Ferguson's calculation was discovered, the year 33 was considered the true date. It is now otherwise." The writer asks, " What is that mistake !" It is this. His calculation supposes that the Jews fixed their passover at the time of Christ's death, by the astronomical process now in use among the Jews. As this *was not* then in use, the basis of Ferguson's calculation is wanting, and of course it is defective.

In connexion with the above explanation, we wish to correct a mistake in the date of the 7th of Artaxerxes, as exhibited in the diagram on the last page of the Watchman's Last Warning.

In adjusting the notations of Ptolemies' canon, and the dates of the Nabonassareaan era to the Jewish year, and the whole to the mode of reckoning familiar to us, in order to show their bearing upon the commencement and termination of the 2300 years, there were so many points to be carried along together, and the writer having his attention frequently called to his sick family at the time, a mistake of *one year* occurred in fixing the date of the 7th of Artaxerxes, according to the era and canon. The several points to be considered, were these. 1. The difference of one year on the point at which A. D. begins, between the astronomers and chronologers, (see Dr. Hales' Analysis, vol 1, p. 163.) 2. The exact year of the collected years of the canon, when the reign of Artaxerxes began. 3. The year of the Nabonassareaan era, in which that year would fall, and the year B. C., with which it would correspond.—And, 4. To ascertain the result of the whole, according to the Julian Period.

The mistake arose from an oversight in the third particular. The Nabonassareaan era began B. C. 747. The 7th of Artaxerxes was the 290th of the Nabonassareaan era. Instead of deducting 290 from 747, it should have been deducted from 748. (See Encycl. Amer. Art. Epoch. See Nabon Era.) The present arrangement of the diagram, make the 7th of Artaxerxes begin Dec. 16, B. C. 457, and the time of Ezra's leaving Babylon, to be March or April, B. C. 456, which is a mistake. The *result*, however, as exhibited in the diagram, is *correct* Any one can see that it takes *all* of 457, and *all* of 1843 to make 2300 complete. Just so far, therefore, as the period is supposed to have commenced after the *beginning* of 457, Julian Period 4257, the end must fall *after the end* of A. D. 1843. J. P. 6557. The 7th of Artaxerxes should begin Dec. 16. B. C. 458, and the departure from Babylon, March or April, B. C, 457. 2300 full years extend to March or April, 1844, *as in the diagram.*

Our best authorities will not allow us to go beyond the present Spring. And we are not wise to trust any others. If there are authorities which would allow us to look to any definite time in the future, we feel that it would be attended with too much danger to do so. We dare not do it, nor would we encourage others to do it. If the vision tarry, in our estimation, even till those points arrive, we had better be found watching till then, than to relieve ourselves from the sense of responsibility, which a momentary expectation of the great event must create. We should beware of any opinions which will allow us to slumber with a view of waking up at some future time.

A. HALE.

LETTER FROM BRO. LITCH.

Our readers will be gratified to hear from this early and tried, and able advocate of the Advent cause. His views on *the termination of the prophetic period*, so far as they have been peculiar to himself, it will be seen, remain unchanged. He has no idea of " *putting off the time.*" We differ with our worthy brother so far as this,—we believe the end of man's probation ceases at the end of the 2300 years, which we do not think have run out. *Our* reckoning, as it is marked in the log-book of the old chronological navigators, Ptolemy, Prideaux, Ferguson, Hales and others, is nearly or quite run out, and we are satisfied that we are near the end of the voyage. How much *this* may differ from the *true time* we cannot tell—it cannot, however, differ very much. It will be seen that we now stand, with Br. L., without any *definite time* in the future to look to.

We have said so much on this important question, and now we give the letter of Br. Litch.

WHERE ARE WE!

PHILADELPHIA, March 28, 1844.

Dear Br. Tullock,—While the brethren have freely given their views of the prophetic periods, and especially of the ending of the 2300 days of Dan. 8 : 14, for a year past, I have forborne to say any thing through the press, because I thought quite enough had already been said, and a sufficient variety of views were before the public. But I have had my own views, and freely expressed them in my preaching and conversation; and on the coming *events*, I have given my views in writing to the public.

The prophetic times, as we have understood them, may now be fairly considered as at an end. Bro. Miller's time which was between March 21, 1843, and March 21, 1844, is gone.

I now will come to what I wish to say. I now firmly believe, as I have for the last six years, that the 2300 days only reach to the spring of A. D. 1843, I think the anniversary of the ascension. I come to this conclusion,—

1. Because the *last* event which was to take place in the 70 weeks, was the anointing of the MOST HOLY, or literally, THE HOLY of HOLIES, *the Sanctum Sanctorum.*

The import of this service in the Tabernacle made by Moses in the wilderness, may be learned from Ex. 30 : 25—31. " And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy : whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations." And from Lev. 8 : 10—13 " And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anoint the altar, and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coals upon them, and girded them with girdles, and put bonnets upon them ; as the Lord commanded them."

This anointing took place immediately previous to and preparatory for the presentation of the blood of the sin offering in the holy place.

That ark built by Moses, was a perfect pattern of the tabernacle in heaven, whither Christ is for us entered with his blood as the sin offering, which he shed without the camp. See Heb. 7th to the 10th chapters.

What, therefore, Moses and the High Priest did in the pattern, Christ our prophet and priest did in the true tabernacle, heaven itself. That must have been anointed immediately after his ascension into heaven, and before the Pentecost, because the peaceful answer then came, the evidence that he prevailed before the Mercy seat.

2. It seems to me that the eclipse of the moon which immediately preceded the death of Herod the king, which was 1847 full years preceding the 13th of the present month, and must have been some months after the birth of Christ, proves that if he was not more than thirty when he began his ministry, the 69 weeks must have ended in A. D. 26. Then 30 years the Saviour's age, when he commenced preaching, from 1847, leaves 1817. We now want 7 years more to make 70 weeks. Take this from 1817, and we have 1810 left, after the 70 weeks end. Then add the one week to A. D. 26, where the 69 ended, and we have A. D. 33, for the end of the 70 weeks or 490 years, which is just where Ferguson's Astronomical argument places the crucifixion. True, some doubt the correctness of that argument ; but I have never seen sufficient evidence yet to shake my confidence in it in the least degree. If he was crucified in the spring of A. D. 33, and ascended into heaven 40 days after his resurrection and anointed the *Holy of Holies*, that is the last moment to which I can trace the 70 weeks. Leave that land-mark as forming one extreme of the 70 weeks, and we are upon a wide sea without chart or compass.

The only question now remaining to be settled, is, the meaning of the word *midst.* I freely admit all that is contended for as to the primary meaning of the word, signifying *middle.* But then I do not admit that it has that signification here. But the sense in which the word is used frequently in the bible, is, *within a thing.* The sense and subject requires this meaning in Dan. 9: 27. " He shall confirm the covenant with many for one week and in the midst of the week," *within it, before it ends,* " he shall cause the sacrifice and oblation to cease." If this was done at his crucifixion, 43 days before he ascended, it would be in the *midst* of the week. The fact that the *Holy of Holies* was to be anointed as the last thing in the weeks, shows that the period could not be protracted three and a half years after that was done. I believe that anointing maked the last hour of 490 exact years from the decree to restore and build Jerusalem. And that 1810 full years from that event which ended in May 1843, A. D., terminated the 2300 years, and the *Justification* or pardon of the *Sanctuary* or *Jerusalem.* And that from that moment she has stood innocent, preparatory to her deliverance from the Gentiles and her glorification at the coming of the Lord. I am the more convinced of this, from the fact that immediately on the expiration of that period as I have formerly shown, the Lord began to scourge *Jerusalem's desolator*, ROME, and has continued and increased those troubles ever since. I am fully persuaded that before the Lord comes in the clouds of heaven, the fourth beast of Dan. 7th, will be put to death and his body, the capital or seat of empire be burned with fire. I am not certain that we shall hear the news of its fall, but whether we do or not, I believe it will go to ruin.

I have looked upon the 1335 days of Dan. 12: 12, as extending beyond the 2300 days and reaching to the resurrection. Their termination cannot be far distant. I have looked with great interest for some months past, to the anniversary of the captivity of the pope, which took place

March 27th, A. D., 1799. The papal government was abolished Feb. 15, 1798; but the pope was not led into captivity until 1799. I have thought that might have been the end of the 1290 days as 1798 was of the 1260. But the day has gone by, and I have no more time to count. I do, however, expect, if we have time to hear from Europe, that the anniversary of that captivity is marked by some important event. I have not time or room now to give you all my reasons.—I may soon give a full view, in a separate work, of the 2300 days and the book of Revelation from the 12th chapter throughout.

J. Litch.

The 2300 days.

Mr. Habershon, the celebrated English writer, commences this prophetic period with the seventy weeks, at the decree given to Ezra. He makes the seventy weeks end at the crucifixion, which he places A. D. 34, and terminates the 2300 days, A. D. 1844.

Of the decree given to Ezra, he says:

Perhaps, all circumstances considered, this is the most remarkable decree that ever was issued. That the greatest monarch in the world—an absolute and despotic heathen prince—should by a formal edict, thus acknowledge "the God of heaven," "the God of Jerusalem;" that he should deprecate His wrath, and grant such special privileges to his captive and dispersed people; that he should give such an ample supply of gold and silver, and other valuable offerings: exempt them from toll, tribute, and custom; and enforce such a decree by the threat of banishment, confiscation of goods, and imprisonment,—is so much out of the common way of human actions, that nothing on record can account for it, but the circumstance above alluded to—the advancement of Esther and Mordecai.

Again, he says:—

But the importance of this decree of Artaxerxes appears in a still stronger light, when the character of Ezra is more duly considered. "The Jews look upon him," says Dr. Prideaux, "as another Moses: for the law, they say, was given by Moses, but it was revived and restored by Ezra, after it had been in a manner extinguished and lost in the Babylonish captivity; and therefore they reckon him as the *second founder* of it." And indeed, by virtue of the ample commission which he had from the king Artaxerxes, he had an opportunity of doing more herein than any other of his own nation: and he extended all his powers to the utmost, for the re-settling both of the ecclesiastical and political state of the Jews, in the best posture they were capable of; and from it, his name is in such high esteem and veneration among the Jews, that it is a common saying among their writers, that if the law had not been by Moses, Ezra was worthy by whom it should have been given." (Vol. 2: p. 433.)

Considering the Jewish church and state to have lasted 2000 years—that is, from the time of Abraham to the death of Christ—Abraham stands at the head of the first quarter: Moses, of the second; David, of the third; and Ezra, of the fourth and last; each portion occupying about 500 years. So that his name ranks in juxta-position with the three most important characters recorded in the Holy Scriptures.

Thus, by such an important epoch in the Jewish history was the commencement of this chronological period marked. I have been the more desirous to direct attention to it, as also to the character of Ezra, because the whole is less known and considered, than those matters which distinguish the former periods; and also because this epoch appears to be *the proper and true point of time*, from which to date the commencement of that other period of 2300 years, relating to the most important cleansing of the same holy sanctuary.

It is the point of time that marks the commencement of the 70 weeks, relating to the first coming and death of Christ; and as such, and happening under the reign of one of the greatest of the Persian monarchs, and about the time when his arms were particularly victorious—or, to use the symbol of the prophecy, when the ram was in the height of his power, and manifesting an angry and successful defiance to the power of the goat—it seems to form the proper commencement of the vision. And in this conclusion I am happy in agreeing with Mr. Cunninghame, who says, "I am not aware of any more probable era which can be selected for the commencement of the 2300 years, than that which has been chosen by some recent writers, who supposed this period to have begun at the same time with the seventy weeks of Daniel, or, in the year B. C. 457, and consequently that it will terminate in the year 1844."

With regard to the subsequent edict of Artaxerxes given to Nehemiah, the account which is recorded of it is very brief, and no particular importance is attached to it, and no copy is given of it, as in the case of Ezra; in short, it is only named as a letter or letters. The history of it is given in the book of Nehemiah, 2: 1—8, which thus concludes: "Moreover, I said unto the king, If it please the king let *letters be given me*, to the governors beyond the river, that they may convey me over, till I come into Judah; and a letter unto Asaph, the keeper of the king's forest that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me." Besides which the intrinsic importance of the work which Nehemiah performed, in consequence of this favor from Artaxerxes, appears rather for the perfecting of Ezra's commission, than for any original or new privileges which it conferred; and the latter is in all respects in this account to be preferred.

But this preference appears still more decisive and conclusive, from the fact above stated, that Ezra's commission is responded to in the year 1843 or 1844, which it will be recollected synchronizes with the termination of the other unfulfilled prophecies already considered, and *which it is required it should do.*

He also quotes from Sir Isaac Newton, who says:—

"Now the dispersed Jews became a people and city when they first returned into a polity or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of the Jews from captivity, and revived the Jewish worship; and by the king's commission created magistrates in all the land, to judge and govern the people according to the laws of God and the king.—Count the time from thence to the death of Christ, and you will find it just 490 years. If you count in Judiac years, commencing in Autumn, and date the reckoning from the first Autumn after Ezra's coming to Jerusalem, when he put the king's decree in execution, the death of Christ will fall on the year of the *Julian Period* 4747, Anno Domini 34." Sir Isaac afterwards adds, after urging the point at large, "Thus all the characters of the Passion agree to the year 34; and that is the only year to which they all agree.

In view of the nearness of their termination, he says:—

"We ought at least, with so much probability of correctness in our expectations, and so many signs confirming them, to be prepared; and, like Daniel, instead of *neglecting prophesying*, to set our face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: praying unto the Lord, and making confession both for our own and the nation's sins.

Portents of no equivocal signification, like the shooting forth of the fig-tree, already begin to show themselves. Let however, the *consummation* here spoken of but arrive, and an unprecedented scene of wonders will undoubtedly burst upon the world. Every scheme of human policy will then be confounded in the immediate display of Divine interposition: every apostate religion, and whatever is opposed to the preaching of the gospel, and the authority of Christ, will be overthrown; and the present state of things give way to the full development of the glories of His kingdom, "the Holy City, New Jerusalem, coming down from God out of heaven." (Rev. 21: 2.)

[*Habershon's Work, Page* 50.]

CONDITION OF EUROPE.

The following extracts is imbodied in a valuable lecture recently delivered. We copy from an exchange paper.

"There is an old adage, that the worst thing you can say of some men is, the truth. This proverb may apply to things as well as men; and perhaps, if spoken of the present condition of society, would be strictly true, It needs but a careless survey of the world, as it is, to convince us that there is something wrong: something too which is not attributable to God. The sun shines upon our earth, and gladdens all our race; the rain descends and waters every plain: vegetation goes on regularly; every portion of the world seems to yield enough for the sustenance of man; and yet thousands are almost daily starving in the midst of plenty. Why is this? It is God's fault? No. He has done enough for us: he has set in operation, causes which are calculated, if allowed to work aright, to bless the whole human family. These evils, then, if they exist, are man's fault, not God's.

"Do I hear any one doubting the truth of what I have said? Does any one say that I am drawing an overstrained picture of human suffering? Let me then ask you to listen to the following details of want and wretchedness. Great Britain is called the richest nation of the earth. What is the amount of her wealth? 'In 1812, there were in England, Wales, and Scotland, as the returns of the income-tax showed, but 150,000 persons possessing an income of above £50, or $240 a year; and only 600 above £5000 a year. An eminent writer calculates the present number of persons of independent fortunes in Great Britain.—that is, of persons who can live without daily labor—at 47,000, and including bankers, merchants and others, who unite profits of business with interest of property, 60,000; making with their families, 300,000 persons who are at ease. To so small a number is the wealth of England confined! On the other hand, are 16,800,000 persons living by their daily labor, the paupers, criminals and vagrants, alone amount to 1,800,000.

"In Ireland, out of a population of 8,000,000, every third person experiences during thirty weeks of the year, a deficiency of even third rate potatoes.

"In Sicily, one of the most fertile parts of the world naturally, the condition of the people is frightful. A peer of France, speaking of this Island, says, 'When the crops are bad, or the prices of grain are low, so that the landholders require less labor, the misery of the country becomes intense. Without means of subsistence for the winter, it is not a rare thing to find peasants *starved* to death in the fields, with grass in their mouths, from which they had vainly endeavored to draw nourishment.'

"In London, one-tenth of the whole population are paupers, and 20,000 persons rise every morning, without knowing where they are to sleep at night. (If we add to the paupers, the thieves, pickpockets, and vagrants, the number of outcasts and destitute, amounts to 230,000.) In Glasgow, nearly 30,000 persons are every Saturday night in a state of brutal intoxication; in Dublin, 60,000 persons passed, *in one year*, through the fever hospital.'"

"AND THEY CAST HIM OUT."

In the time of Christ's ministry, the Pharisaical priests and rulers of the synagogues were much annoyed by his unauthorized innovations. It was altogether opposed to their ideas of ecclesiastical order to have unlearned and ignorant men assume to be their teachers, and when they perceived that his most attached followers were among the poor and the blind, the publicans and sinners, their pious indignation could scarcely be restrained. After forbearing a while because of the multitude, and prudently conferring among themselves of the best manner of suppressing such fanatacism, they came to the decision that if any man should confess their faith in the prevailing heresy, they should be put out of the synagogue. By this course many of the orthodox Jews who had great reverence for the sanctuary and the priesthood, although convinced by the holy example of Christ that the work was of God, dared not confess it, choosing rather the honor of men than that which cometh from God alone. Yet in that hour of trial, while the test was applied to many hearts, there were a few who feared God, confessed his Son, and were cast out by their brethren. It must have been peculiarly trying to the true Israelite to be separated from the faithful, and cut off from the sympathies and confidence of those who sat in Moses' seat, but Jesus, when he found such, manifested himself unto them with peculiar love, comforted their hearts and strengthened their faith, assuring them that "he that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

As time developes the true position of Adventists with regard to the sectarian organization of these last days, we are more and more astonished at the striking analogy between that position and that of his true followers, at the time of his first advent. Let us then take courage, though we may be cast out from the synagogue, and the hearts of many that we have dearly loved, we have the sweet consolation that it is for the sake of Jesus.

When we are called to bear this cross for our coming Lord, it is peculiarly important that we should exemplify that *charity* which suffereth long, and is kind, which endureth all things, and is not easily provoked. That we may shew by our walk and conversation, that the love of Christ alone constraineth us, being gentle and patient unto all, in meekness instructing those who oppose themselves ; for soon he that shall come, will come, and give unto every one according as his work shall be. C. S. M.

Philadelphia.

LETTER FROM INDIANA.

OSWEGO, Kosciusko Co., Ind., March 20, 1844.

Dear Bro. Southard,—When I look into the Book of books, and learn that the spirit of inspiration long ago caused to be recorded, among other matters of deeply solemn interest to the human family, an outline of this world's destiny as relative to the ascendency of thosedifferent powers that should bear rule over it, and especially over that portion of it where the children of God and partakers of the Spirit would, in the providence of God, have their lot cast during their sojourn in a strange land, before THEIR KING, who, according to the declaration of the same unerring Spirit, is finally and eternally to receive the kingdom, should establish his throne, the inquiry is to me immensely momentous, as a professed subject of the ETERNAL KING—Where, in that outline of prophecy, are we ?

Firstly, on the Spirit's chart, representing the continued transition of worldly authority, appears the great image of divers materials from head to foot, followed by a *stone* that smites the image, an annihilating stroke, after which the *stone*, having become a great mountain, fills the earth.

Next appears four diverse and cruel beasts on the foreground of the chart, followed by a vision of Judgment and the advent of the King of saints, represented in colors the most magnificent on the distant background, showing clearly and decisively at one glance an outline of earth's history, though thus sketched.

Now where are we ? Let the inquiring spirit interpret and let us listen. The visions obviously cover the same prophetical events. (Compare Dan. 2 : 36—44 with 7 : 17—27.) "Thou art this head of gold." "These four beasts are four kingdoms," &c. Where now is this kingdom of the gold head and winged lion? Ask ancient, yes, very ancient history. Where is proud Babylon ? Fallen! fallen!! is its reply, as well as the language of inspiration. (Jer. 51.) "PERES, thy kingdom is divided and given to the Medes and Persians." (Dan. 5 : 28.) Where is this strong two-armed kingdom of the silver breast in the image, and the voracious bear ? Gone! gone for ever !! The rough goat, the king of Grecia (8 : 21) came, and it sunk to be remembered no more, only as ancient history tells us of its fortunes. Where is the brazen body of the image, the four-winged, four-headed leopard ? Devoured and stamped under foot by the terrible nondescript monster. (Luke 2 : 1.)—Well, where is proud Rome in her first universal sway? Wretched! Eternally broken! Well, where are the broken fragments of her greatness, the toes and horns? They exist, and have existed, for more than thirteen centuries, during which the eleventh horn has arisen, reigned its time, times and a half, and declined, leaving us forty-six years of time since its power was broken, filled with signs of approaching events.—'Knowledge increased,' 'power of holy people scattered,' 'distress of nations,' 'gospel of kingdom preached in all the world,' 'midnight cry given,' 'peace and safety proclaimed,' 'scoffers,' 'mockers,' 'evil servants,' 'heaping up of treasures,' 'stars falling,' 'fearful sights,' 'hearts failing,' &c. &c.

Well, in the general bearing of prophecy, aside from the evidence of periods, WHERE ARE WE ? What is next on the Spirit's chart ? The annihilation of human power and earthly kingdoms as set forth by the image, and the solemn, solemn judgment, as set before us in the vision of the beasts. Human governments have passed from the head to the feet and toes of the image, and it is now about to cease in its last form. Divine power is soon to sway the sceptre.

Although I am young in the work of the ministry, I am trying in some of the surrounding neighborhoods to cry, "Behold the Bridegroom cometh." The Lord has blessed my feeble efforts to both saint and sinner ; and, dear brother, I hope when the Lord shall come, that there will be some heirs of the Everlasting Kingdom found in this corner of his vineyard. Gladly would I meet you on the shore of time—gladly would I hail some brother in Northern Indiana of your number to warn the inhabitants here, as Bro. Catlin, in Laport county, and myself are the only ones, I believe, of the resident preachers who formally lecture on this subject. But if we never meet in this world, O may divine grace fit me to meet you on the sea of glass around our Saviour's throne, to part no more. Amen.

S. A. CHAPLIN.

LETTER FROM BALTIMORE, MD.

Dear Br. Tullock,—It may not perhaps be uninteresting to the readers of the Cry, to hear how things are going on in Baltimore. It affords me pleasure to say that our friends are still looking anxiously for the return of the Saviour, and are contending for the faith once delivered to the saints. When brethren Miller and Himes came here, the minds of the people were prepared to investigate and receive the truth. The result of their labors was, as might be expected, fruitful, and followed by the divine blessing. Brethren Litch and Goff immediately succeeded them, and we have been holding meetings almost every evening since. And we have held scarcely a meeting in which the Lord has not been with us, convicting poor sinners, and leading them to cry for mercy, and giving them answers of peace. Within the last three weeks I have baptized 19, and others are still waiting to attend to that ordinance. To the Lord's name be the praise.

Yours in the blessed hope,
WM. PRIDEAUX.

Baltimore, April 5, 1844.

☞ BRO. LITCH writes from Philadelphia, April 4 : "I received a line last week from Bro. Moses Chandler. He had then been lecturing in Norfolk and Portsmouth, Va., several days, with good success. God was owning his word by blessing it to the awakening of sinners and comforting of saints. Some had been brought to Christ, and the night before he wrote, about twenty arose for prayers. Full houses attended his lectures on both sides of the river. He was to start last Tuesday, April 2d, for Charleston, S. C. May the Lord go with him and succeed his efforts with his blessing.

"P. S.—Bro. Chandler also writes that a Methodist Protestant minister has embraced the Advent doctrine, and intends to preach it."

☞ BRO. DARIUS CROUCH, writing from Montrose, Pa. April 3, says, "I have been trying to sound the *tocsin* of *alarm* to a guilty world, as far as opportunity and ability would permit. Two years since I became convinced, probation would SOON, VERY SOON CLOSE FOREVER, one year ago, that the year was revealed, and O what joy has since flowed to my soul, in the prospect. I tried to preach the gospel before, faithfully, but have redoubled my diligence since. My family reside here, and since my return from the Philadelphia Conference, last Spring, I have spent my time wholly in and around this place ; and during the past winter God has blessed most of the meetings I have held in a powerful manner. Brs. Reed and Gates have both lectured in Montrose, to good effect. Br. Gates and myself have crossed tracks frequently, though I have not yet met with him.

"Br. A. L. Post, (a Baptist Preacher of this place) and myself intend starting a Second Advent paper in this place, soon."

HILLSBURG, NOVA SCOTIA.—Bro. Wm. B. Turnbull writes : Mr. Miller's Lectures were first read here about two years since, and a general reformation followed. Bro. Martin visited this place twice, and made a distinction between those who give meat in due season, and those that say, my Lord delayeth his coming. His labors were not in vain. The believers all stand firm, Myself and ten others have been expelled from the Baptist church, where we are not allowed to read from the Scriptures, or speak of the Lord's coming.

REVERENCE.—Charles the Great used to place his crown upon the Bible ; intimating that all honor was due to God.

The greatest sins may be found in conjunction with the greatest knowledge. Light is only a blessing when it guides the soul into the way of duty and obedience.—*Flavel.*

EATING AND DRINKING WITH THE DRUNKEN.

Brother Weston informs us that on the evening it was known he would arrive in Enfield, N. H., to commence a course of lectures on the Advent, a noted Infidel determined to have a feast on the occasion. He accordingly prepared a sumptuous fare, and invited, 1st the Congregational minister, and his right hand deacon ; 2d, the Methodist minister, and one of his leading members for a delegate, and 3d, the Universalist minister, with one of his head men. Then, to be even with the clergy, the Infidel said he should need a delegate: and accordingly he invited another infidel. These eight sat down to the sumptuous repast, and on separating, the Infidel presented each of the ministers with a large cheese, and three dollars in money, when they parted to the mutual satisfaction of all. Br. Weston saw the Infidel's delegate the day following, who spake very highly of the feast , he said he never had a better time, they all agreed respecting "Millerism :" he had been rather afraid of the clergy, but he found them a very jolly set of fellows.

ANOTHER FEAST.—The followng is copied from the printed advertisement of a feast at the Congregational church at Webster, on SUNDAY evening, when, we are informed, *six* clergymen were present ; and also that cake with rings in it was gambled for, and various articles sold at auction, &c. &c.

OLIO AND FAIR.

A Social Olio and Ladies' Fair for the benefit of the Sabbath School will be held at the Congregational Church in Webster, on SUNDAY, Feb. 19th, at 6 o'clock, P. M.

For the EMTERTAINMENT of the evening, Messrs. Covert and Dodge, the celebrated Temperance Minstrels, from New York, and JOHN F. COLE, Lecturer from Boston are engaged to instruct and AMUSE with their Temperance Songs, GLEES, ANECDOTES and Speeches.

Fruit, Refreshments, &c., will be exposed for SALE by the Ladies of the Society, and the Social Post Office will be in operation.

Tickets for admittance 25 cts., which may be obtained at the Webster Post Office, at Dr. K Stockwell's Jewelry Store, or of either of the Circulating Committee.

Webster, Feb. 13, 1844.

A brother suggests that as they have begun *literally* to eat and drink with the drunken, they may *literally* smite their fellow servants.—[*Advent Herald.*

LATE PUBLICATIONS.

The Chronology of the Bible. By S. Bliss. 6 1-4.
The Herald of the Bridegroom. By A. Hale. 6 1-4.
A Warning to Watchfulness. By F. G. Brown. 6 1-4.
The Age to Come. By L. C. Gunn. 12 1-2.
Origin, Nature, and Influence of Neology. By. N. N. Whiting. 10 cts.
First Principles of the Second Advent Faith. By L D. Fleming. 6 1-4 cts.
The Celestial Rail-Road, or Modern Pilgrim's Progress. 8 cts.
Witness of the Spirit in the Work of Sanctification. By N. Hervey. 2d edition, enlarged. 10 cts.
A Brief History of that Old Serpent called the Devil and Satan. By L. D. Fleming. 6 cents.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 9.

POSTMASTERS.—Trout Run, Pa.—China, N. Y., each 25 cents.

Greenville, N. Y., 50 cents.

Marysville, O.—Bristol, Ct.—Munson, Mass.—Rome, N. Y.—Northfield, Vt.—Blackstone, Mass.—Ransomville, N. Y.—North Springfield, Vt.—Wilton, N. H.—Martinsburg, P.—Washington, O.—Salem Cross Roads, N. Y.—Ashford, N. Y.—Lee, Mass, each $1.

Akron, O.—South Paris, Me.—Eaton, N. H., each $2. Akron, O., $8.

Elmore, Vt.—Worcester, Vt.—North Scituate, R. I.—Southington, Ct.—Richford, Vt.—Bridgeport, N. Y.—Chambersburg, O.—Newport, R. I.

INDIVIDUALS.—S. A Chaplin—W. S. Barr—L. S. Howard, 1$—Ruth Ann Mills, $2, 25.

Daniel Young—Douglas Miller—J. Williams—James Boggs—G. S. Miles—S. Gregory—W. H. Barton—R. M. West—L D. Tanner—Josiah Litch—J. V. Himes.—J. Kilton—Geo. Storrs—S. S Snow—D. Plumb—J. Litch—Prudence Clark—Darius Church—W. W. Nelson—Sarah Mitchell—W. Prideaux.

THE MIDNIGHT CRY!

VOL. VI.—NO. 14. NEW-YORK, THURSDAY, APRIL 18, 1844. WHOLE NO. 119.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

At **Franklin Hall**, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

At the Church, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

St. Luke's Building, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

Meetings at Brooklyn, in the "House of Prayer," in Adams-street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

Meetings at Williamsburg, are held regularly at the Justices' Court Room, South Second St., on Sabbath afternoon and evening, and on Monday, Wednesday, and Thursday evenings of each week.

Intermediate State of the Dead—End of the Wicked.—It will be observed by our subscribers that we have taken no part in the discussion of these questions. It is true, one or two articles were published, but this, though done with the best intentions, was aside from our work. We have since that time given *notice* of works published by Bro. Storrs on these questions, and are willing to do justice by giving a notice of Bro. Litch's work. The first number is already published, containing two articles entitled "A Conversation between Geo. Storrs and J. Litch," &c., on the above subjects.

The work is a periodical, 8vo., 32 pages, and can be obtained at the office of publication, 41 Arcade, Philadelphia, also at No. 9 Spruce-St., New York, No. 14 Devonshire-St., Boston, and at S.W. corner of North and Fayette-Sts., Baltimore. Terms: Single copy, stitched and covered, 10 cents; 12 copies $1; 100 copies $6,67. Persons from a distance sending $1, post paid, will have 14 copies sent them, without being stitched, newspaper postage.

We feel more than ever the importance of keeping to the *great question of the Advent*. We cannot turn aside from it to discuss other questions. We have one distinct and all important work before us—*to give the Midnight Cry*. And by all the motives arising from the speedy coming of the Lord, to persuade the people to get ready. On this subject we have no new views to present, but being more strongly than ever convinced of the advent of Christ as the next event, and that it may come at any hour, we wish to exert such an influence upon all as will prepare and keep them in constant readiness for this glorious event.

If these or other questions must be discussed among us, let the brethren do it on their own responsibility. And though we may differ in our views, yet let us remember that we are brethren, and keep the unity of the spirit in the bonds of peace.

New York, April, 1844. J. V. Himes.

Behold He Cometh.—We have received the first number of a second advent paper, with the above title, published at Hamilton, Gore District, C. W. by Bro. W. Deverell. We subjoin the following extract.

My dear reader—I hope that you will give this sheet a careful reading, and I hope the same will be made a blessing to you. Our work is one of unutterable magnitude. It is a mission and an enterprise, unlike, in some respects, any thing that has ever awakened the energies of man. It is not a subserviency to human institutions—it is not a conflict on a political arena—it is not the operation of a distinct religious sect, but it is an alarm and a cry, uttered by those who, from among all Protestant sects, as watchmen standing upon the walls of the moral world, believe the world's crisis is most come—and who, under the influence of this faith, are united in proclaiming to the world, the glad tidings of the kingdom at hand. It is an enterprise that swallows up all the petty peculiarities of sectarianism, and unites us upon an elevation so far above the mercenary undulations of party strife and bickering, that they are utterly lost to our view below. Prepare for that great day.

Bro. N. Hervey has sent to this office, several packages of Second Advent Cards, designed especially for children, although they may be useful to others. There are forty-eight in a bundle, each card has one passage of Scripture on the advent, with the sentiment of each passage expressed, with a few lines of advent poetry. Price 10 cents per bundle.

We give No. 1 as a specimen.

1. Unto them that look for him shall he appear the second time without sin unto salvation. Heb. ix. 28. See Acts. i. 11.

1. A Duty implied.—2. The certainty of Christ's second coming.

I love to wait, and watch, and pray,
  And trust his living word,
And feel the coming of that day
  No longer is deferr'd.

☞ We have received a letter from Bro. J. Bremner of Syracuse, N. Y., in which he gives us the heads of a discourse recently delivered in the Baptist Church in that city. The preacher's positions have been met and refuted so often in the columns of the "Midnight Cry," that we do not see the need of exposing their absurdities over again. The sermon was in keeping with the "peace and safety" preaching of the day.

Let not our brethren be surprised at the language sometimes used by such ministers; *they* are the objects of pity—they know not what they do. Let us bless when reviled, and when persecuted, suffer it.

Scotland.—Below we give an extract from a letter received from Edinburgh, dated Feb. 8:

"The Midnight Cry rises deeply in interest and importance, and furnishes subjects at this time worthy of the most serious consideration. Most people in this country, and probably even the majority of the population in Europe, have long had their attention turned to your publications; and it cannot be too deeply lamented that we have not more depots for books and a greater distribution of Second Advent publications.—The time is exceedingly short, but we trust a decided effort will be made to supply not only this nation but Europe with light on this great subject."

PROPHETIC CHRONOLOGY.

BY N. N. W.

The prophecies form an important portion of the word of God. Their fulfilment, as the events which they announce, become historical facts, has long been deemed a standing and accumulating proof of the inspiration of the Scriptures. But it is evident, that other important objects were designed to be effected, by communicating the Holy Spirit to the ancient seers. Future events were made known that the attention of men might be awakened to those events; that sinners might be warned of approaching results, and by repentance escape the judgments of God, and that the saints might have a constant sense of the great fact, that Jehovah is the moral governor of the world; that in times of darkness when clouds rested on the interests of Zion, they might look forward to brighter and better days. The dogma, that prophecy is unintelligible until it receives a fulfilment, does not seem to have existed in ages when prophets uttered the living oracles of truth. Recently we have heard that dogma maintained with a confidence, which seems to challenge refutation.—Among the latest counsels of an apostle, who had been with Christ in the holy mount, we find the following words, 2 Pet. 1: 19, 20, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scriptures is of any private interpretation: for the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost." We find a declaration, in a prophetic portion of the Scriptures, which deserves the serious consideration of all reflecting minds, more especially as that very portion has been by many deemed unintelligible on account of its intrinsic obscurity. Rev. 1: 1—3, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.—Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time *is* at hand." Now it is quite plain that the reading or hearing of an unintelligible document could be attended with neither a blessing nor an advantage to any man, nor could the ideas contained in such a document be kept or obeyed by any one, who could not understand what those ideas were. As the direction and the promise which has been quoted extends to the entire book, it will of course comprehend the language, which mentions certain periods of time, such as "five months," (Rev. 9: 5,) "an hour, and a day, and a month, and a year," (Rev. 9: 15,) "a thousand two hundred *and* three score days," (Rev. 11: 3, and 12: 6,) "three days and a half," (v. 9,) "a time, and times, and half a time," (Rev. 12: 14.)

It is worthy of notice that in the numerous directions which call our attention to the word of God, we find no distinction made which would enable us to classify them as *intelligible* and *unintelligible, important* and *useless;* on the contrary, when Christ said to the unbelieving Jews, John 5 : 39, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me," it is an obvious fact that the prophetic portion of the Old Testament must have been more especially in his view, and the command to "search" implies that an investigation would not be in vain.

The unsoundness of the principle that prophecy cannot be understood before its fulfilment, stands contradicted by the Scriptures. Did not "Noah, being warned of God of things *not seen as yet*, moved with fear, prepare an ark to the saving of his house?" Was it not by understanding and believing *an unfulfilled prediction*, that he condemned the world and became of the righteousness which is by faith? So the approach of the famine, which was announced by the dreams of Pharoah and their interpretation by Joseph, would appear to have been predicted so clearly, that long before the event transpired, arrangements were made to meet the dearth: nor does the chronological notice of the point of fulfilment seem to have thrown any obscurity over the prediction. Similar instances recorded in the Scriptural history will readily occur to the reader's mind. It seems to have been a fact, that as to the more important events in the history of our race, which have been the subjects of prophecy; periods of time for their fulfilment were announced. Such, at all events, was the case in reference to the flood—the famine to which we have alluded—the sojourning of Israel in Egypt—the wandering of the tribes in the wilderness—the Babylonian captivity—the first Advent of the Saviour, and, as some believe, in reference to that period, when He shall come the *second time* without sin unto salvation.

Now, in view of such facts, it may not be so irrational as some would make us believe—if we should endeavor to search the prophetic Scriptures, or compare events with inspired predictions; nor is it perhaps either an evidence of fanaticism or folly, if we conclude that attention to *the chronology of prophecy* deserves our regard, or if we should arrive at the result, that revelation, on all points, was made for the benefit of all, who do not prefer darkness to light.

There is an important rule of interpretation applicable to all portions of Holy Writ, which demands attention from those, who wish to learn the mind of the Spirit. It is this, that as God, in his communications to man, employs human language as a medium for those communications, he uses it in precisely the same manner as man would do. The circumstances of those whom he addresses, are kept in view, such as their standard of scientific knowledge, their customs and habits of thinking. In short, Jehovah takes his stand as a man when he speaks to man, at least, so *far as language* is employed. It is well known that the sciences, which have been so much cultivated in later ages, were in a state of infancy, especially among the Hebrews, at the time when holy men of God spake as they were moved by the Holy Spirit. Hence, as the Jews supposed that the earth was a plane with four corners, the Lord speaks in conformity with their views when he mentions "the four corners of the earth." Natural objects on earth and in the sky are described as they appeared to the eyes of the men, whom he addressed. Hence, the sun and moon are mentioned as the two great lights of heaven, although modern astronomy has demonstrated the fact, that many stars are of greater magnitude than the moon. So, as the Hebrews deemed the heart the seat of thought, no attempt is made to teach them physical or metaphysical science. God speaks of a wise and understanding *heart.* The only exception to this last case will be found in the book of Daniel, which was written in Chaldea, where science was much farther advanced than in Palestine. Hence, in this book, we find such expressions as "the visions of thy *head* upon thy bed." Dan. 2 : 28.

The principle which has just been noticed, is applicable to the modes of computing time, which were used by the Hebrews. From some examples that will soon be adduced, it will be seen that there is a latitude often employed in estimating days and years, which varies very considerably from the mathematical accuracy common in later times, especially among the nations of the west. Now, in attempting to interpret the Scriptures, in cases where there is reference to periods of time, it is obvious that we must adopt that mode of estimation, which was common among Jews, because the communication from God having been made to *them, their usage was the standard.* By looking at the Scriptures, we can ascertain what that usage was, and avoid any danger of mistake—but on the other hand; had the Lord, in speaking to them, adopted a usage which was to prevail in a later age, the communication would not have been adapted to their use, unless he had enlarged the range of revelation by teaching *natural* as well as *moral* science.

An examination of various passages where estimates of time are given in the Scriptures will convince the reader of the following facts, viz: 1. In a period of years, the *first* and *last* terms of the series are often reckoned inclusive, although our usage would lead us to omit the *first* term. 2. There are cases where the Hebrews estimated years as we do, omitting the first term of the series. 3. There are are also cases where both the *first* and *last terms* of the series are omitted, when, of course, they would make the series exceed our estimate by nearly a year.

Illustrations of the first mode, 1 Kings 15: 1, 2, "Now in the eighteenth year of king Jeroboam the son of Nebat, reigned Abijam over Judah. Three years reigned he in Jerusalem." Verse 8, 9, "And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead. And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah."

It will at once be seen, that we should estimate his reign at *two years.* Yet the Biblical computation makes the period *three* by counting the eighteenth year the first term of the series as a *whole* year, and the twentieth the last term also as a *whole* year. In this case, therefore, a portion of a year is regarded as an entire year.

1 Kings 15: 25, 28, "And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead." Here the *second* year of Asa and his *third* year are each estimated as full years—although we should say from the *second* to the *third* year, there could have been but *one* year.

1 Kings 16: 8, 10, "In the twentieth and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel two years. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead." This case is precisely like the last.

See also the notice of the time of Baasha's reign in 1 Kings 15: 33; and 16: 6—8. The reign of Jotham, 2 Kings 15: 32; and 16: 1.

In 2 Kings 17: 1, we are told that "in the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years." Yet in verse 6 we read, "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria," &c. Here the *current* year, the *ninth,* is reckoned as a *full* year.

1 Kings 22: 1, 2, "And they continued three years without war between Syria and Israel. And it came to pass *in* the *third year,* that Jehoshaphat the king of Judah came down to the king of Israel," &c. to the end of the chapter.

Illustration of the second mode of computation.

2 Kings 15: 23, 27, "In the fiftieth year of Azariah (called also Uzziah) king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years." "In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria," &c. In this instance, the two years of Pekah's reign are computed by omitting the first term, (viz., the fiftieth year of Azariah, and counting the last term, viz., the fifty-second,) precisely as they would be reckoned according to *our* practise.

Illustration of the third mode of computation.

2 Kings 15: 17, 22, 23, "In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria." "And Menahem slept with his fathers; and Pekahiah his son reigned in his stead." "In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria," &c. Now the modern estimate of Menahem's reign would be made thus:

50th year of Azariah,
39th do. do.,
——
11 years.

Hence the inspired writer has omitted both the first and last terms of the series, viz., the 39th and 50th years, and hence he fixes the reign at *ten* years. So in 1 Kings 17: 1; and 18: 1, "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And it came to pass after many days that the word of the Lord came to Elijah *in the third year,* saying, go, show thyself unto Ahab; and I will send rain upon the earth."

From these two passages, we should perhaps conclude that the famine continued two years and part of another, yet from Luke 4: 25, and James 5: 17, we learn that this was not the period. "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heavens was shut up *three years and six months,* when great famine was throughout all the land." "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months." The result of these examples is, that when the Hebrews computed a period of years as seven, twenty, &c., there was a limited *range* of time within which they would regard the period as accomplished. To illustrate this, let it be supposed that according to modern rules of computation, seven complete years would terminate on the thirty-first day of December. They would have reckoned any portion of the *current* year from January first down to or including that day of December as the last of the seven years, or they would have used the same phrase "seven years" during any part of the year *which followed* that 31st day. The range of time then for the end of the "seven years" would have embraced a space of about one year before and one year after the *exact point*, at which we should say, "the time is fulfilled."

Attempts to fix precise days, or even months, for the accomplishment of prophetic periods of years, must, in view of this principle; be altogether conjectural. The uncertainty, which must result from these attempts, will be seen at once, if we recollect that the Jewish calender having reference to the changes of the moon, and their year being of course about eleven days short of the solar year—an addition of a whole month is requisite, at least once in three years, to bring the lunar and solar time to a coincidence. It is singular that some learned men, overlooking this obvious difficulty, have told us that the death of the Saviour occurred four hundred and ninety years, to *a day*, from the date in which the command went forth to restore and rebuild Jerusalem. They seem to have forgotten, that the nearest approach which can be made on *sure* ground to the period of issuing that command is furnished in the Scriptural history, Ez. 7 : 9, "For upon the first day of the first month (Nisan or Abib) began he (Ezra) to go up from Babylon, and on the first day of the fifth month (Ab) came he to Jerusalem, according to the good hand of his God upon him."

THE "TWO THOUSAND THREE HUNDRED DAYS."

The principles which have been noticed, may aid in the investigation of the prophetic period, which is presented in Daniel 8 : 13, 14, "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The following translation is more literal: "And I heard one holy being talking, and another holy being said to that certain one who was talking, Unto when, the vision, the continual, and the desolating transgression, to give the sanctuary and the host *to be* a treading down? And he said to me, unto evening morning, two thousand three hundred, then (or *and*) the sanctuary shall be cleansed," (or vindicated.)

In reference to the period of time indicated by this phraseology, three theories have been advocated. 1st. It signifies two thousand three hundred literal days. 2dly. As the terms "morning, evening" are used; these terms refer to a morning and evening sacrifice, and hence the whole period two thousand three hundred being divided by two, the time is 1150 literal days. In other words, according to the first theory, the period is about six years and four months—according to the second, about three years, two months.

That both these theories are erroneous, is plain from the fact, that as the first symbol in the vision is the ram with two horns, (v. 3) and this symbol is explained, in verse 20, to be the kings, or kingdoms, of Media and Persia, or the two dominions in their united state; and the next symbol, "the rough goat," is also made the representation of the king (or kingdom) of Grecia, and the four horns of the goat are also explained to signify four kingdoms (v. 22)—the events symbolized must extend through a space of time much longer than six years and four months. Greece and Macedonia (both being the Biblical Grecia) were subject to Alexander B. C. 335. He commenced the invasion of Persia by crossing the Hellespont in the spring of 334 B. C., and winning the battle of Granicus. The decisive battle of Arbela was gained B. C. 331, which put an end to the reign of Darius Codomanus, the last Persian king. Alexander entered Babylon in the same year. After conquering the East as far as the Indus, he returned to Babylon, where he died in the summer of the year B. C. 323. His kingdom was divided between his four generals, Ptolemy, Seleucus, Cassander, and Lysimachus, B. C. 300. Hence, if we confine our attention *merely* to the events in the history of Grecia, which are represented in the vision by one symbol, (the goat,) the absurdity of either of the theories of interpretation, which have been noticed, is obvious at a glance.

According to a third theory, a day is often used by the prophets as the symbol of a year. Until recently, this symbolic use of the word "day" was not questioned among Protestants, if we except Neological writers of the German school. In reference to this point, we are furnished with a decisive proof in Dan. 9 : 25—"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, (Heb. Shâbûim shibâh, "*weeks seven*,") and three score and two weeks, (Heb. Shâbûim shishshim ûshenayim, "weeks sixty and two.") No proof can be adduced that the word Shâbûim signifies *seven*, notwithstanding the assertion has been made lately with great apparent confidence. Both the ancient and modern translations, the Septuagint, Vulgate, &c., render this word *weeks*. Now then, we are driven to the result, that each day of these weeks is the symbol of a year, otherwise we make the prophet declare that four hundred and eighty-three literal days would extend from the going forth of the commandment to "the Messiah the Prince," and the prediction would stand contradicted by stubborn facts.

Regarding, therefore, the phrase "two thousand three hundred days" as designed to teach us that the events symbolized in the vision are spread along a duration of 2300 years, an attentive examination of the chapter will convince the inquirer, that while all the symbols exhibited to the eye of the prophet are explained, he is not furnished with the means of ascertaining, with any *definiteness*, the point at which these years were to commence. He could make no nearer approach to this, than by observing that the commencement of the time must be within the period covered by the Medo-Persian dominion. Hence he says, verse 27, "And I, Daniel, fainted, and was sick certain days; afterward, I rose up and did the king's business; and I was astonished at the vision, but none understood it," or, more literally, "and no one was explaining." The language of Gabriel, who appears for the first time to the prophet, and was directed to make him understand the vision, refers only to the *visible* symbols; he says nothing respecting the mysterious period of time, but on the contrary, remarks in the 26th verse—"Shut thou up the vision; for it shall be for many days." This evidently implies, that beyond the explanation, which had been given, Daniel would not at present be able to comprehend some parts of the divine communication. It was not until "the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans," (chap. 9 : 1, &c.) that the prophet obtained any farther information respecting the vision. It had remained "shut up" until he—having "understood by books the number of years whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem"—"set his face unto the LORD God to seek by prayer and supplications, with fasting, and sackcloth and ashes." The prophet then narrates the second visit of Gabriel, verse 21—"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me." "Informed me." Heb. Wayyâbin—literally, "And he explained." Now, in the last verse of the eighth chapter, the prophet has told us, "no one was explaining"—Heb. "Weên mêbin"—the connection of these passages will not fail to strike the reader, when he reflects, that in one case, the verb, and in the other, its participle, are used to convey the idea of "explaining."

Verse 23. "At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved: therefore, understand (Heb. ûbîn—the verb, which has already been noticed,) the matter, and consider (Heb. Wehâbên, same verb) the vision."

If we suppose this language has reference to the vision of the eighth chapter, as seems plain from the terms, from the fact that full information had not been given on *all* points, in that vision—then, we are naturally led to expect that it will no longer be "shut up," and that the explanation given by the angel will bear directly on the point where the obscurity rested, that is, that the prophet, or those of later times at least, to whom he "ministered these things," would be enabled to ascertain the commencement of the period of the 2300 days.

Verses 24, 25, "Seventy weeks are determined (Heb nechtak, cut off) upon thy people and upon thy holy city to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to annoint the Most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince, shall be seven weeks and three score and two weeks: the street shall be built again, and the wall even in troublous times." Here then, we are taught that seventy weeks, or four hundred and ninety years of the time, (2300 years,) which was mentioned in the last chapter, are marked by events having especial reference to "thy people," or the Hebrews. The 490 years are therefore a part of the 2300. The next sentence fixes the point of commencement, *that point* which was left unnoticed "in the vision at the beginning." From "the going forth of the commandment to restore and build Jerusalem to the Messiah the Prince," a period of seven weeks, (equal to 49 prophetic days or years,) and also of these seven and two weeks (equal to 434 prophetic days or years, in the whole, 483 years,) were to elapse. The result is that the commencement of the 2300 years must synchronize with "the going forth of the commandment."

The period of 483 years stands marked by two monuments. The going forth of the commandment at the *commencement*, and the manifestation of Jesus as the Anointed One, the Prince, at the *termination*. An especial prominence is given to these two monuments in the prophecy. Hence, neither the period of the *birth* of Christ nor that of his *crucifixion* are necessary in the adjustment of the chronology of this prophecy, at least, so far as we investigate the commencement of the 2300 years.

WHEN DID THE COMMANDMENT GO FORTH?

Not in the first year of Cyrus. His decree, which is recorded in Ezra 1 : 1–4, merely allows the Jews to return and build the Temple, it also exhorts others to help those, who would return "with silver and gold and beasts besides the free-will offering for the cause of God." Nothing is said in this decree respecting the restoring or building of the city, or regulating the general polity of the Jews. It is true, their enemies in the days of Artaxerxes (the Smerdis of the Greek historians) informed him that the Jews were building "the rebellious and the bad city, and had set up the walls thereof, and joined the foundations." This accusation was evidently false, because we are told that when Artaxerxes gave commandment that the city should not be builded; then their adversaries "went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of THE HOUSE OF GOD, which is at Jerusalem." See Ezra 4:8—24.

Again, Cyrus began his reign B. C. 536, and his decree was issued in that year. Now if we deduct 483 years (the period which was to elapse after the going forth of the commandment to Messiah the Prince) from 653 we have a remainder of 63 years, and do not reach the *common era* of the birth of Christ by that number of years.

The next decree is that of Darius. Ezra. 5:1—17 and Ezra 6:1—12. This decree is a mere confirmation of that of Cyrus, the substance of which it recites, and in the explanation which it gives points expressly at the rebuilding of the Temple, and the expenses necessary to carry on that work, the sacrifices, &c. Darius (Hystaspes) ascended the throne of Persia B. C. 521. Hence a chronological difficulty, similar to that in the case of Cyrus, forbids us to assume his decree as the one intended by the language of the prophecy: thus, 521—483=38. In other words, we do not reach the Christian era by a period of thirty-eight years.

We have then but two other decrees or commands, one issued in the seventh year of Artaxerxes, (Longimanus,) Ezra 7th, and the other in the twentieth year of that monarch. Neh. 2.

It is well known that very distinguished writers, especially those of England, have maintained that the commission given to Ezra in the 7th year of Artaxerxes, was the commandment intended by the prophecy; while on the other hand, some of equal fame, more particularly on the Continent, have argued that we must look at the twentieth year, when Nehemiah was authorised to leave the Persian court and visit Jerusalem. Among these last, one of the ablest is Hengstenberg, who, in his "Christology," has examined this question with great ingenuity. As there is a period of thirteen years between the 7th and the 20th of Artaxerxes, the reader will see that the two classes of writers must have adopted different systems of chronology. Thus, if, according to the canon of the Egyptian geographer and astronomer, Claudius Ptolemy, the reign of Artaxerxes commenced B. C. 464, his seventh year would coincide with B. C. 457, and his twentieth with the year B. C. 444. Now if this date be deducted from the prophetic period of 483 years, we have a remainder of 39 after the common era, as the *point* when Jesus was manifested as the Messiah. By the admission of all, this is too late. Hence, the advocates of the twentieth year must assail the canon of Ptolomy as incorrect, although it is based on astronomical observations. This has been done by Hengstenberg, the ablest defender of this side of the question, and the only one who has made out a case that has even the appearance of plausibility. Still his result fixes the point for the going forth of the command in the 20th of Artaxerxes, in the year B. C. 455; thus differing by only TWO YEARS from those who, according to the canon, regard the 7th year, B. C. 457 as the true date. In favor of the position that the time in question is to be reckoned from the seventh year of Artaxerxes, the following considerations are offered:

First. We are informed in Ezra 7:11, "Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe. even a scribe of the words of the commandments of the Lord, and of his statutes to Israel." The letter then follows, written not in Hebrew, but in Chaldaic (or the Eastern Aramic) the language, then used at Babylon. At the 27th verse, the narrative proceeds in Hebrew. We are thus furnished with the *original* document, by virtue of which Ezra was authorized "to restore and build Jerusalem;" or in other words, by which he was clothed with power, not merely to erect walls or houses, but to regulate the affairs of his countrymen in general, to "set magistrates and judges which may judge all the people beyond the river." He was commissioned to enforce the observance of the laws of his God, and to punish those who transgressed, with death, banishment, confiscation or imprisonment. See v. 23—27. No grant of powers thus ample can be found in the case of Nehemiah, or in any other instance after the captivity. That the commission given to Ezra authorized him to proceed in rebuilding the walls of Jerusalem, is evident from the fact that in the twentieth year of Artaxerxes, Nehemiah, who was then in the Persian court, received information that "the remnant who were left of the captivity, then in the province, were in great affliction and reproach; the wall of Jerusalem was broken down and the gates thereof burned with fire." See Neh. 1:1—3. The fact is that Ezra and his associates met with continued opposition from the Samaritans, so that during the whole of the seven weeks, or 49 years from the time that Ezra went up, to the last act of Nehemiah in obliging the Jews to put away their strange wives, the prediction of the prophet was verified—"the street shall be built again, and the wall even in troublous times." After Nehemiah reached Jerusalem, he examined the city by night. The result of his examination is thus stated Neh. 2:13, "And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire." It is evident that the "walls and gates" which had been destroyed, were the works of Ezra. The impropriety of referring the language of Nehemiah to the destruction of the city by Nebuchadnezzar will be seen at once if we recollect that he reduced it to ruins on the capture of Zedekiah, B. C. 588, one hundred and forty-four years previous to the time when Nehemiah went up to Jerusalem.

Secondly. There is a definiteness as to time, when we look at Ezra 7th, which is found in no other case. Although the time when his "letter" was written is not given, still his first act in virtue of that letter is noted as having occurred on "the first day of the first month." Verse 9th. "For upon the first day of the first month began he to go up from Babylon," &c. Now, though we are informed (Neh. 2: 1, &c.) that Nehemiah made his application to Artaxerxes in the month Nisan, (the first month) in the twentieth year of that king, still we are not made acquainted with the time when his letter to "the governors beyond the river, and to Asaph, the keeper of the king's forest," were written, nor with the time when he commenced or ended his journey.

Reason dictates, that, other circumstances being equal, we should assume the point, which is most *definitely* marked for the commencement of the 483 and the 2300 years.

WHAT MONTHS OF THE JEWISH CALENDAR FALL WITHIN THE SEVENTH (OR ANY OTHER YEAR) OF ARTAXERXES?

By comparing the chronological notices furnished by Ezra and Nehemiah, respecting the seventh and twentieth years of this king, we can answer this question, if not with entire accuracy, still with an approximation to that point sufficient for all practical purposes.

Ezra 7:8, 9. "And he (Ezra) came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him." Assuming, for the present, the correctness of the Rabbinnical Calendar, we remark that we have the following months, which fall within any year of Artaxerxes' reign:

1st month—Abib or Nisan—1st day—New moon of March.
2d month—Ziv or Iyar—New moon of April.
3d do Sivan do May.
4th do Tammuz do June.
5th do Ab—1st day do July.

In other words, *four months*, commencing with the new moon of March, and ending with that of July.

In Nehemiah 1: 1, the writer says—"And it came to pass in the month Chisleu, in the twentieth year of Artaxerxes, as I was in Shushan the palace," &c.

In pursuing his narrative, he says, again, chap. 2: 1—"And it came to pass in the month Nisan, in the 20th year of Artaxerxes the king," &c. Chisleu is the ninth month, commencing with the new moon of November. The order of the narration shows that it was *that* Chisleu which preceded Nisan in the twentieth year.

If we combine the information given by these two writers, we arrive at the following result:

9th mo.—Chisleu—November—new moon
10th " Tebeth—December "
11th " Shebat—January "
12th " Adar—February "
1st " Nisan—March "
2nd " Ziv—April "
3rd " Sivan—May "
4th " Tammuz—June "
5th " Ab—1st day—July "
Eight months.

Thus, any year of Artaxerxes would embrace these eight months. Hence his reign must have commenced somewhere between the new moon of July, and that of November, because this is the only space not comprized in the above table.

According to the Edinburg Encyclopedia, there was an "Eclipse of the sun, April 30th, B. C. 464, which was followed by the assassination of Xerxes by Artabanus." Artaxerxes succeeded Xerxes. Hence we may fix his accession to the throne between the months which have been named, in the year B. C. 464. His first year, therefore, would embrace part of 464 and part of 463 B. C. Nisan [the first month] in his first year consequently falls in B. C. 463. His seventh year would commence in B. C. 458, [not earlier than Ab, the fifth month] and end B. C. 457. And therefore the first day of the first month, [Nisan] when Ezra left Babylon, was in the same year, B. C. 457.

[In consequence of an application from the publisher of the Advent Shield, this article will be enlarged, and continued in that periodical, which is to be issued soon at Boston.]

To the attentive observer, even nature itself will appear a vast scroll written all over by the finger of God with instructive though mysterious characters: while to the careless, it will seem at least but a blank, or perhaps a scene of confusion, "without form or comeliness," possessing little to excite curiosity or admiration.

THE MIDNIGHT CRY.

THURSDAY, APRIL 18, 1844.

THE GREAT FOCAL POINT IN PROPHECY IS ALMOST REACHED—all the rays, separate and distinct, are now converging to a point, and we feel assured that the untried realities of another and an eternal state will soon be tested. Our minds are deeply impressed with the great truth of the speedy advent of Christ. Solemn thought! the present is only ours—to-morrow the retributions of the judgment may be experienced—there is safety only in Christ, in being clothed with the garments of salvation, and covered with the robe of righteousness. O, let us be thus attired, our loins girt about with truth, and our lamps burning, and we ourselves like unto them *that wait for their Lord*, that when he cometh we may open unto him *immediately*. Our faith is fixed: the immutable promises of God can never fail, and from His sure word of prophecy we are encouraged to lift up our heads and rejoice that our redemption draweth nigh. We know, from certain infallible signs which were to indicate the Saviour near, that He is NOW EVEN AT THE DOOR: from the prophetic periods, that the time is about completed when the overspreading of abominations will cease to make desolate the sanctuary of God: that the time *is come* when the "kingdom and dominion and the greatness of the kingdom *under the whole heaven* shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom." We cannot, therefore, relax our efforts, but with redoubled diligence we must continue to sound the Midnight Cry—do all we can to advance the cause by the dissemination of the truth and the proclamation of the glad tidings of the kingdom. We cannot abandon the ground we occupy—we cannot retrace our steps. Leave light for darkness? never! With our present faith we can only move forward.

The consummating event will surely come and will not tarry. The stream of prophecy is fast bearing us to scenes eternal in their character. We can trace from the source, and find that all the prominences which were to mark its course—that all the tributaries which were to swell its waters, have been passed, and now the vast and boundless ocean will receive the whole. The entire length is almost gained, and now WHERE ARE WE? At the very extent of our reckoning; the prophetic arch spanning the whole. Let us then be watchful, that our bark be not wrecked upon the rugged rocks which skirt the outlet.

We have truly arrived at a critical juncture in the history of this world's destiny—when we can see no farther than the present—are looking with anxious suspense, expecting at any moment the reaping angel to thrust in his sharp sickle and reap the earth. In the fulness of times Christ will gather his elect, and avenge the blood of his saints upon them that dwell on the earth.

We are evidently standing in a very small circle: a short period covers every dispute in the chronology of time. The slight variations as to chronological exactness cannot long effect the result. The day and the hour are wisely concealed: we dare not *prolong the time*, to look at periods some assign, for fear we should overreach the appointed time. Our best and only alternative is to WATCH. God will come to the rescue of those who believe his word. Our faith has been, may be tested, but our trust is in God. He has always wrought deliverance for his children, when with humble confidence they have taken Him at His word. His word has never failed, however unnatural events predicted may have appeared, yet their accomplishment has been literal and true. Every prophecy relating to Christ's first coming was fulfilled to the letter, and why should those reaching to His second coming be perverted by spiritual and figurative interpretations? We should think the same rule which pertains to one should be applicable to the other.

What singular deductions could be made, were we to apply the same rule to prophecies and commands already past, that our opponents do to those unfulfilled. We could instance the Deluge, and prominent particulars in the history of Abraham, Moses, Joshua, and other worthies, and by spiritualizing plain positive declarations, could give them a far more consistent meaning, than those do who wrest the Scriptures, touching the second advent from their legitimate and positive meaning. If those servants of God had only reasoned as our modern theologians do now, they might have explained away unpleasant commands, and thereby evaded trying duties, but they believed, and obeyed, and it was accounted to them for righteousness, but we forbear. In accordance with the spirit of prophecies fulfilled, we wait for the personal, visible coming of Christ, and a literal fulfilment of events connected therewith, a literal resurrection, and the establishing of a literal kingdom. We have matter for solid faith, not fancy, for something tangible is presented, and we can grasp it—our minds can, in some measure, comprehend it, and are therefore stayed, and not afloat in the wild maze of thought and conjecture. We have reason to be encouraged and profited by the past. Let our faith fail not, or our minds be diverted from the true object. Look at Abraham's faith, with his hand uplifted to execute the mandate of heaven. Of Moses and his people, when encompassed on every side by barriers, which must require the direct interposition of God to rescue them, with obstacles insurmountable on either hand; the Red Sea before them, the hosts of Pharoah in the rear. Yet Moses moved forward, and the rushing waters were stayed, were separated for the Israelites, but overwhelmed the Egyptians: but time would fail to notice the many wonderful dealings of God with his people. He that trusteth in God shall not be confounded. "The meek he will guide in judgment, and the meek will he teach his ways." Light and glory have been shed upon the pages of inspiration, by the fulfilment of prophecy, certain portions which might have appeared ambigious, are now perfectly plain, and render intelligible those in the future.

The prophecies connected with the first advent, are very easy to be believed, since their accomplishment, but when they were the test question, how many became faint hearted and discarded, the sayings which were written. Like many then, the professors of the present day, revere the Bible, and are very much engaged in defence of their faith, involving truths which cannot be tested in the life which now is, but in that which is to come; but let any great vital truth be brought to bear now, and they would fail to meet it promptly. They can discourse eloquently upon some things in the future, but could those events occur in their day, they would shrink from their defence. They cannot with unwavering faith, take God at his word, for fear a non-fulfilment would affect their reputation. Aye, if they had lived in the days of their fathers, they would not have done as they did, in rejecting the counsels of God. Truly, we can preach of their cruel unbelief, and can have faith in things past, but cannot trust God for the fulfilment of things to come. The faith of the disciples was often shaken, and at one time, they thought their hopes were blasted, for they understood not that Christ must first suffer, before He entered into his glory. The desponding can learn a lesson from the two disciples, as they communed while on their way to Emmaus. As they walked they were sad, and when interrogated by Jesus, who had risen from the dead, (but their "eyes were holden," and they knew him not,) they replied, "We trusted that it had been he which should have redeemed Israel," they faltered for a time, but recovered strength, when Jesus was made known to them. And shall we with all the renewed evidences which are presented to our minds; all the strong and indissoluble proofs we have of the restoration of the kingdom to Israel, being now especially nigh at hand: abandon the course which wisdom and truth bid us pursue? God forbid. T.

A WORD IN SEASON.

While our Lord bids us who in the last days witness the signs of His nigh approach, to "look up and lift up our heads," at the same time, He gives the most solemn admonitions to watchfulness, self-denial, and unceasing prayer. In like manner, Paul, Peter, and the rest of the Apostles, presenting to our minds the judgment scene—its attendant events, and its eternal consequences; urge these stupendous realities, as the most powerful motives to the strict performance of the various duties resting upon us, especially at this most momentous crisis in the history of mankind. The well-grounded assurance of the Lord's immediate advent. based as it is upon the infallible word of prohecy—yeilds consolation and joy to the child of God, which language fails to describe. And it is his privilege, to "rejoice in the Lord always," and again, says Paul, "I say rejoice." But oh! let us remember too, that this is the time for *action*. Redeem *the time*, "because the days are evil." "Be diligent," in the discharge of every duty, "that ye may be found of Him in peace, without spot, and blameless." The time unoccupied in necessary worldly callings, devote entirely to God; and while engaged in your business, let not a word fall from your lips unbecoming your high profession. See that your whole deportment adorn the doctine of your God and Saviour. "Let your conversation, be such as becometh the gospel of Christ." Phil 1. 27,. Foolish talking, jesting, &c., are among the things mentioned by Paul, (Eph, 5: 3, 4.) to be altogether excluded. And doth it not behove us to abstain wholly from political strfe? What have we, strangers and pilgrims here, to do with contentions of parties opposed to the reign of Jesus Christ? Let the potsherds of the earth strive with the potsherds of the earth; but, let us not "mind earthly things, for our conversaiion is in heaven; from whence also we look for the Saviour—the Lord Jesus Christ.' Phil. 3: 18-20 and Col, 3: 1-3.

Rest not in present attainments in scriptural knowledge. You have already tasted of the good word of God; but unless you continue to drink from that inexhaustible fountain, you will suffer spiritual declension. "The words that I speak unto you" says Christ, "they are spirit and they are life." John 6: 63; again, "Sanctify them through Thy truth: Thy word is truth." John 17: 17. Here is a point upon which we cannot place too much stress, and we desire the reader's particular attention to it. Sanctification is wrought by the reception of the word into the heart. No portion of that word, or of the truths contained in it, is non-essential. All is given by inspiration of God; and is profitable for doctrine, for re-proof, for correction, for instruction in righteousness: that the man of God may be perfect &c., 2. Tim. 3: 16, 17. Continue therefore, with unrelaxing diligence and perseverance, to search the Scriptures, with a pure desire to obtain the truth; and the truth imbibed and cherished, will make you free.

In fine, take constant heed to the sure word, supplicating the Holy Spirit's assistance, to guide you into a right understanding of its blessed contents; prove all things thereby; reject whatever abides not its test; receive and hold fast all it teaches. Continue instant in prayer, be stedfast, unmoveable, always abounding in the work of the Lord. Oh! be working Christians, for saith the Lord, "Behold! I come quickly, and my reward is with me, to give every man according as his work shall be." And "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." H. H.

Bro. Moses Stoddard passed through this city on Wednesday last for Hartford, Ct. Bro. Storrs returned from the east on Tuesday. Bro. I. E. Jones, who has been lecturing in this city for several weeks past, leaves for Philadelphia to-day. It is expected that Bro. Fitch will visit this city soon. Bro. Himes returned to Boston on Friday last from Philadelphia. Brn. Whiting, Jones, Goff, Tappan, Heyes, Young and McChesney have lectured in this city and vicinity the week past.

LETTER FROM MR. MILLER--HIS POSITION.

My Dear Brother Himes.—I am now seated at my old desk in my east room. Having obtained help of God until the present time, I am still looking for the dear Saviour, the Son of God from heaven, and for the fulfilment of the promise made to our fathers, and confirmed unto us by them that heard him, that he would come again and would receive us to himself, or gather in one body all the family of the first born in heaven and earth, even in him. This Paul has told us, would be in the *fullness of times*, Eph. i. 9, 10. The time, as I have calculated it, is now filled up; and I expect every moment to see the Saviour descend from heaven. I have now nothing to look for but this glorious hope. I am full in the faith that all prophetic chronology except the 1000 years in the 20th of Rev. is now about full. Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know: Yet I mean to be governed, if time should continue any longer than I have expected, by the word and providence of Him, who will never err: and in whom I think I have trusted, and been supported during my twelve year's arduous labors, in trying to awaken the churches of God, and the Christian community, and to warn my fellow men of the necessity of an immediate preparation to meet our Judge in the day of his appearing. I hope I have cleansed my garments from the blood of souls. I feel that as far as it was in my power, I have freed myself from all guilt in their condemnation. It is true, but not wonderful, when we become acquainted with the state and corruption of the present age of the Laodicean church, that I have met with great opposition from the pulpit and professed religious press: and I have been instrumental, through the preaching of the Advent doctrine, of making it quite manifest, that not a few of our theological teachers are Infidels in disguise. I cannot for a moment believe, that denying the resurrection of the body, or the return of Christ to this earth, or of a judgment day yet future, is any the less infidelity now, than it was in the days of Infidel France; and yet, who does not know that these things are as common as pulpits and presses are? And which of these questions are not publicly denied in our pulpits and by the writers and editors of the public papers? Surely we have fallen on strange times. I expected of course the doctrine of Christ's speedy coming would be opposed by Infidels, blasphemers, drunkards, gamblers and the like; but I did not expect the ministers of the gospel and professors of religion would unite with characters of the above description, at stores and public places, in ridiculing the solemn doctrine of the Second Advent. Many, who were not professors of religion, have affirmed to me these facts, and say they have seen them; and have felt their blood chilled at the sight.

These are some of the effects which are produced by preaching this solemn and soul stirring doctrine, among our Pharisees of the present day. Is it possible that such ministers and members are obeying God, and watching and praying for his glorious appearing, while they join these scoffers in their unholy and ungodly remarks? If Christ does come, where must they appear? and what a dreadful account will they meet in that tremendous hour? But I feel almost confident that my labors are about done, and I am, with a deep interest of soul, looking for my blessed and glorious Redeemer, who will then be King over all the earth, and God with us forever more. This I can truly say is my chief desire. It is my meditation all the day long. It is my song in the night, and my faith and hope, amidst the scenes of this sin-cursed earth. It consoles me in sickness, comforts me in tribulation, and gives me patience to endure the scoffs and tauntings of an ungodly, selfish, and unfeeling world. My faith and confidence in God's word is as strong as ever; although he has not come in the time I expected. I still believe the time is not far off, and God will soon, yes, too soon for the proud scoffers, justify himself, his word, and the cry of alarm which has been given through your indefatigable labors, with others whom God has raised up to assist in giving the midnight cry.

I am highly gratified with your present position; if you had gone to criticising words in order to find another time, yet future, men would not have thought you honest in your views, would have lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground.

You have good, honest and sure ground yet to stand upon; for Christ says, "*So likewise ye, when ye shall see all these things, know that he is near, even at the door.*" Now we have lived to see all the signs fulfilled, the time accomplished. "*Watch therefore, for ye know not what hour your Lord doth come.*"

This is the position I have now to take, and what more work I have to do, will be done in this manner. I will,

1. Prove by Scripture and History that TIME is fulfilled.

II. Show the SIGNS all completed.

III. The duty of WATCHING, for we know not what hour the Lord may come. And if God has any thing more for me to do in his vineyard, he will give me strength, open the door, and enable me to do whatever may be his will, for his glory and the best good for man.

To him I leave the event, for him I watch and pray, saying, "Come Lord Jesus, come quickly. Amen, *even so come Lorw Jesus.*" Wm. Miller.

Low Hampton, *March* 25, 1841.

THF TIME OF TRIAL.

In the third chapter of Revelation, tenth verse, the Saviour says to a portion of his Church—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them *that dwell upon the earth*. Behold I come quickly; hold that fast which thou hast, that no man take thy crown."

It is very natural to inquire who are to be tried, and what is the temptation which is to try them:

If we can ascertain who are meant by those that "dwell upon the earth," then we shall know who are to be tried; and it is very evident that the 'temptation' has something to do with the Lord's coming, for he says in the immediate connection, "*Behold I come quickly.*"

In Luke the twenty-first chapter we read, that the Son of Man "shall come as a snare on all them that dwell on the face of the whole earth:" the verse preceding this seems to contain a parallel declaration, and explains who are those that may be said to dwell on the earth: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come on you unawares; for as a snare shall it come on all them that dwell on the face of the earth."

Those that dwell on the earth, are not simply the openly vicious: one may be very exemplary, as the world would say—one may be honest, temperate, moral and professedly religious,—and yet have the heart overcharged with the cares of this life, and be "dwelling on the earth." All those who have their good things in this life—who lay up for themselves treasures on the earth, are included in this class; and to them the day of God will come unawares.

It is written in the thirteenth chapter of Revelations that all the world wondered after the beast which was to make war with the saints and overcome them, (See Dan. 7th,) and continue forty and two months—they worshipped the beast saying, "who is like unto the beast—and all that dwell upon the earth—shall worship him—whose names are not written in the book of life of the Lamb." Thus mankind are divided into these classes; those that dwell on the earth and those whose names are written in the Lamb's book of life.

* * * * *

We read in another chapter that they that dwell on the earth, shall rejoice over them [the two witnesses slain] and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth."

Most agree that the two witnesses are the Old and New Testaments, and that they were said to be slain, when they were set at naught by France as a nation in the latter part of the eighteenth century.

It is evident that those that dwell on the earth have their possessions here; while it is just as clear, that those whose names are written in the Lamb's book of life—the strangers and pilgrims—have their treasures stored in heaven.

The time of trial immediately precedes the time of trouble spoken of by Daniel [see twelfth chapter, second verse,] "a time of trouble such as never was since there was a nation, and that time God's people shall be delivered, every one that shall be found written in the book."

The temptation from which the worldlings will not escape, is to disbelieve that the Lord is coming. They hear that the marriage-supper of the Lamb is prepared—the Bridegroom hath sent out his servants to call those that are bidden [church members as some suppose] "Come for all things are now ready. But they all with one consent began to say, I pray thee have me excused:"—their hearts for the most part are on the world, and they choose to think it is not supper time yet, or if it is they are too much engaged to come in. Are they not dwellers on the earth? 'Judge ye.' The Saviour says, 'I say unto you that none of those men which were bidden shall taste of my supper.' It is said that all the world is bidden; how then do the second class of servants bring in the poor the maimed, the halt and the blind? And the third class go into the highways and hedges and compel them to come in?

But one says, "this bidding to supper is not the cry that is now sounded, to earth's remotest bound—"Behold the Bridegroom cometh." Read Luke 14: 15, and see what is the subject under consideration, in the parable of the marriage supper: it is the blessedness of eating bread in the kingdom of God; as it is written, "Blessed are they which are called unto the marriage supper of the Lamb. Rev. 19: 9.

When the Lord last supped with his disciples, he said as he took the bread, "I will not any more eat thereof, until it be fulfilled in the kingdom of God;" and of the wine he said, "I will not drink of the fruit of the vine, until the kingdom of God shall come —See Luke 20th chap.; "I will not drink of the fruit of the vine, until I drink it new with you in my Father's kingdom." Paul says, 1 Cor. 11: 26, "As often as ye eat this bread and drink this cup, ye do show the Lord's death until he come." It seems very plain then from these passages, that when the kingdom of God comes, Jesus will come and he will sup with his people. This is at the setting up of God's Everlasting Kingdom, when the image which represents earthly dominions—Satan's kingdoms of this world, will be smitten upon the feet and become chaff.

How solemn and impressive are the words of the Saviour, "I will no more drink of the fruit of the vine, until I drink it new with you in my Father's kingdom." He is at the right hand of God, from henceforth expecting till his foes be made his footstool; and how earnestly should every believer pray "thy kingdom come." Even so come, Lord Jesus!

Those who spiritualize the coming of the Saviour, to be consistent, should spiritualize his going away, and say it was not personal—in direct contradiction to his own declaration, that he was [not] a *Spirit* after his resurrection.

If his second coming is spiritualized and made of none effect, then to have matters correspond, the drinking of the wine new in the kingdom of God must be nothingized too; and in the spirit of this doing away with Bible truth, we must proceed to evaporate the description of the last supper itself. How inconsistent for disbelievers in the Lord's advent, to show forth the Lord's death, since it is connected with his coming!

We are judgment bound, and let us use the reason God has given us. Jesus went away personally and will so come in like manner as he went to heaven. He supped with his disciples the same night that he was betrayed, and he will sup with them soon in the kingdom of God, for the signs of Jesus' coming are all fulfilled, and we are commanded to know that he is near, even at the door:—Jesus is saying, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him and he with me."

Now the supper is all ready, as the prophecies declare and the signs indicate, and the Lord hath sent out the third class of servants, to compel those that are yet in the hedges to come in. Reader, are you willing to be among those, that make light of this gracious invitation, and go away to your farm, or your merchandise? Thus proving that you are one of those, that dwell on the earth. If so, you are not escaping from the temptation which has come upon the whole earth, to disbelieve the coming of God's Son from heaven. "The great day of God which is near and hasteth greatly," will overtake you as a thief. For it will be, as it was in the days of Noah—then the world knew not of the impending destruction until the flood came and swept them all away. Yet it was not because they were not sufficiently warned, for the building of the ark admonished them; it was because they made light of the warning and "began with one consent to make excuse."

Those that dwelt upon the earth in Noah's day, perished, and so it will be in the burning day—they are snared by the devil, who successfully tempts them to disbelieve that the kingdom is at hand, as the word of God plainly declares. And oh, there are some on the heights of Zion, watchmen by profession, who make no pretensions, to be able to know what time of night it is, and yet are crying peace and safety, in relation to the Lord's coming, which is an evident token that the end is near, for when that cry is sounded, God's word informs us that sudden destruction will come!

Then professor, sinner, whosoever you are -dear reader, come for all things are now ready. Oh, make not light of it! Be not snared with those that dwell on the earth, who will not come to the knowledge of the truth. Be not overcome with *the great temptation*, which is now trying all those that dwell on the face of the earth. Reject not the *Lord's coming*. Behold the Bridegroom cometh—the marriage supper of the Lamb is ready.

Put on the wedding garment—the robe of Christ's righteousness, if when the King shall come thou wouldst not be speechless, and be cast in outer darkness. C. E.
—*Voice of Truth.*

☞ Bro. S. C. Chandler requests all communications for him, to be addressed to West Troy, N. Y.

LETTER FROM BRO. J. D. PICKANDS.

Akron, Summit Co., Ohio, April 4, 1844.

Dear Bro. Southard,—You have heard occasionally from Akron, chiefly through Bro. Cook. I have been frequently urged to write for your paper an account of the Lord's doings among us, and as we have often been refreshed by communications of others inserted in your paper, we have thought it might be a duty to add our mite to the common stock.

It is now more than two years since the Second Advent was preached here. For some months after it was introduced, and during a course of some forty sermons on the different branches of this great subject, much opposition was felt, and some openly manifested. The most determined opponents, however, were silently planning a combined, and, as they hoped, a successful attack on this disagreeable doctrine and its obnoxious advocates. The result was a rather premature and wholly abortive effort to dislodge the preacher. The malcontents soon withdrew and organized another church, and it is remarkable that not a single case of conversion has occurred in that congregation since they were organized. In the mean time the Lord has been pleased to bless our poor endeavors to hold up his truth, and many have been added to the church of such as we have good reason to hope will be saved. A year ago the past winter we had a powerful revival, in connection with the labors of Bro. J. T. Avery. Soon afterwards, Bro. Fitch came and lectured on the Second Advent, very much to the comfort and strengthening of believers, and to the powerful and awakening conviction of multitudes of sinners and professors. We immediately organized a band of Second Advent believers, of some thirty, and have ever since maintained our ground, and also gained large accessions to our numbers. We established a conference on Friday evening, which was well attended. We had several general conferences, and last fall a camp-meeting in a neighboring township.—In the mean time the preaching continued to be chiefly on that subject or others closely connected. Bro. J. B. Cook was with us at several different times, and rendered us essential service.

The subject of creeds and church organization we have considered, and after three evenings spent in discussing the subject of creeds, we abolished ours, and took the Bible in its place. But the minority felt so bad, and bemoaned like Laban the loss of their gods so piteously, that we re-considered our vote, and placed the yoke again on their necks, and immediately agreed to withdraw altogether and leave them the house, furniture, lot, &c., and seek a place in which to worship God according to the dictates of our conscience. I asked and obtained a dismission, and almost the whole church and congregation withdrew, and have erected a very convenient, substantial, but rough building, 60 feet long by 34 broad, capable of holding a third more than the old house. It was only last fall we removed our house and repaired it, painted the inside and fitted it up comfortably to last us till the Lord should come. It was therefore something of a trial to some—others feared we should not be provided for—but on the whole, with very general unanimity, they agreed to go out of Babylon. Immediately the brethren, by the assistance of friends around, proceeded to build a Tabernacle: and right glad were we to have so comfortable a house, and a much larger congregation than we had before. We have also, following the example of apostles and martyrs, resolved to show forth the Lord's death every Lord's day. Last Sabbath was our first communion season, and a most precious day we had: I think not less than 200 united with us in the ordinance. Our prayer and conference meetings are well attended. Christians are growing in grace, while sinners are converted and led to Christ.

We are now prepared to believe or do anything plainly taught in the Bible. I have withdrawn from the Loran County Association, and thus cut the last cord that united me to ecclesiastical organizations.—We are free, and by the grace of God we mean to stand fast in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage.

The truth is steadily and surely spreading around us. We have a large number of dearly beloved brethren in neighboring towns who look to Akron as a centre of much importance and great usefulness. We are on terms of mutual and frequent intercourse with brethren at Cleveland.

We should be very glad to have Brn. Himes and Miller visit us. We think our brethren at the east are not aware of the important and interesting field on the Reserve. Bro. Fitch and myself have the chief charge of this large Diocese. The Lord has indeed raised up brethren among us, whose lectures and exhortations have been much blessed; but they are young and but partially skilled in the mysteries of the kingdom.

Yours in love, J. D. Pickands.

☞ We learn from the Western Midnight Cry of April 6 that Bro. Kent and Chittenden had gone to Lexington, Ky.; Bro. Cook had left for St. Louis, Mo.; Bro. Jacobs had just returned from a tour in Kentucky. The paper contains several letters of interest. We give one from Bro. W. W. Nelson:

Dear Brother,—I have not heard from any of the Second Advent brethren since I left. I long to meet with my brethren in Cincinnati, but do not expect to while the day of probation lasts; for the reason that I feel it my duty to go everywhere, preaching the good tidings of the kingdom—especially where it has not been proclaimed. I expect in a few days to be with the red man of the forest, preaching the doctrine of the "Coming One." Pray for God's blessing to attend my labors. I have travelled over some of the ground that I travelled with Bro. Atwell in Kentucky last season, and find that our labors were not lost. Many, by reading the publications, have fully embraced the doctrine of the speedy coming of Christ. Others were brought into the truth by hearing the lectures. At Harrodsburgh I found a number of Advent believers, among whom are Professor Hatch and President Shannon of Bacon College. I went to Nashville. Tenn., where I found no believers: I however lectured in the public prison, where my message was gladly received. From there I went to St. Louis, where I found Bro. Stevens, with a lovely band of Second Advent believers, lifting up their heads and rejoicing that their redemption now draweth nigh. The work is rapidly progressing in the surrounding country, as the result of the labors of Brn. Stevens and Chittenden. At Jerseyville, Ill., I gave six lectures—had an interesting season—a number embraced the truth, and among them a Baptist preacher. At Rushville, I gave a number of lectures. Bro. Bayley, a minister of the Christian order in that place, has become much interested, and is giving the subject a candid investigation.

Wm. W. Nelson.

Rochester, N.Y.—We copy from the Voice of Truth of April 6, the following:

"Lectures.—Elder Galusha has lectured at Seneca Falls, Auburn, Weedsport, East Mendon, and in this city. He has returned to Lockport, and, the Lord will, may soon visit Buffalo, and perhaps Cleveland, O. Elder Fitch is in Buffalo, and is expected in this city next Sabbath. Elder Barry is also expected soon. He writes from Seneca Falls, that he has been lecturing there to a full house, and that Elder Pinney is doing well. 'The town is all in commotion, the Lord be praised.' Bro. Whitten gave us a lecture a few evenings since, and has gone east. Brn. Macomber and Mariam have been lecturing in Kendall. Bro. Macomber writes from Attica, that there is a little band of strong believers in that place. Bro. Smith has been lecturing in Scottsville, where the power of the Lord was manifested in the salvation of souls. Bro. Judson is at Warsaw, where a deep interest is felt among the people on the near coming of Christ.—Elder Porter is doing well at Buffalo; the cause is prospering there. Elder Parsons and Busby are now in the city, and with many others here, strong in the faith. The brethren here are unwavering, and prepared to hope to the end. God ever has and will defend his own cause and people: therefore we do and will rejoice."

Utica, N. Y.—Bro. Squires writes, April 10: "A little band of faithful ones are still left in this city, who are daily expecting the "vision will speak, and not lie." The twenty-first of March has passed away, but blessed be God, our faith in his truthfulness, and in the certainty of His speedy, glorious appearing, remains firm and unshaken. The only perceptible change is an increased boldness on the part of the wicked, and an increase of the confidence and zeal of those who truly believe. The Lord is doing wonders round about us, notwithstanding our own city is a field of dearth and barrenness. Bro. H. Patten has just returned from Rome, a village some fourteen or sixteen miles west of us, where he informs us there is a deep and grow i interest upon the advent question."

Climax Prairie, Mich.—Bro. Daniel B. Eldred, writes: "Could some efficient lecturer come to my house, he shall not want for any necessaries of life or means of conveyance, I will take my horse and carry him where the Lord may seem to dictate. Do try and send some one to our country; large congregations would attend; the people want to hear, but little has been done for Michigan."

Philadelphia, Pa.—A Friend writes: "Our meetings are frequent and full, and the brethren take a decided stand. Some ridicule and opposition, and a very few who faint and seem weary—but much less scoffing than I anticipated. Bro. Litch is still with us at the Museum, and Bro. Teall at the Julianna St. Church."

Detroit, Mich.—Bro. L. Armstrong writes: "There are a few in this city who receive the second advent doctrine. Bro. Fitch delivered several lectures here, about a year since, and the community were interested. Cannot some brother come and present to the people, the truths on this great subject."

Providence, R. I.—Bro. Hervey writes: "The Advent friends here are still strong in the faith of the consummution of all things speedily. Hail blessed day, when we shall meet in the kingdom of God."

Troy, N. Y.—Bro. G. Peavy writes, April 6: "I lectured here twice last Sabbath. The cause is onward. The Lord will soon come."

Worcester, Mass.—Bro. S. S. Snow writes, Apr. 13: "I have so far recovered my health and strength that I hope to be able to visit New York next week. Bro. W. S. Campbell expects to accompany me, and will labor in New York or vicinity, as the field opens. The cause in this place is rather prosperous."

Cincinnati, O., April 13: "The interest still holds good. The congregations are large and attentive.—The anxiety to hear does not at all decrease. The calls for lecturers in the surrounding country are as numerous as usual. The Western Midnight Cry says the brethren at the 'far west' call to the brethren at the east, 'Come over and help us.' We have hitherto cried in vain. Where are the 'wise men from the east?' Again we say, Come."

Bro. Thomas Smith, of the Maine M. E. Conference, has withdrawn from the M. E. Church and ministry, in whose communion he had lived for more than 23 years, and an accredited preacher 20 years, and is now engaged in proclaiming the coming of the Lord at hand.

☞ Bro. Chas. E. Gillett writes from Jerusalem, N. Y., March 27, that he is laboring in that place with considerable success. Thirty or more have been reclaimed and hopefully converted to God, and much interest has been manifested.

Bro. S. T. Vanderbeck, of Hackensack, N. J., writes: "I have tendered my resignation to the Conference of the Methodist Protestant Church, now in session in the city of New York. I have been a member of that body for nine years past."

Elder Galusha's Address, with some other valuable matter, is now published in pamphlet form, and can be had at this office, at $4 per hundred.

Bro. D. I. Robinson will probably visit this city and Philadelphia soon.

Be thou humble and peaceable, and Jesus will be with thee; be devout and quiet, and he will *stay* with thee.—*Kempis*.

Earthly Mindedness.—Satan cares not how heavenly our words be, if our thoughts be earthly. See ye then that ye walk circumspectly.

Concluding Extract from the Poem entitled

"THE NEW EARTH."

Now to my raptured vision while I gaze,
Lights inconceivable with magic blaze
Burst forth, far in the opening vista bright,
Of sunless radiance, whose living light
Smiles on the glittering terraces, I see
The queen of cities, which shall ever be
The home of ransomed souls.

. . . . .

The bright foundations on a mountain seem
And with a new unspoken glory beam,
The sparkling walls and pearly gates unfold,
Enchanting walks on pure transparent gold.
And crystal streams, that glide o'er precious stones,
All fringed with fairest flowers of various zones,
And shadowy groves in living verdure drest,
Whose pendant boughs with richest fruit is press'd,
Each month renew'd with each twelve different kinds
To nerve unfading youth and cheer the minds
Of those angelic bands that ramble there,
In beauty's purest charms forever fair.
Untiring energy, and health, that nought impairs,
And life, eternal, fearless life, is theirs ;
Who live on that new earth, probation's done ;
Their trial's past, a glorious state begun,
Of tireless active joy, and high pursuit,
And bliss which pain, and tears will ne'er dilute.
Oh Glorious City, and Elysian world,
I long to see time's lagging pinions furled,
And thy bright mansions, long prepared, unfold,
For ransomed myriads freely to behold.
Although 'tis written, eye hath never seen
The entrancing glories of that glowing scene,
Yet we should seek to know what is revealed,
And leave in true submission, all that's sealed:
Enough is given to fill our hearts with joy,
And prove it is no earth-born fiction's toy.
It is our Maker's crowning work, most bright,
Most lovely, pure, and perfect in his sight,
Which needs no sun, or moon, or twinkling star,
To beam upon it coldly from afar :
For round His clear effulgence soft distils,
And with His present love each spirit fills.
The surface—ever varied, strangely fair—
(With which no Eden picture can compare,)
Outstretches wide in plains of living green.
Bedecked with verdue rich, of fairy sheen ;
There glittering fountains never failing play,
Bejemming fragrant groves with silver spray ;
While heavenly ordors, borne on gentle gales,
Steal o'er the hills and linger in the vales.
There mountains too, in solemn grandeur rise,
Whose diamond rocks seem glowing in the skies,
And gushing streams with many a foaming leap,
Impetuous pouring down some pearly steep,
To seek the quiet of the vale below,
Where clear o'er silver sands they murmuring flow.
And gently sloping hills and velvet glades,
Where rural beauty every nook pervades.
And glittering cliffs o'erhanging sparry caves,
And life's broad streams with ever healing waves,
And springs, and shades, and aromatic bowers,
Enwreathed with vines and ever living flowers ;
All these, and nameless bright unspoken things,
Too holy, strange and pure for your imaginings,
Forever sure, unchanging, fresh and fair,
Exist in life's eternal beauty there.
But on the central height of Paradise,
Increasing and surpassing glories rise.
Inclosed within the City's dazzling walls,
Heaven's great emporium in whose open halls
The kings of all the ransomed nations meet,
To cast their honors at the Saviour's feet.
In happy concert oft they joyous come,
Up to the courts of this their common home ;
And in communion with their reigning Lord,
They sweep their golden harps with sweet accord.
Then for awhile they leave, their bands divide
Upon the heavenly hills, and scattering wide.
They cull new joys or with the angels meet,
In converse high, and mutual bliss repeat.
Some watch the magic scenery of the skies,
Which with the earth in endless beauty vies,
A panorama of mysterious power,
Beyond imagination's utmost dower.
While, as in time, each varying class of mind,
May each some kindred occupation find,
For indolence, or dull and PASSIVE rest,
Is not the high fruition of the blest.
Thus some with curious pleasure class the flowers
And aromatic plants that shade the bowers ;
For they are fairer, sweeter far than these,
Which now their infant-like perceptions please.
Some wondering count the different kind of gems,
That glitter nameless in a thousand glens,
For there they find their former wisdom small,
And seek to new arrange and class them all.
Here a wide circle most attentive hear
Some sage exhibit forth, as plain and clear,
The long disputed questions which perplex
Your present race as visionary or complex.
The nameless link mysterious they find,
Uniting matter with etherial mind.
The magnet's half discovered powers they trace,
And sciences of nerve, and brain and face.
While to each one an open scroll is given,
To show the high philosophy of heaven,
Which now is far removed from human ken,
As heaven is raised above the homes of men.
All wisdom high is their's, below, above,
Conspiring all to prove that God is love.
And many more aspiring higher still.
Their new-felt intellectual thirst would fill
From sources infinite, unknown before,
To which unfettered minds rejoicing soar.
And wheresoe'er they look, where'er they go,
New scenes and charms arise, new beauties glow.
Oft from the circling systems upward come
The newly freed to seek a changeless home,
And add new joys to all recounting o'er
Their course, and triumphs on some distant shore,
Where they have stood the test of right or wrong,
And now accepted swell the heavenly song.
But weak, most weak the effort to reveal
The rapture pure that kindred spirits feel,
When met at length on that celestial height,
Above the fear of separation's night,
Where no dark barrier to their sacred joy,
Shall true affinities of soul destroy.
But the loved charm that makes their bliss complete,
Is their Redeemer, makes it now his seat,
And chooses evermore to lead them all,
Where the still waters glide or gently fall.
With condescending love and converse mild,
He guides them on through many a flowery wild,
For still He loves the shadowy forest bowers,
As oft he sought them in this world of ours ;
And yet that calm majestic form retains,
Which here was rent with agonizing pains,
All glorified, supremely bright and fair,
With which no creature beauty can compare.
And now well pleased he sees his followers meet,
All true and faithful bending at his feet.
With joy they listen to his matchless voice,
That bids them love each other and rejoice,
And fills them, with his own refining light,
And urges them to deeds of glorious might ;
Still upward, following Him their *present* Lord,
Their Prophet, Priest and King, and high adored.
With him they trace the circuit of the skies,
Where worlds on worlds in endless beauty rise,
And visit many a new formed sphere afar,
Beyond the orbit of the faintest star.
Where mysteries and sights unthought of here,
Forever in increasing light appear.
With still expanding energies they glow,
While from their spirits ceaseless raptures flow,
And praise of Him who is the spring of all
These wonders, vast and high. Oft they recall
Their being's infancy on earth, and shrink
Almost with awe, at thought of the frail link
That bound them, through their fearful trial here,
To fearless life, with all its rapturous cheer.
That link of clay hung on a fleeting breath,
Above the fathomless abyss of DEATH !
And the dim pathway kept of wrong and right,
So often shadowed by temptation's night.
Which now they feel is passed, the victory won.
And all their task of woe and trial done.
Enraptured then they wake the *Lamb's new song*,
Which with unearthly melodies prolong
The ecstacy of glowing love, which burns
In every ransomed soul, they sing by turns
How great their individual debt of grace,
Which brought them all unworthy to this place
Of endless peace ; thus through eternal years,
Forever circling round the heavenly spheres,
Their pleasures flow all infinite and pure,
While God exists or his bright throne endures.
Angels and seraphs join their holy light.
And in the ecstacies of bliss unite.
While in the charms of ever perfect love
And harmony of souls, their spirits move.
But who can measure what is fathomless,
Or rise in untraced fields of loftiness,
Where bright unfettered spirits soaring free,
Rejoice in perfect mind's felicity ?
Yes, you must fail in this adventurous path,
And wait with hope and an unwavering faith,
Until this glory shall be all revealed,
And every faithful servant's portion sealed.
The impatient hours already swift are hasting,
And the last sands of measured time are wasting,
And few and dark the hours that intervene,
Between this vision and the closing scene.
Even now a host of angel spirits wing
Their course to earth, and silent warning bring,
And to the consciences of men reveal
The guilt their pride and blindness would conceal,
And scatter mystic omens in their path,
Whose beckoning shadows tell of coming wrath.
While nature with a dim and sad array,
Betokens sure its deep and last decay.
But vain their toil, for well the Scripture saith,
A preacher from the chill abodes of death
Could not from sin this fallen world retrieve,
Nor lead its erring children to believe.
Still mercy lingers at heaven's open gate,
As loath to turn the fearful key of fate,
And bends o'er dying souls and urges yet
Their upward flight, before the door is shut.
But mercy soon to justice must give place,
And seal the last recovered of our race.
Then the dread ministers of death shall fly,
And set on fire eternal earth and sky ;
While the redeemed above the direful strife,
Shall rise to their abode of endless life.
But Oh ! the lost ! imagination quails,
And highest power of gifted seraph fails,
To show the pangs that now their spirits tear,
Their burning anguish, guilt and deep despair,
Why, child, of earth. Oh ! why the madness then,
That binds in willing chains the minds of men !
And draws them from the way of perfect bliss,
To make their bed in hell's unknown abyss.
Arise—and with a holy ardor burn,
And to the bustling homes of men return,
And point them to the dark and lowering clouds,
That now awhile the threat'ning vengeance shrouds
And bid them turn, and seek their Maker God,
Ere yet they feel the terrors of his rod ;
For soon their short probation shall be o'er,
And they shall hear his voice of love no more.

C. S. M.

SECOND ADVENT CONFERENCE.

A Conference of believers in the speedy coming of Christ, will be held at West Troy, N. Y., commencing on Tuesday, May 7, (the Lord willing,) and closing with the following Sabbath. We invite all our brethren in the advent ministry, who can conveniently be present to attend, whether they are of great reputation or like their divine Master, of "no reputation." We are building a Tabernacle, and expect to have it in readiness for the Conference. Let there be a great gathering.

S. C. CHANDLER.
CHAS. T. CATLIN.
Voice of Truth please copy. GEO. JAMES.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 16.

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THE MIDNIGHT CRY!

Vol. VI.—No. 15. NEW-YORK, THURSDAY, APRIL 25, 1844 Whole No. 120.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
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"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

At the Church, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

St. Luke's Building, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

Meetings at Brooklyn, in the "House of Prayer," in Adams-street, (late Universalist Meeting House,) thre times on the Sabbath, and Monday, Tuesday, Thursday' and Friday evenings.

Meetings at Williamsburg, are held regularly at the Justices' Court Room, South Second St., on Sabbath afternoon and evening, and on Monday, Wednesday, and Thursday evenings of each week.

Our insertion of the following interesting article from the pen of Bro. Storrs will not be considered by our readers an endorsement of the views presented.—We may differ from him in some points. Let our readers attentively peruse, and test by the infallible word. God will not be displeased by our constant study of the Scriptures of prophecy.

"THEN SHALL THE SANCTUARY BE CLEANSED."—Dan. 8: 14.

BY GEO. STORRS.

I have for years endeavored to follow after *the truth*, wherever I could see it, regardless of what is generally termed "the consequences." Nor do I feel ashamed to confess an error when satisfied that I have been in one, even though I may be called changeable, "turn-coat," or any other reproachful name. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." Until we are willing to bear reproach we are not fit for the Master's use. If we have our own reputation to take care of, we can never follow the Lord's truth. I make these remarks because I think I see light on the subject of the Sanctuary and its cleansing which differs from my previous views, and perhaps will differ essentially from some of my Second Advent brethren.

I. What is the Sanctuary to be cleansed?

My previous views have been that it was the whole earth. That it is a part of the earth I still believe. But *what part?* is the inquiry I shall endeavor to answer. The first text of Scripture to which I will call attention is Gen. 13: 14—17, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which THOU SEEST, to thee will I give it, and to thy seed FOR EVER. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I WILL GIVE IT UNTO THEE." This promise was renewed to Isaac, chap. 26: 3, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give ALL THESE COUNTRIES, and I will perform the oath which I sware unto Abraham thy father." The same promise was again renewed to Jacob, chap. 28: 13, 14, "And behold the Lord stood above, and said, I am the Lord God of Abraham thy father, and the God of Isaac: THE LAND WHEREON THOU LIEST, to THEE will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

Now let us see if *this land*, thus solemnly given to Abraham, Isaac and Jacob *personally*, as well as to their seed, is called *the Sanctuary*. Ex. 15: 17, in the song of Moses and the children of Israel, after passing the Red Sea, they say, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in *the sanctuary*, O Lord, which thy hands have established." See also Ps. 78: 54, where the Psalmist, speaking of the Lord's leading the Israelites out of Egypt, says, "And he brought them to the border of HIS SANCTUARY, even to this mountain, which his right hand had purchased." Again, the Lord in speaking of Zion, says, Isa. 60: 13, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of MY SANCTUARY; and I will make the place of my feet glorious." Again, the prophet in deprecating the depressed state of the land says, Isa. 63: 18, "The people of thy holiness have possessed it but a little while; our adversaries have TRODDEN DOWN THY SANCTUARY." The prophecy of Daniel says, "How long the vision, to give both *the sanctuary* and the host to be *trodden under foot?*"

The land, then, which God gave to Abraham, appears to be the sanctuary. While the Lord made Abraham "heir of the world," there was a portion of it that is *emphatically* called *the sanctuary*. That portion, it seems, God designed his people should inherit for ever. In proof of this see the following texts: Ps. 81: 13—15, "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: BUT THEIR TIME SHOULD HAVE ENDURED FOR EVER." Again, Ps. 132: 13, 14, "For the Lord hath chosen Zion; he hath desired it for his habitation.—THIS IS MY REST FOR EVER; here will I dwell, for I have desired it." Jer. 7: 7, "Then will I cause you to dwell in this place, in the land which I gave to your fathers, FOR EVER AND EVER." Jer. 17: 24, 25, "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and THIS CITY SHALL REMAIN FOR EVER." Jer. 25: 5, "They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in THE LAND, that the Lord hath given unto you and to your fathers FOR EVER AND EVER."

These texts seem to me to show that the Lord meant just what he said to Abraham, that the *very land* he *saw* should be inherited by him and his seed for ever: that it was not the Lord's design that the land should be involved in the final conflagration. My next inquiry will be,

II. Has that Land, or Sanctuary, been defiled and trodden under foot?

I answer, *It has.* See Jer. 2: 7, "And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof: but when ye entered, ye *defiled my land* and made my heritage an abomination." Jer. 16: 18, "And first I will recompense their iniquity and their sin double; because they have *defiled my land*, they have filled mine inheritance with the carcasses of their detestable and abominable things." Ezek. 36: 17, "Son of man, when the house of Israel dwelt in their own land, they *defiled* it by their own way and by their doings: their way was before me as the uncleanness of a removed woman." See also Ezek. 5: 11, "Wherefore, as I live, saith the Lord God; Surely because thou hast DEFILED MY SANCTUARY with all thy detestable things, and with all thine abominations, therefore will I also diminish thee: neither shall mine eye spare, neither will I have any pity."

Let us now see how it is *trodden down.* Isa. 5: 1—6, "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to: I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be

TRODDEN DOWN: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." Also Ps. 80 : 12, 13, "Why hast thou broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it."

The Lord gave the land into the hands of the enemies of his people—first, the Assyrians. See Isa. 10 : 5, 6, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give them a charge, to take the spoil and to take the prey, and to TREAD THEM DOWN like the mire of the streets." Since that time the sanctuary has been trodden under foot and defiled by various nations and corrupt powers.

III. When will the Sanctuary be cleansed?

It is not my design here to go into the argument on this inquiry; that point I consider settled so far as this: It is at the termination of the 2300 *years*. When the *four* universal kingdoms (Dan. 7) have had their day—when the seventh angel sounds. (Rev. 11 : 15.)

IV. How will the sanctuary be cleansed?

See Micah 1 : 3, 4, "For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." Compare with Zech. 14. In this chapter the first and second verses, as I think, relate to the destruction of Jerusalem by the Romans; from that point the prophet, as is common in the prophecies, steps down to the "consummation," and says, verses 3 to 5, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be A VERY GREAT VALLEY; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and THE LORD MY GOD SHALL COME, AND ALL THE SAINTS WITH THEE." Also verses 9 to 11, "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and IT SHALL BE LIFTED UP, [Thus it becomes the mountain of the Lord,] and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Then shall it abide for ever. To this cleansed sanctuary "the Lord shall come, and all the saints with" him.—The first resurrection taking place at the same time, as seen in Daniel 12 : 2, 3. Then the Lord Jesus Christ will rule on mount Zion; or, as expressed in Matt. 25 : 31, "When the Son of Man shall come in his glory, and all the holy angels with him, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY." Compare this with Ps. 132 : 11, "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I sit upon thy throne." See also Luke 1 : 32, 33, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him *the throne of his father David;* [*Where* was that throne? In the promised land—the sanctuary;] and he shall reign over the house of Jacob for ever; [*Where?* On David's throne—in the cleansed sanctuary;] and of his kingdom *there shall be no end.*" The subjects are the true Israel—the promised seed. No return of the literal descendants of Abraham, *as such*, for the Lord has settled that question forever, as Paul saith, Rom. 2 : 28, 29, that "HE IS NOT A JEW WHICH IS ONE OUTWARDLY; neither is that circumcision, which is outward in the flesh: BUT HE IS A JEW WHICH IS ONE INWARDLY; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." Again, Paul says, Gal. 3 : 6, 7, "Even as Abraham believed God, and it was accounted to him for righteousness. KNOW YE THEREFORE, THAT THEY WHICH ARE OF FAITH, THE SAME ARE THE CHILDREN OF ABRAHAM." He adds, verses 26 to 29, "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE." Here then, we have the true Jews—the true heirs of the promised land—all gathered in the cleansed sanctuary; then will the promise be *literally* fulfilled to Abraham, Isaac, Jacob, and all their seed who are such in God's account. Thus the territory being cleansed, the subjects gathered, the King, the Lord Jesus Christ, seated on the throne of his glory, the kingdom is set up—the *fifth universal kingdom*, which was to be set up IN THE DAYS *of these kings*, or kingdoms, into which the fourth kingdom had been divided. These kingdoms are all standing at the time the sanctuary is cleansed; so that it will be literally true, what is said of Christ in Ps. 110 : 2, "Rule thou IN THE MIDST of thine enemies"—their kingdoms being in existence at the time the fifth kingdom is set up. This leads me to note

V. What follows the cleansing of the Sanctuary, or setting up of the Kingdom of God.

I would here remark that I am inclined to believe the conflagration of the world will not take place, in full, till the closing of the thousand years. The language of 2 Pet. 3 : 7 is "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The final "perdition of ungodly men" will not be till the close of the thousand years; and besides, Peter cautions us in the next verse against supposing that the day of judgment is less than a thousand years: he says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." That is, as I understand him, the judgment day is one thousand solar years—which day will result in the perdition of ungodly men and the melting of the elements with fervent heat, the earth also; of which day, Malachi says, chap. 4 : 1, "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." But in the burning day the cleansed sanctuary is expected, that will abide and never be moved again. See Jer. 31 : 38—40, "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; IT SHALL NOT BE PLUCKED UP, NOR THROWN DOWN ANY MORE FOR EVER." See also Ezek. 37 : 24—28, "And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

The kingdom of Christ then, being set up, while the kingdoms of earth are still standing, "*the nations are angry.*" How perfectly natural: an invasion they will consider it of their territory—a shock that will be felt to the utmost bounds of their kingdoms: then comes the "time of trouble such as never was since there was a nation to that same time," (Dan. 12:1)—then will the "kingdoms" be "moved," (Ps. 46 : 6)—then "the beast and the kings of the earth and their armies" will gather "together to make war on" the Lord Jesus Christ and his host, (Rev. 19 : 19)—then will be fulfilled eminently, (Ps. 2,) "The heathen [the wicked] tumultuously assemble [marginal reading] and the people imagine [meditate] a vain thing." [That is, they vainly think to overcome the Lord Jesus and his immortal saints "in the glorious holy mountain," (Dan. 11 : 4, 5,) the cleansed sanctuary; hence,] "The kings of the earth set themselves, and the rulers take counsel together [forget their former differences, like Pilate and Herod] against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." [This is to be a mighty effort of the powers of this world to keep the kingdoms which they have so long held, but,] "He that sitteth in the heavens shall laugh; the Lord shall have them in derision: then shall he speak unto them in his wrath, and vex them in his sore displeasure;" for, God has then "set" his "king," promised for David's throne, "upon" his "holy hill of Zion"—then shall the "KING OF KINGS, AND LORD OF LORDS" "break them [the kings of the earth and those who "tumultuously assemble" with them] with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2 : 9.) Then will be fulfilled that which is written in Zech. 14 : 12—15, "And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; Their flesh shall cousume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague." And also that written in Rev. 14 : 18—20, "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs." That is, two hundred miles—so great will be the slaughter in that day. At the same time, I apprehend, will the 38th and 39th chapters of Ezekiel have their fulfilment; which the reader is now desired to turn to and read before he proceeds further. The resurrection of "*the whole house of Israel*" had been described in the 37th chapter, and their establishment in "*their own land*," with "David king over them" as "their prince for ever;" which David can be none other than the Lord Jesus Christ; and hence, "the whole house of Israel" can be none other than the resurrection saints. Then follows the terrible battle described in the 38th and 39th chapters. Corresponding with this, also, are some of the last plagues, (Rev. 15th and 16th chapters,) and the burning of Babylon, (Rev. 18th, and the first part of the 19th chap.) Then also, I apprehend, will be fulfilled Isa. 66 : 15, 16, "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." And also verse 24, "And they [that worship God] shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

How long the work of cutting off all the enemies of Christ and his kingdom will be in being accomplished the Bible does not inform us definitely—it probably may be "seven years." It may be longer or shorter.

A few words more on the territory included in the sanctuary, and I will close this article. I am inclined to believe that Sodom and the cities of the plain were included in the promise. Of that land it is said, Gen. 13 : 10, "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lorddestroyed Sodom and Gomorrah, even as the *garden of the Lord*, like the land of Egypt, as thou comest unto Zoar." That this land was included in the grant, "all the land which *thou seest*," seems likely, as it appears to have been in sight. See Gen. 19 : 27, 28, "And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." That that land is to come back to its former estate seems probable from Ezek. 16th. In that chapter the Lord says, verse 2, "Son of man, cause Jerusalem to know her abominations." Then after going into detail of what he had done for her, and of her wickedness, he says, verses 38, 39, "And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places; they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee *naked and bare*." The Lord then adds, verse 46, "And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters." Then he further says, verses 48 to 50, "As I live saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good." Then he speaks of the restoration of that land, verses 53 to 55, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall RETURN TO THEIR FORMER ESTATES, and Samaria and her daughters shall return to their former estates, THEN thou and thy daughters shall return to your former estates." He then concludes thus, verse 61, "Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant."

Thus it would seem, the land of Sodom and the cities about it were in the promise, and that Jerusalem and her daughters (dependant cities) are to be trodden down till "the time appointed;" and that when the sanctuary is cleansed the land of Sodom, and her daughters (dependant cities) is to be restored to its *former state;* which, as we have seen, Gen 13 : 10, was "as the GARDEN OF THE LORD." Then may be fulfilled that which is spoken by Isa. 54 : 1 to 3, "Sing, O barran, thou that didst not bear; break forth into singing, and cry aloud, that thou didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

I have thrown out this whole subject as a matter for examination rather than a settled opinion. Let us "search the Scriptures," and not fancy that we have yet received all the light that blessed volume contains. May the Lord guide us into all truth, and fit us to share in the "Glorious Sanctuary."

Extract from an old work published in Dublin, 1794. "It is truly astonishing, that the study of prophecy is not only neglected, but treated with contempt; when in the first chapter of St. John's Revelation, a blessing is pronounced on him that readeth, and those that hear the words of that prophecy. For my own part, I am anxious to partake of this benediction, and shall therefore disregard the comments of men." After giving an able historical view of the fulfillment of prophecy, down to the closing events of time, this writer adds. "Such are the reasons, that induce me to believe the second coming of the Messiah is immediately to be expected, and indeed, the wonderful events that have happened for these few years past, seem of themselves to pronounce some great and important change upon the Earth. Let us then, brethren, make ourselves ready for the appearance of the glorious Son of God."

WHERE ARE WE IN THE CHRONOLOGY OF PROPHECY?

I. We learn by the fulfillment of those predictions which shadowed forth the events which were to precede the coming of Christ, that that event is now at the doors. Among the discursive prophecies, we can find none unfulfilled, save such as are connected with the second appearing of our Saviour, and subsequent events. The glorious visions of the latter day glory of the church, which, for the last one hundred years, have been applied to the doctrine of a temporal millennium, are evidently only applicable to the earth redeemed, when in the restitution of all things spoken of by the mouth of all the holy prophets, the saints of the Most High will take the kingdom and possess it forever, even forever and ever. Then the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him; and then the meek shall possess the earth. Also those predictions which have been supposed by some to predict the restoration of the carnal Jew to the land of Judea, can only refer to the restoration of all of the faith of our father Abraham to the new earth, wherein dwelleth righteousness.

In the discursive prophecies, we find that we have passed down, in the fulfillment of each succeeding event, to the very termination of the last link in the chain of prophetic events.

We have passed through all the kingdoms symbolized by the different metals of the image seen by Nebuchadnezzar, (Dan. 2.) and are now at the very end of the toes of the image, and only waiting for the stone cut out of the mountain without hands, to smite the same image on its feet and break it in pieces, so that no place shall be found for any of the kingdoms of this world, when the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. We have also passed all the successive kingdoms, and their divisions symbolized in the seventh of Daniel: and are only waiting for the Ancient of Days to slay the fourth beast, give its body to the burning flame, and give the dominion, glory and a kingdom, to one like the Son of man, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. We have passed the kingdoms and powers symbolized in Daniel 8: and only wait for the horn that waxed exceeding great to be broken without hand, and the cleansing of the sanctuary. The events predicted in Dan. 11 and 12, have all been fulfilled in the history of this world, but the standing up of Michael, the time of trouble such as never was since there was a nation, the delivering of the people of God, found written in the book, and the awaking of those who sleep in the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. We have passed all the events mentioned by our Saviour in Matt. 24, before the coming of the Son of man in the clouds of heaven. We have passed the only event mentioned by Paul, in 2d Thess. 2, to delay the coming of Christ, and only wait for the Man of Sin to be destroyed by the brightness of Christ's coming. And we have also the various successive changes in the affairs of this world, brought to view in the Apocalypse of John, and only wait the first resurrection, the new heavens and earth, and the reigning with Christ forever on the earth. We are therefore, near the judgment, and should live in momentary expectation of the coming of the Son of man.

II. The signs of the times admonish us of the nearness of that event. We have seen the fearful signs and great sights predicted by the prophets: the wonders in heaven and earth,—the blood and fire, and pillars of smoke, and darkening of the sun and moon, foretold by Joel, to precede the great and the terrible day of the Lord. The sun has been darkened, the moon has withheld her light, and the stars have fallen as leaves from the vine, or figs from the fig-tree when shaken by a mighty wind, according to the word of our Saviour in Matt. 24; so that we may know, as he commanded us to, when we should see these things, that the generation which saw the first of these events, May 19, 1780, will not pass away till the Lord come. We have seen the heaping together of treasure spoken of by James, chap. 5: the unwillingness of men to hear sound doctrine predicted by Paul, 2 Tim. 4; the scoffers that Peter (2 Peter 3:) predicted should arise in the last times, saying, Where is the promise of his coming? We have seen the perilous times, the departing from the faith, and the arising of false teachers, spoken of by the Apostles, who would bring damnable heresies and turn many unto fables. We are also under the sixth seal of Rev. 6: between the falling of the stars like figs from the tree, and the departing of the heavens like a scroll when it is rolled together; in the Laodicean state of the church; under the sixth trumpet, with the seventh just ready to sound, and the last wo ready to come quickly.

III. We also find that we must be near the end of all the prophetic periods. The six thousand years from creation, according to the best chronology, expires about 1843. The seven times of Lev. 26; beginning with the captivity of Manasseh, according to the best chronologers, commenced B. C. 677; and must terminate about 1843. The great Jubilee, beginning with the seventy years captivity in Babylon, according to the best chronologers, began B. C. 607, and must therefore terminate about A. D. 1843. And the 1335 days of Dan. 12; beginning with the first ecclesiastical war, when the daily had been taken away, and that wicked was revealed, which according to the best historians was about 508, must expire about A. D. 1843.

Having therefore seen the fulfillment of all these prophecies, witnessed the appearance of all these signs, and reached that point of time when all the prophetic periods appear to terminate, sustained by the best historical and chronological evidence, we cannot be far from the ushering in of eternal realities. We ought, therefore, not to sleep as do others.—*So. Midnight Cry.*

A DIALOUGE.

Between an Adventist, and a Sea Captain.

Adventist.—Good morning Capt. when did you arrive?

Captain.—Yesterday. We left Liverpool just three weeks ago.

Ad.—All good luck—and pleasant then I suppose?

Capt.—Very; excepting a day or two before we discovered land, it was foggy: But we knew by our reckoning that we must be near land, for by some means it was out three days before we arrived; so we kept a constant watch, with little sail, and steered by compass. The first sign of land we discovered, was the light at Sandy Hook: and about the same time a pilot boat came along side. But how do you get along now with Millerism, your time is out—you said I should not have time to get back. But here I am. Now wont you give it up and be rational?

Ad.—What would you have me to do? Give up the Lord's coming?

Catp.—Yes. Or that he will not come in your day, nor for a thousand years.

Ad.—Would you do so in a similar case?

Capt.—Surely I would.

Ad.—Let us see. Suppose you had said to all hands on board ship, one day before you saw the light at Sandy Hook; down sails—leave the helm, and let the ship go, we have sailed two days since our reckoning was out, there is no land, therefore, let her go. And do so in a way that would convince them that you were in earnest, and meant to be obeyed. What would they think, and what would they do?

Capt.—Why they would think I was crazy, and would confine me.

Ad.—We do not intend to act like crazy folks. The Lord's not coming quite as soon as we expected, does not convince us that He will never come—nor that his coming is not to be for a thousand years—or that it is not to be expected every moment. But we are now placed in a situation similar to yours when your reckoning was out, and we mean to do as you did—keep a strict watch, with low sails, and steer by the Compass God has given, and we are confident we shall meet with a similar result. The light house will soon appear, "the sign of the Son of man in heaven, and the Lord in the clouds as sudden as the lightning, and His angels will come along side and pilot us to glory." H. V. T.

"Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of the world—which hearken not to the voice which is sounding without, but unto the truth-teaching inwardly."—KEMPIS.

It is not possible for Christian piety to exist without the brilliant light of truth and the burning zeal of charity.—*Fletcher.*

"Among all therefore that be dear unto us, let Jesus, alone be specially beloved."—KEMPIS.

THE MIDNIGHT CRY.

THURSDAY, APRIL 25, 1844.

LIFE FROM THE DEAD, NO. 4.

In resuming our subject of the restoration of true godliness, we would speak of the distinctive features of adventism, as opposed to the spirit of modern Christianity. They consist in a strong faith, which weans the heart from the love of the world, begets a child-like confidence in God, and effaces anxious care for to-morrow. In the conscious reality of a treasure in heaven, shortly to be revealed, which destroys the power of carnal selfishness, and prepares the heart to do to others as we would that they should do to us.

In the constant expectation of the hour, when every idle word shall be brought into judgment, which leads to earnest watchfulness, and much prayer, and stays the hand from laying up treasures that perish, and disposes to that charity, which seeks the glory of God, and the good of man. While gazing upon the brightness of coming *realities*, the mind is also liberated from the false pageantry of time, and rests with a new joy upon the promises of God, and having this hope within, it seeketh to purify itself, even as he is pure. While an intelligent and loving faith that is fixed upon the glory of a coming Saviour, inspires the soul with an energy and power, unknown to the lukewarm indefinite faith, of the nominal church. It is often admitted, that on the bed of death, men are honest, and that the false coloring of the world, and the mists of human deceptions vanish, and the mind stands alone in the presence of God, and realizes its true position. This is the case in a great degree, with those who are savingly established in the faith of the second advent NEAR, with this exception, that in the love that overcometh fear, there is no terror, the soul is calm, and reasons, and decides, unbiased by the anguish and apprehension of many, that go down to the grave. In considering a mind thus untrammelled from the interests of the world, we must perceive that it is peculiarly prepared to encounter self-denial, take up every cross, and worship God in spirit and in truth. Also to live the few remaining days, as a sojourner and pilgrim, as did all the fathers, who sought a better country, and an enduring inheritance, using the world, as though they used it not, knowing that the fashion thereof passeth away. If then this is the position of true adventists, in what do their essential peculiarities differ from primitive Christians, who followed more nearly than any others, the Master's teachings. In his sermon on the mount, he assures us that the meek shall inherit the EARTH, and the poor in spirit, the kingdom of heaven, and that all that is written in the law and the prophets, shall be fulfilled. That those are blessed, who are reviled for his sake, and that except our righteousness exceed that of the SCRIBES and PHARISEES, we shall in no case enter into the kingdom of heaven. Also that we should pray for his kingdom to COME, and his will to be done in EARTH, as it is done in heaven. To lay up no treasures on earth, but in heaven, for where our treasure is, there will our heart be also. He also said, "ye cannot serve God and mammon," but "seek first the kingdom of God, and his righteousness, and all these things shall be added unto you, take therefore no thought for to-morrow." "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the way which leadeth unto life, and few there be that find it." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." "Many will say in that day, Lord, Lord, have we not prophecied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works, and then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Here the Saviour shows that the greatest professions will not avail, and speaks of "THAT DAY" as the momentous crisis, toward which all our purposes should tend. If it was the duty of his followers, eighteen hundred years ago, to LIVE with reference to it, and to desire and pray for his kingdom to COME, is it not so more imperitively, in these last hours of expectation? Such a course truly is opposed to the wisdom and friendship of the world, and exemplifies his words, "if ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world THEREFORE the world hateth you." Being thus shut out from its sympathy, how sweet is the command to "love one another, as I have loved you." In accordance with this parting command, we feel that there is a holy principle, that unites the hearts of those who love the appearing of Jesus, with an attachment sweet and undefined, and we find among the despised children of the advent, that love unfeigned, which we have sought in vain elsewhere. They acknowledge no bond of fellowship, but that of love, and ask no pledge but faith in the revealed will of God. Every sect, and tongue, can here unite in the hope and love of Christ's appearing, and the consequent preparation to meet him, without contending for minor points of difference, which are mere appendages, that wear off in their constant contact with love and TRUTH.

What shall we say then, if God approves, who can prevail against us, or to whom shall we go, if we turn aside from the cross of our coming Lord. We have no desire to return to the dim speculations of our former darkness, for we feel that we are walking in the light of truth, and that it glows with brighter effulgence as we near the expected goal. Every thing conspires to strengthen and encourage our faith. The prophetic scriptures relating to this dispensation, are fulfilled, and their last periods are now closing. Fearful signs, corresponding with the inspired text, have appeared in the heavens, and in the earth. The nations are angry with perplexity and distress, men's hearts are failing through fear, and we are assured that the next thing will be the coming of the Son of Man, in the clouds of heaven. It is the hour of trial and temptation, for our adversary knows that his time is short, and he is sending forth many seducing spirits, working miracles to deceive, if possible, the very elect. The weak, the timid, and the little ones, are in danger, and they begin to say, they have taken away my Lord, and we know not where they have laid him, and we trusted that (ere this) it had been He that would have redeemed us. Let us then speak often one to another, and give heed to the counsel of the Lord, which he hath spoken with regard to us, saying, "strengthen the weak hands, and confirm the feeble knees, and say to them that are of a fearful heart, be strong, fear not, behold your God WILL COME, with vengeance, even God with a recompence, he WILL COME AND SAVE YOU." "Cast not away therefore your confidence, which hath great recompence of reward, for ye have need of patience, that after ye have done the will of God, ye might receive the promise, for yet a LITTLE WHILE, and he that shall come, WILL COME, and will not tarry, now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." C. S. M.

Philadelphia, April, 1844.

☞ The steam ship Acadia, with advices from Liverpool to the 4th inst., arrived at Boston on Sunday last. The principal items of interest are the death of Bernadotte, king of Sweden; the existence of great distress in the western parts of Ireland, principally among the fishermen, and the continuance of troubles in Spain and Italy.

Midnight Cry, Apr. 25, 1844

TO CORRESPONDENTS.

An article from C. A. W. is received, the object of which is to show that the consummation will be on the true anniversary of the Passover. The reasoning, however, could only be plausible respecting the last Passover; for had the 70 weeks ended at the crucifixion in A. D. 33, the balance of the 2300 days, 1810 years, our chronology being correct, would have terminated the last year, 33 + 1810=1843; but that time has expired, which shows an inaccuracy in the premises.

The article of J. B., arguing the end of the 2300 days at the end of the civil Jewish year 1843, supposing it still in the future, is also upon wrong premises, as it terminated last October. When we speak of A. D. 1843 Jewish time, we do not mean the *Jew's* 1843: for they have no such year from A. D., but reckon from their own epochs. A. D. 1843, Jewish time must therefore denote a Jewish year, which the *nearest* synchronises with our 1843. The Jews originally began their year in October. After they came out of Egypt, they were commanded to begin their ecclesiastical year in the spring; and being a later appointment, begins the seventh month of the civil year—consequently the civil year begins and ends six months earlier than the ecclesiastical. The Jewish year which synchronises the nearest with A. D. 1843 must be a year, the greater part of which is contained within that year. This, therefore, must be the civil year commencing in October 1842, and the ecclesiastical year ending April 1844, nine months of each being included in A. D. 1843. The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in the year 1844, according to our chronology.

The remainder of the argument in the article under consideration having been before given, it would be a repetition to present it anew.

Lecturers.—During the week past we have had the pleasure of seeing many of the dear brethren who are preaching the gospel of the kingdom. Brn. N. N. Whiting, G. Storrs, I. E. Jones, S. S. Snow, D. Bernard, M. Chandler, B. Matthias, I. C. Goff, W. Burnham, W. S. Campbell, H. F. Hill, H. Jones, J. J. Porter, J. P. Farrar, S. Curry, G. Burnham, H. Heyes, J. Battersby, and others. Several of whom are now lecturing in this city and vicinity. Others have gone to different places of labor. Bro. Jones did not go to Philadelphia, as was announced in last week's paper, in consequence of a supply of lecturers there He left for Boston on Friday last, where his family reside. Brn. Litch, Porter, Teall and Gates are now in Philadelphia. Bro. Chandler, from the south, and Bro. Farrar, from Ohio, returned east on Monday last. Bro. Chandler gives an encouraging account of his visit south. The several lecturers report a good degree of interest in the several places they have labored. They say their faith was never stronger, and they all evince a determination to preach the Coming One until faith is lost in sight.

By request of brother Flavell, we insert the following communication. We receive it too late to give it a critical examination before our paper goes to press.

Newark, N. J. April 22, 1844.

Bro. Tullock,—David Young, who is well known as an eminent astronomer has made some calculations for me which may be of use to the public. Ferguson's astronomical calculations have been strong points with me, to prove the end of the seventy weeks in 33, of the vulgar era: the death of Herod being marked by an eclipse of the moon, before whose death the Saviour must have been born; all the time that is wanting from the birth of Christ to make up the seventy weeks is thirty seven years. Thirty-for, his age before he commenced his ministry, Luke. 3. 23. Mark. 1. 15, and seven years for the confirming of the covenant: eighteen hundred and ten years from this point brings us to the end of the twenty three hundred days; so that all the time we want from the birth of Christ is 1847 years, from the eclipse of the moon which was four years before the vulgar era, and in the Julian period 4710, the 11th of March, from which, to the present Julian period 6557, makes 1847, the 11th of March past. One reason why this eclipse has been taken to mark the death of Herod is, that the battle of Actium, fought between Anthony and Cesar, is fixed at thirty-one years before the vulgar era. Josephus says Ant. B. 18. chapt. 5th, that this battle was fought in the seventh year of Herod's reign. His entire reign was thirty-four years from his victory over Antigonus, but thirty seven from his being declared king by the Romans. Counting his reign from his victory (which is done by chronologers) take seven years from thirty four, and twenty seven remains. Twenty seven from the battle of Actium would only reach to the fourth year before the vulgar era, answering to the eclipse of the moon in that year; but taking this seven years from his being declared king by the Romans (which reign is recognised by Josephus in the account of his death) which would bring his death one year before the vulgar era, in which year there was a total eclipse of the moon, which will be seen by the *following table*. It will be remarked that the former eclipse was not total. Its magnitude was 4. 65 digits on the moon's northern limb.

There is a circumstance recorded by Josephus which, were it not for a typographical error (which is in all the copies I have seen) would throw considerable light on the time of the birth of our Lord. It is in Ant. B. 18 C. 2, in which the time is given from Cesar's victory over Anthony, to the year of taxing which took place at the birth of our Saviour. The victory is fixed by chronologers at thirty years before the vulgar era The time is given in this chap. as thirty seven years from Cesar's victory, to the year of taxing. This evidently should be 27 in place of 37, in order to agree with other chronological dates; for instance, it would make the death of Herod seven or eight years at least before the year of taxing, and it would also make the year of taxing seven years after the vulgar era—rectifying this mistake from 37 to 27, and it would bring the birth of Christ to the third year before the vulgar era, and the end of the seventy weeks in 34 of the vulgar era, and the end of the 2300 days, in 1844 of the same. I think the calculations of Ferguson respecting the time of the crucifixion will not stand. There are many arguments against it, one of which I have not seen published, is found in Josephus Ant. B. 18. C. 5. He says, that Jonathan at the death of Tiberius Cesar was removed from being High Priest, and it was given to his brother Theophilus at the same time. It is not stated how long Jonathan was in office, but it was Caiphas who was High Priest at the crucifixion; and it would require the crucifixion and the death of Tiberius Cesar to take place in the same year to allow the Saviour seven years for his ministry, for it must be confined between the fifteenth and twenty second of Tiberius Cesar, as he only reigned twenty-two years.

Abraham Flavell.

Hanover Neck, April 12, 1844.
Year of the Julian Period, 6557.

Dear Sir,—Agreeably to stipulation, I send you all the visible eclipses of the Moon at Jerusalem, from Julian Period 4710 to J. P. 4717 inclusive, with the vulgar year of the Christian era.

Julian Period.	Christian Era.	
4710	—— 4	March 11, visible.
4711	—— 3	No eclipse of the Moon this year.
4712	—— 2	None visible.
4713	—— 1	January 8, visible and total.
4713	—— 1	December 28, partly visible.
4714	A. D. 1	None visible.
4715	A. D. 2	November 8, visible.
4716	A. D. 3	May 3, visible and total.
4716	A. D. 3	October 28, visible and total.
4717	A. D. 4	October 16, visible.

The first four years I have marked with the negative sign, because they are previous to the commencement of the vulgar Christian era. The calculations are made in the New Style.

Respectfully yours, David Young.

Liberty, Me.—Bro. Wm. B. Start writes: "The advent cause was never more prosperous in this region than at the present time."

Oswego, N. Y.—Meetings are held every afternoon and evening at the Tabernacle, and probably will continue until the Lord comes, which we hope and believe will be speedily. A deep interest upon the subject of holiness of heart is manifested.

"BABYLON THE GREAT IS FALLEN."

We have received the first number of a paper bearing the above title and published by L. D. Mansfield, Oswego, N. Y. The paper "is sent gratuitously to those who receive it. It is expected that another number will soon be issued, the Lord willing."

"The design in publishing this little paper is to give notice to the saints scattered abroad in western and central New-York, that a convention of advent believers will meet in this village (Oswego) April 24 and 25; on Wednesday and Thursday (if the Lord will,) and to urge upon them the importance of congregating here for the purpose of mutually strengthening each other in the faith of the "everlasting gospel" which declares that "the hour of God's judgment is come"—and also to aid each other in securing that "holiness without which no man shall see the Lord." We are told in Mal. 3, 16, that "they that feared the Lord, spake often one to another," in the last days when God was about to make up his jewels; and he promises to spare such, "as a man spareth his own son that serveth him." We trust that a large number of those who would be thus spared in the day of the Lord, will meet on that occasion, and speak one to another. It is hoped that our brethren who are in places contiguous will not fail of being present. We shall expect that lecturers in the cities and towns adjacent, will be present as far as consistent with duty to those in the fields of labor where they are occupied.—Most of the lecturers in this cause have labored so incessantly that they are very much worn down by fatigue, and it would not be any disadvantage to them to have a short season of respite and refreshing were time to continue a little, but if we shall have arrived, at the time of the conference, to the "end of the days," the dear saints may as well be caught up from one place, as gathered out of many, and stand with Daniel in his lot.

WHY REJOICE.

To many it seems strange and fanatical, that the people of God should rejoice in view of the near approach of the judgment. If they hope even, that they are prepared to meet it, ought they not to compassionate the case of a guilty world, and even their own dear friends? The Lord hath said, "I will not give my glory to another, nor my praise to graven images;" "and he that forsaketh not all he hath, cannot be my disciple."

Fervent love constrains the joy in hope, that "He whose right it is," will soon reign in triumph. Yet with sympathy we have not been wont to feel, would we invite others to lay hold of this glorious hope.

Heed not the voice of slander and ridicule—thus might you lose your soul. Wait not to see if we are mistaken, lest it be forever too late. Forsake the pleasures of sin by penitence and faith, lest they be changed for vials of impending wrath. Would you make this earth your stay? Alas! its elements shall melt with fervent heat, and the works therein be burned up! And is there nothing to dread in the fearful pangs of the second death—the sure wages of a sinful life? Is there no attraction in that renewed earth, wherein dwelleth righteousness—when He who once died to redeem you, will reign in glory, transcending the sun in brightness, and all who have lived godly, suffering persecution: they who have purified and made white, have renounced their pride and become meek, shall also reign with him. Have you no friends of that happy number? Oh! partake with him this everlasting joy; 'tis sweet—'tis pure—'tis holy—'tis free—"whosoever will, let him partake of the water of life freely."—*Voice of Truth.*

Marysville, O.—Bro. Cherry writes: "As a general thing, the brethren in this section are firm. and anxiously looking for Him who will come, and will not tarry."

Intermediate State of the Dead—End of the Wicked.—Bro. Litch's work on the above subjects, noticed in the last Cry, is received and for sale at this office: price 10 cents. Bro. Storrs' Reply to the same, in Bible Examiner No. 14, has also appeared, and is for sale as above: price 6 cents; one third discount per hundred.

Bush's Letter, with Miller's reply, is now published, and for sale at this office: price 6 1-4 cents.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.—*Rev.* 22 : 7.

THE CHURCH AT THE FIRST ADVENT.

When the Lord Jesus Christ first visited our world upon his errand of mercy to rebellious man, how was he received by the church? It was not enough that Herod, in seeking his life, should cause lamentation and great mourning in Bethlehem, by tearing from the arms of every mother the child of her affection, and committing it to a cruel death; but THE CHURCH, those that professed to be the sons of the living God, strange as it may seem, gave their almost unanimous voice against him.

They first find fault with him for eating with publicans and sinners. (Matt. 9 : 10.) This fault-finding on the part of professors of religion, drew forth from Jesus those comforting words, "I am not come to call the righteous, but sinners to repentance." (v. 13.)—They next charge him with casting out devils by Beelzebub, the prince of devils. While the multitude marvelled at the greatness of his work, such charge was brought by professors of religion. (Matt. 9 : 34.) But this did not prevent his soul from being moved with compassion, when he saw the multitude scattered abroad as sheep having no shepherd. Christ forewarns his disciples, from this circumstance, of their fate in all coming time from this source. "If," says he, "they have called the master of the house Belzebub, how much more shall they call them of his household?" (Matt. 10 : 25.) He, however, tells his disciples to fear them not, but to bring these things to light upon the house-tops. The inconsistency of these characters is brought to view by the Saviour. (Matt. 11 : 16—19.) "John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners." The fact that the things pertaining to the kingdom were "hid from the wise and prudent, and revealed unto babes," was displeasing to the church.

There seems to have been no lack in the externals of religion in the church at the first advent. They might have had their societies for promoting the observance of the Sabbath.—At least they complained to the Saviour (Matt. 12 : 2) because his disciples had put forth their hand to satisfy their hunger on the Sabbath day. From his answer we also learn that they were entirely ignorant of the nature of his mission. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." They had seen his power over the diseases of the human frame, and sought occasion to condemn him before hand, lest on the Sabbath day he should bring back to its wonted office the hand that had been withered. So fixed and determined was their opposition to *all* that he did, that they stood ready to enter their sentence against him for doing to a man what they would not have refused to perform for a brute under the same circumstances. Acts like this, of his almighty power in behalf of the suffering portion of our race, led them to seek his destruction. (Matt. 12: 10—14.) It was *the church* that committed the sin against the Holy Ghost, in charging to the influence of Satan, the miracles which Christ performed by the anger of God. (Matt. 12 : 22—32, Mark 3 : 28—30.) It was *the church* that were set down by the Saviour as evil, and incapable of speaking good things—"A generation of vipers," &c.

It is not a new thing for the church to suffer important *signs* to pass by unnoticed; for while the wise men discovered "his star in the east," these professors said, "we would see a sign from thee," but were told they should have none but the sign of the prophet Jonas, who (as the Son of Man was to be) was delivered after being three days and three nights under the dominion of death. This was to be a sufficient sign for them to observe all that he had taught. It was *the church* that were charged with associating with *seven other* spirits more wicked than themselves, whose last end was to be worse than the first. (Matt. 12 : 45.) It was the church that sneeringly inquired, "Is not this the carpenter's son? Whence then hath this man all these things? And they were offended in him." (Matt. 13 : 55—57.

It was the church that inquired, "Why do thy disciples transgress the tradition of the elders?" Why these new things? Why this departure from ancient customs and usages? They did not, however, complain of a departure from God's word. Such charge would have been groundless. They were the ones that were charged by the Saviour, as having transgressed the law of God by their traditions. (Matt. 15: 1—3.

It was the church that honored God with their lips while their hearts were far from him,—and that taught for doctrines, the commandments of men—whose worship was vain, and were charged with hypocrisy by Him who never spoke aught but eternal truth. They were the blind leaders of the blind, (Matt. 15 : 7—14,) the wicked and adulterous generation that could not discern the signs of the times. (Matt. 16 : 1—4.)—Against their doctrines, the disciples of Jesus were cautioned. (v. 24.) Laborers in the Lord's vineyard found fault with the Master for conferring the same honor and granting the same reward to those that commenced their toil at the eleventh hour. (Matt. 20 : 12.)

The church diverted from its hallowed purpose the house of prayer, and made it a den of thieves. (Matt. 21 : 13.) It was chief priests, and not expelled members, that were sore displeased because children shouted hosannah in the Temple. (v. 15.) Preachers and elders in the church tauntingly inquired after the Saviour's authority for performing his mighty works. (v. 13.) The church was governed by popular opinion; for when they manifested a disposition good enough to lay violent hands on him, they feared the multitude, (v. 46,) but when the popular current turned against the Saviour, they slew him. (v. 39.) The church, in point of true piety, were an age behind publicans and harlots, (v. 32,) and from them the kingdom of God was taken away. (v. 43.) The church for the purpose of entangling the Saviour in his talk, were ready to acknowledge the rectitude of his principles, and the fearlesness of his upright course. Regarding, as you do the person of none, Is it even lawful to pay tribute to Cesar? Ye hypocrites, says the Saviour. Whose image is marked upon that penny? Is it God's? No. Whose is it? Cesar's. Away with it then, and give it to Cesar: but render to God the things that are his. This they did not do, but marvelled and went away. It was the Sadducees, a popular branch of the so called *church*, that erred, not knowing the Scriptures nor the power of God. (Matt. 22 : 15—29.) A popular church member who was a lawyer, was put to silence by the wisdom of Christ, so that they afterwards feared to ask him questions. (v. 34, 35.)

The church, with all her corruptions, taught many good things. They were not condemned by the Saviour so much for what they taught, as for what they neglected to teach. The multitude, in fact, were commanded to observe and do *all* that these Scribes and Pharisees taught them, but to avoid their example, for they say and do not. (Matt. 23 : 3.) For instance, they might have said they were *looking* for the Messiah every day, and at the same time acknowledged that they did not *expect* him for some time to come.—Preachers laid heavy burdens upon the people, burdens they would not bear themselves. They settled the amount of their several salaries, but would pay none of it. They preached self-denial, and lived at their ease,—preached meekness and modesty, but done all their works to be seen of men,—preached against pride and outward show, but made broad their phylacteries, and enlarged the borders of their garments,—preached humility, but loved the uppermost rooms at feasts, and publicly to be greeted with some such title as *Doctor* or *Reverend*. They were in the habit of accosting one another as Dr. A. or Father B; but Christ told his disciples not to do so. (Matt. 32 : 4—10.) Christ denounced the leading men in the church as hypocrites, because they would not go into the kingdom of heaven themselves, nor suffer those that were entering to go in. Because they devoured widow's houses by taking from the poor widow, while they gave them nothing; while their long prayers helped on the matter. Hypocrites! Because they made every exertion to add a member to their church, while they cared but very little about his religious career, even though he acted more like the devil than they did themselves. He denounced them as blind guides; as fools, because of the nonsensical and unintelligible character of their teachings. As hypocrites, while they rigorously attended to all the externals, including tithes, class money, &c., because at the same time they neglected the weightier matters of the law, as judgment, mercy, and FAITH. They made clean the outside, while within they were full of extortion and excess, and likened to beautiful sepulchres full of dead men's bones and all uncleanness.—They appeared very good and righteous unto men, but not so to God, for they were full of hypocrisy and iniquity. The church had much respect for the pious fathers, and delighted to do them honor; but were charged by the Saviour with pursuing the very course that those did who killed the pious fathers. This appears, to say the least, like doing honor to John Wesley, Martin Luther, George Whitfield, and others, because of the purity of their doctrines and holiness of their lives; and at the same time say all manner of evil against those who sacrifice their all to proclaim the same doctrines those men taught. The patience of Jesus with those preachers seems to have been almost exhausted when he cried out, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23 : 23—33.)

It was not expelled members, nor the least influential members of the church, but chief priests, scribes and elders, that first held a meeting at the parsonage of Caiphas, to consult how they might kill Jesus.—(Matt. 26 : 34.) These same official members bargained with Judas to betray his Lord. (v. 14, 15.)—The officiary of the church were too respectable to head a mob to take Jesus, but just mean enough to authorise one. (v. 47.) The parsonage was the house where Christ had his trial, and leaders and official members used to the work, stood ready to hunt up false witnesses to condemn Jesus. (v. 57, 59.) They however could find nothing against him till he preached the Second Advent doctrine to them, (v. 64,) when the preacher in charge flew into a rage, tore his clothes, and declared that he had spoken blasphemy; upon which they all agreed that he was guilty of death. To preserve the honor and dignity of the church, some of them spit in his face, others struck him to show their pious horror at such heresy, and that too when he was blindfolded, and afterwards told him to prophesy who had done it, for if he could tell so much about the prophecies, he could tell that. Judas, the betrayer of the Saviour, went and confessed to these leaders of the church his wickedness, and frankly acknowledged that he had betrayed innocent blood, and threw at their feet the price for which he had sold his Lord; but the church having so far succeeded in their design, cried out, "What is that to us! See thou to that." (Matt. 27 : 3, 4.) The church preferred a murderer to the Lord Jesus Christ; even when the sympathies of a heathen ruler were awakened in his behalf, they cried out, "Release Barabbas, and crucify Jesus." The voice of heathenism cries out, Why? What evil hath he done? The reply and argument of the church is, Away with him. Crucify him! Fanaticism! Delusion, &c. Reason and argumentative appeals from the frozen heart of heathenism, in behalf of Jesus, availed nothing, for the church raised a tumult, and thus the Son of God was delivered into the hands of wicked men to be crucified. When they had accomplished their ends, and seen him nailed to the cross, these leading preachers, secretaries and deacons, exultingly pass by exclaiming, He saved others, himself he cannot save. He is condemned by his own doctrine, for if what he taught was true, if God was the one in whom he trusted, he would come and deliver him at this time. Remembering however, that he had spoken of his resurrection after three days, the church go to the ruling authorities, so to arrange matters as to make a final end of this advent doctrine. It is down: Now let us put a veto upon it that will *keep it down*. Accordingly they sealed the stone and set the watch.—But all their efforts availed nothing, for it was destined to have a *resurrection*. The real, true time, soon came, and Jesus rose. But that did not better the condition of the church; for they coined up one of the most foolish lies relative to the circumstance of the resurrection, that was ever told by mortal man, "Take this money," say they to the soldiers, "and when inquired of, say ye that his disciples came and stole him away while we slept." By the wise instructions of the church, these soldiers were to swear to a circumstance that took place while *they were asleep*. And if this breach of trust on their part should come to the Governor's ears, why, they had influence with the government, many of their members being officers, and they would clear them guilty or not guilty.

Marvel not brethren. This opposition of *the church* to Christ's Advent is no new thing.—[*W. Mid. Cry.*]

"Christian doctrine is comprehended under two divisions—faith, or the knowledge of God, and love, or the worship of God. This doctrine is to be obtained not from the schools of the philosophers, nor from the laws of man, but from the holy Scriptures alone, under the guidance of the holy Spirit."—MILTON.

"Blessed are they that enter far into things internal and endeavor to prepare themselves more and more by daily exercises, for the receiving of heavenly secrets—who are glad to have time to spare for God, and shake off all worldly impediments, and let go all transitory things, and seek those that be everlasting."—KEMPIS.

LETTER FROM BRO. R. HUTCHINSON.

Champlain, N. Y., April 15, 1844.

My Dear Bro. Himes,—Being on the States side of the line, and having a few spare moments, I devote them to writing you a line. Since I saw you last (which was in the Broadway Tabernacle, New York) I have been incessantly employed in "preaching the kingdom of God," and in sending "The Voice" to the Old World.

To mention a little of my more recent labors: After publishing the last number of the paper, I went, by request, to a place called St. Reme, about thirty miles from Montreal. I found two or three Second Advent believers, who had been conducted into the faith through reading our publications. I delivered nine discourses (each two hours in length) to deeply attentive congregations. Though one of the Protestant (?) priests went from house to house, employing his influence to keep the people from hearing, yet our place of meeting was about full: and the truth triumphed. At the close of my lectures, twenty persons arose and declared their faith in the doctrine, and their determination to sustain the truth in the neighborhood. There will be a faithful band of Adventists in that place till "faith is lost in sight." An intelligent Scotchman, who came to hear and wrote down what he heard, went to his minister and addressed him in the following humiliating language: 'Sir, you are but a child in the Scriptures,' &c. However, the ministers every where stand upon their *dignity:* and no wonder, for it is all they have to stand upon.

From St. Reme, I came to Champlain, N. Y. My arrival was well *timed*, for a sermon was preached (or rather read) by the Methodist minister against the Advent faith, especially in relation to the kingdom of God on earth being still future. The sermon was elicited by one which he heard me deliver from the same pulpit about six months since. He took for his text our Lord's "good confession witnessed before Pontius Pilate." John 18: 36. "My kingdom is not of this world," &c. "That is, (said the preacher, *begging the question*,) it is spiritual—it does not interfere with other kingdoms. As if our Lord had said to Pilate, Your kingdom is a worldly kingdom, mine is spiritual, it does not interfere with yours." But when he came to apply the 2d of Daniel to sustain his notion that the kingdom of God was established on earth in the "days of the Cesars," he made it out that the kingdom of God dashed all the other kingdoms to pieces!! Had the dear man allowed St. Paul to explain his Lord's words, he would not have involved himself in such a palpable contradiction—all would have been plain and harmonious. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who *before PontiusPilate witnessed* a good confession, that thou keep this commandment without spot, unrebukable, *until the appearing* of our Lord Jesus Christ; which in *his times he shall shew* who is the blessed and only Potentate, the King of kings and Lord of lords." 1 Tim. 6: 13—15. Having, as he thought, proved that the "Millerites" are wrong about the kingdom of God, the minister, to crown the whole, read a vile composition which was designed to injure the influence of one who has efficiently and successfully given the midnight cry through all these parts.—What an exact fulfilment of that prophecy, "If that evil servant shall say in his heart (and out of the heart the mouth had just spoken) My Lord delayeth his coming, and shall begin to *smite his fellow servants*" (who is saying the Lord cometh.)

In the evening (in a discourse of three hours) I presented the view of the Second Advent believers, and the unbroken harmony subsisting between that view and the passages which the minister brought forward to sustain a contrary sentiment. I think that the superstructure which he had been six months in rearing, was effectually demolished and laid in the dust.

The same minister, on the Sabbath following, in commenting on Heb. 12: 22, declared that "every Christian has got all this in his heart," viz: Mount Zion! the city of the living God!! the heavenly Jerusalem!!! No wonder he should say, the Sabbath before, "every man has got the kingdom of God in his heart, even the Pharisees had it." On a previous occasion, I am informed, he said, "If Christ comes this year it will be *murder*." If so, it must have been "murder" at the flood. What ideas!

Many of the best members are leaving the nominal churches here, and are walking out on the broad platform of this present truth. Though I have never felt it to be part of my commission to cry "Come out of her my people." The clear and faithful presentation of the abstract truth is my work. "Ye shall know the truth and the truth shall make you free."

I should like to see my numerous Second Advent friends again in New York, Brooklyn, Philadelphia, Boston, New Bedford, Providence and Lowell. However, if I am faithful I shall soon meet them on the sea of glass, with all who shall have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

Could not some efficient lecturer come to Canada East? The harvest is great, but the laborers are few. I wish you would bring the 'great tent,' and place it on the island of Montreal. Come over and help us.

I shall return in a few days to Montreal to issue the next No. of "Elijah." I have engaged to visit Toronto as soon as the navigation will allow. Work is multiplying in my hands. I hope to perform it, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. I must now conclude. My Christian love to all who love His appearing.

I remain yours as ever, R. Hutchinson.

P. S. For the last few days I have been preaching about a mile on the other side of the Canada line.—After my first discourse, a Wesleyan missionary (Mr. Harvard) came and preached against me, from Luke 17: 23, "Go not after them, nor follow them." By a consultation of the context, a person will see that he might as well have taken his text ont of a newspaper, could he have found the same words coupled together; yea, more, that he had better, much better, have read his text out of Tom Paine's "Age of Reason," than have been guilty of such a flagrant prostitution of the sacred text. Popery is not confined to the church of Rome. The daughters of the old mother are now on the stage, and performing their *harlotic* part. They have taken away the key of knowledge. However, the people came again, and filled the house. The exhibition of the TIME last evening made a deep impression.

LETTER FROM BRO. D. BARTHOLOMEW.

Aurora, Ind. April 5th, 1844.

Dear Bro.—The 22d of March is passed and with it, the public affort to preach the funeral sermon of Millerism (mentioned in a previous number of the Cry) by James Jones, presiding elder of the M. E. Church. But few adventists were present, having previously resolved to spend the day in fasting and prayer.

There was called together on the occasion many of the ministers and laymen of the neighborhood and surrounding country. The meeting continued for nearly one week, and, as we are informed, a great effort made to get up a revival; but as far as we can learn, but little good effected.

On the evening of the 21st, before the sermon, or funeral ceremony, alluded to, a class leader handed to the preacher in charge, a list of twenty-six members of said Methodist Episcopal Church, his own at the head, with a request (stating some of the reasons) to be read off, as no longer members of said church. These members were subsequently visited by the preachers and others, and three were induced to return to the fold or bosom of the church. The others proving, as they may suppose, somewhat refractory, and considering their escape somewhat fortunate, having put their hand to the plough, they do not wish to return. The preacher in charge, as I am credibly informed, at the conclusion of the meeting, knowing that some still in the church believed in the doctrine of the speedy Advent, made, in substance, the following remarks in reference to the Second Advent, viz.—That there was really but little difference in reference to the subject; that they all believed in the doctrine as taught in the Bible, that some believed it would soon take place, others that it would not take place so soon; now this was really not a matter worthy of the least difference or contention.—The main thing was to be ready; and if he was ready, and in the tan-vats up to the elbows, and the Lord found him so, and ready, he would take him home to heaven, Amen. He thought that on this subject we ought to be willing to think and let think. But mark the sequel,—he further stated that *none of those who had seceded could be admitted into class-meetings, or love-feasts* in the M. E. Church. If they come, they would be considered intruders; and he wished it to be distinctly understood, that the door of the M. E. Church must be closed against all lecturers on the Second Advent.—Comments are unnecessary.

I would just remark, that it is not considered that the M. E. Church, as a body, own a house or place of worship in Aurora. They have been, and still are, dependent on the favor of the Trustees, a majority of whom are believers in the doctrine of the speedy Advent. In reference to the privilege of class, we have it; and I am sure we enjoy as great liberty and as much peace o mind as we possibly could under any human organization, and as far as *love-feasts* are concerned we are not dependent on the M. E. Church for the number or quality of them. We have four in each week; that is, as often as we meet; and we are trying to improve and practice upon the admonition of the beloved disciple, Little children, love one another, for love is the fulfilling of the law. Therefore we grieve not at any restrictions that man may lay upon us, neither do we sigh or long for the privileges or institutions of the church. But having boldness to enter into the holy of holies, by a new and living way, we intend to gird up the loins of our minds, and hope to the end, for the grace that is to be brought unto us, at the revelation of Jesus Christ.

W. Mid. Cry.] D. BARTHOLOMEW.

LETTER FROM BRO. GEO. W. PEAVEY.

Troy, N. Y. April 16, 1844.

Dear Brother Southard,—A brief account of my recent tour, may not be uninteresting to your readers. I left Troy, for Syracuse, March, 9th, and spent eight days with the little band of adventists in that place: there are about forty there who are looking daily for the coming One. Our lectures were blessed to the comforting of pilgrims, and the awakening of a few to seek a preparation for the approaching judgment. From S. I went to Liverpool by request of Bro. Hook, and gave three lectures to attentive, and deeply interested congregations: Bro. Hook, had just given a few lectures, and was expected when I left to continue them. The appearance was quite favourable that good would be accomplished.

I went next to Ithaca, via. Sennett, and Auburn. We have in each of these places a small band, who are anxiously looking for their Master's return. In Auburn I had the privilege of hearing two lectures from Bro. Galusha. I arrived at Ithaca, Saturday eve., March 23d, and there learned that Bro. Gates had left that morning for Newfield, eight miles distant. Our brethren in this place have procured an upper room in an unoccupied factory, which they have fitted up, and there meet to pray for the return of our absent Lord. I gave them four lectures, and was then sent for to visit Newfield, Bro. Gates being under the necessity of leaving. I went on Tuesday, and met this old fellow-labourer, his wife, and Bro. Mitchell. This was our first meeting for more than a year, and was a most cordial one I assure you: The next morning they started for Penn. We parted in the joyful anticipation of soon meeting in the New Jerusalem.

I continued the lectures through the week, and over the Sabbath: the good work which had commenced before Bro. Gates left, increased in interest. The Baptist minister, (Bro. Sears,) with the most of his church embraced the doctrine of the speedy coming of Christ: several members of other societies also came into the belief. Our last meeting was a most precious one: after lecturing about two hours, we changed the exercises; the brethren and sisters occupying the time in relating their views and feelings; this was continued till two o'clock in the morning. I left N. April 1, and went to Richford. We have there some few friends, who are looking for that blessed hope. I gave them five lectures.

From Richford, I went to Delhi; on my arrival at Bro. Cumings, found that Bro. J. K. Bellows, had been labouring there a few days. They had an appointment that eve, and the following day, (Sabbath,) in an adjoining town which I attended, returned however, in season to listen to a discourse that evening from the Methodist minister, on the parable of the ten virgins. He laboured hard to make us believe that the bride, the Lamb's espoused wife was to know nothing of the wedding, until the Bridegroom should appear with his attendants!! I wonder if that was the course pursued by the gentleman when he married his wife! Did she know nothing of the *time* of that wedding previous to its taking place!! Or was she such a "foolish virgin," that she could not understand his letters!! But not satisfied with this exhibition of his wisdom, he challenged any man to produce a passage of scripture that taught the time of Christ's coming. This challenge I thought proper to accept, and took the liberty to announce to his congregation, that I would review the subject the next evening at the Court House. I also sent him a note and invited him to attend; this he refused to do, "first as he had an appointment, next, appointment or no appointment he should not attend, for our time was past." However, I reviewed the subject, gave three other lectures, and started for home—where I arrived last Saturday, after an absence of five weeks.

Yours in the blessed hope, Geo. W. Peavey.

LETTER FROM VIRGINIA.

Roanoke County, Virginia, April, 18, 1844.

Dear Bro.—The Lord is doing a great work in this region of county; the truth has been blest in the awakening and conversion of hundreds of precious souls. Since we left New York, we have laboured in Phila.; preached one night in Baltimore, gave about eighteen lectures in Winchester; in this state the truth took deep hold on the hearts of the people there. I have received several letters from W, since I left, one has just come to hand. I will give an extract, "The revival still goes on without abatement. There has been about one hundred persons taken into the church, and the altar is constantly crowded with mourners, enquiring what they shall do to be saved. Preached next at Woodstock, next at New Market, and gave one lecture in Harrisonburgh; remained eight days at Staunton, and occupied the Court House, which was crowded every evening, and on the Sabbath. I was told by several that there was more solemnity and deep feeling manifested throughout that community, than they ever witnessed before. Thence to Lexington, but could not gain admittance into any of the churches: one man who exhibited much solicitude for the welfare of the community succeeded in having the court house closed against me. Next came to Fincastle, where I gave two lectures in the court house, and a course in the Baptist meeting house: since leaving this place I have laboured day and night, in a number of places in this county, and the truth has produced a most powerful and glorious effect. This afternoon we start for East Tennessee.

Yours in the blessed hope, S. S. Brewer.

La Porte, Ind.—Bro. N. M. Catlin writes: "I send a few lines from this distant field of labour, that you may know there are hearts here which beat in unison with yours. I have just commenced labouring in public, and have succeeded very well in gaining the attention of the people. I am at this date, delivering a course of lectures in this place, (the county seat,) there seems to be an interest awakened. My congregation is increasing, and the people begin to inquire are these things so?

The Sheriff of the county is entitled to my gratitude, for his courtesy in tendering the use of the court house for lectures The Advent faith is manifestly gaining in this quarter; many are avowing and confessing the faith. The subject has not been as fully presented in the west as at the east: But there has been more light than has been appreciated; and the men of Nineveh will rise up in judgment against this generation.

West Granville, Pa.—Bro. James Boggs, writes: "I spend all my time in lecturing on the Second Advent. There is a good deal of interest manifested, whenever the subject is presented. I do not know of a lecturer in all western Pennsylvania, or in south eastern Ohio, but myself. Almost all the region of country from the Mountains to Cincinnati by the way of the Ohio, is destitute, especially Western Va.

Worcester, Mass.—Bro. Parker writes: "A minister in an adjoining town, closed a sermon by recommending his church to procure 'Stuart's Hints,' &c., as he considered it a very 'able work,' and 'the doctrine clearly refuted.' On being asked a few days afterwards, how he understood the 2300 days of Daniel, replied, that he considered they meant years. Now why did he recommend his church to read a book that he did not believe himself."

Bridgeport, Ct.—Bro. Backus writes: "The brethren and sisters here remain strong in the faith of the speedy coming of Christ."

Larneds Corner, N.Y.—Bro. Crosier writes, April 16: "There are a few here who firmly believe and ardently hope the Lord will quickly come. Though many say that 'the days are prolonged and every vision faileth,' yet we are confident that 'the days are at hand and the effect of every vision.' All the ministers of our town oppose this lovely doctrine more or less. One told me a few days since that he had been preaching against it all the year past—*knew* it was false, (I asked him for reasons, but he would give none,) and would warrant the world to stand at least till 1944. He has thus, with his opiates of '*peace*,' lulled his entire church to sleep, with one noble exception. We are resolved to be instant in prayer and watching for the Lord."

Portsmouth, N. H.—A sister writes, April 15: "You are probably aware that Bro. Storrs has been here, I was enabled to attend all his lectures, but one, and I can assure you his coming among us, has been like the coming of Titus. Many believers have been encouraged, and many who were weak, have been confirmed. He was enabled to bring things forth 'new and old,' I never saw such beauty and harmony in the Scriptures before, I wonder that the Bible has been so much neglected, while those who profess to be teachers in Israel, have given such wrong interpretations, as they have done. I have heard many of the brethren remark, that Bro. Storrs' lectures were so clear and Scriptural, 'there was no getting away from them,' for he did not refer us to this or that author, but to the word of God. It appeared to me that every rational unprejudiced mind, must be convinced.

Bro. Storrs lectured at the "Old South Church," and at the Cameneaum on Tuesday evening, at the church some evil inclined person placed a quantity of gun-powder under one corner of the house, and touched it off, the charge was so heavy, that it removed some of the underpinning, and took several buckets of water to extinguish the flame. It did not disturb us much, (up stairs,) but caused considerable confusion in the vestry, where those who worship in this house, were holding their regular prayer meeting."

Bro. Chas. Hersey writing from Utica N. Y., April 16, says: "On Saturday last we left Glenville, and came to this place. At Glenville, we had a good time, the children of God were quickened, and sinners were converted. Bro. Thompson from Ballston, came to our assistance, and baptized two willing converts, and administered the sacrament to the little band, and we parted with the soul cheering hope of soon meeting in the kingdom of our Father.

My daughter is addressing large congregations in this place, every night. The people are very attentive and solemn."

Tuftonborough, N. H.—Bro. T. W. Piper writes: "There is a large band of believers here, who are daily looking for their Lord and master. We meet in different parts of the town every evening, and God meets with us."

Williamson, N. Y. April 15. Elder E. G. Greenfield, writes:—The cause of truth is advancing in this place, and light is springing up in the midst of darkness. The Baptist church in this place where I have preached for more than three years, is in great confusion, all because of the truth. I lectured five sabbaths on the prophecies of the old and new Testaments, and the word has proved a lamp to many a way-worn pilgrim. I have resigned the pastoral care of the church and wish to throw myself on the arm of God, to preach and pray, and wait for the Master,

Montpelier, Vt.—Bro. W. E. Desper writes:—"The cause in this state is in as prosperous state as in any other, perhaps The brethren and sisters who love the Lord in spirit and in truth, are strong in the faith, that our King will soon come for their deliverance."

☞Bro. J. F. Roberts, a Minister of the M. P. Church, writes from Tanner's Creek, Dearborn Co. Ind., April, 1: "It has been about one year since I became convinced that the coming of the Lord draweth nigh, and commenced preaching and lecturing upon that subject. I expect to continue to sound the *alarm* until Christ *comes*, or my voice is hushed in death!

There are a few in these parts looking for the speedy coming of Christ; and generally, are willing to hear upon the subject. All of our houses of worship, in my charge, are open for the preaching of the Second Advent doctrine."

Utica. N. Y.—Bro. C. Swartwout writes April 20: "Sister Hersey and her father have been with us since Saturday last, and has lectured with much success. She goes to New York Mills to-day, and remains there over the Sabbath, and at Herkimer and German Flatts next week."

SECOND ADVENT CONFERENCES

Will be held at West Troy, N. Y., commencing on Tuesday, May 7, and closing with the following Sabbath. At Low Hampton, on Saturday and Sunday, April 27 and 28. Brn. Himes, Miller and others will attend. At Merdeth, N. H., May 2, and continue over the Sabbath. Bro. T. Cole and others will be present. *Camp Meeting* at No. Wilbraham, Mass., May 22, and continue over the Sabbath.

A Conference of Second Advent believers, will be held on the 24th and 25th of April, at the Tabernacle, in Oswego. N. Y. (if the Lord permit.)

THE BAPTISM.

The morning dawned, and gloriously on high,
The sun rose cloudless in an April sky;
The winds were hushed upon the ocean's wave,
Which gently to the shore its ripples gave:
While calm the Sabbath's holy influence fell
On gathering crowds with an unwonted spell,
For down the sandy beach there slowly came
A man of God, in his great Master's name:
Who, leading on a meekly trusting band,
Dared FAITHFULLY to follow Christ's command;
Nor shrink from his example, tho' it led
Far from the EASIER path which thousands tread.
Then down the gentle steep they singly went,
Where pure and bright the silver wavelets blent,
Led still by Him who first himself had press'd
The opening water's cool transparent breast.
Then, "on profession of your FAITH," he cries,
"In our Jehovah's name I thee baptise."
In presence of the sky and earth he bowed,
And burying, wrapt them in a symbol shroud,
Saying "LIFE" to righteousness, and death to sin;
Be purified by Jesus' death within;
And rising, go rejoicing on your way,
This upward course in practice to obey;
And keep with care each spotless garment clean,
Till Jesus, coming in the clouds, is seen.

C. S. M.

THE LIFE TO COME.

The present life, O how I love thee,
With all thy care, and grief, and fear;
And though its toils, and dangers press me,
Yet still it is a treasure dear.

If thus I love this passing strife,
With all its complicated woe;
How sweet and dear will be that life,
Where we shall nought of sorrow know.

The life to come—Oh day of rest,
When I a present God shall see;
And with his heavenly love carest,
The crown of life be given me.

That hour of joy, to me seems nigh,
For now time's race is nearly run,
When Christ will call me to the sky,
And say come home—thy work is done.

Till then, blest Saviour! for that day,
While here we wait—be it my care
Unceasingly to watch and pray,
That I may in its glory share.

Newark, N. J. G. H.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 24.

Postmasters.—Ithica, O., 25 cts.—Southbury, Ct.—Hamburgh, N. Y., each 50 cts.

Syracuse, N. Y.—New Milford, Ct.—Richmond Corner, Me.—Youngstown, N. Y.—Uniontown, Md., (for P. Christ.)—Sterling, Mass.—Albion, Mich.—Ashford, Ct.—Larneds Corners, N. Y.—Williamstown, N. Y.—Wolcott, N. Y.—Bristol. Ct.—Water Valley, N. Y.—Evansville, Ind.—Bethel, O.—Richford, N. Y.—Coal Run, O.—Kingsville, O.—Clarksville, O., each $1.

Romney, Ind.—Norwalk, O.—Mansfield, O.—Marysville, O., each $2.

Montgomery, N. Y.—Huron, O.—Jamaica, Vt., $3.

Jamestown, N. Y.—Smith's Landing, N. J., each $5.

Cortland Village, N. Y.—Granville. O.—Homer, O.—Williamsport, Md.—Cooperstown, N.Y.—Johnson, Vt.—North Danvers, Mass.—Washington, D. C.—Boydton, Va.—Salona, Pa.—Springwater, N. Y.—Forest Lake, Pa.—Wales, Me.—Richford, Vt.—Jamestown, N. Y.—Collins, N. Y.—Mansfield, Ct.—Lowell, Mass.—Montezuma, N. Y.—Amherst, Mass.—Victor, N. Y.—Richland, N. Y.

Individuals.—J. Backus—L. Reightmyer—T. S. Hersey—C. Swartwout—A. Matteson—L. Foster—M. Seward—J. Haselton—W. Whitney, each $1.

John G. Hook, J. Tuttle, each $2—Henry Parker, $4.

W. C. Neff—C. S. Minor—J. Newman—J. V. Himes—O. Squires—Geo. W. Peavey—S. B. Guile—George Wrightson—W. H. Pillow—C. A. Warner—Chas. Hersey—Mary J. Tullock—E. Jacobs—N. M. Catlin—R. Reynolds—J. Kilton—J. Litch—W. C. Neff—J. Boggs—O. R. L. Corsier—R. Hutchinson—C. S. Minor—M. C. Simpson—C. Greene—B. Johnson—J. Bliss.

THE MIDNIGHT CRY!

VOL. VI.—NO. 16. NEW-YORK, THURSDAY, MAY 2, 1844. WHOLE NO. 121.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

AT FRANKLIN HALL, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meeting on Wednesday evening.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

MEETINGS AT WILLIAMSBURG, are held regularly at the Justices' Court Room, South Second St., on Sabbath afternoon and evening, and on Monday, Wednesday, and Thursday evenings of each week.

The following extracts are from an introduction to an English work, entitled "A Defence of the Personal Reign of Christ," &c. By Joseph Tyso. London, 1841.

Dear Brethren,—Before we enter upon the matters in dispute, let us come to an understanding as to what we hold in common, and the things wherein we differ.

I presume we all believe in Jesus Christ as the seed of Abraham, as the son of David and the Son of God. That he took our nature although born of a virgin, that he suffered and died for our sins, that he rose again the third day, that he showed himself personally to some hundreds of his followers after his resurrection; that he ascended up to heaven in the presence of his disciples, and is now set down at the right hand of the throne of God, and that at some future time he will come again *personally.* And also that he will reign over the inhabitants of the earth a thousand years; so that in the true sense of the term we are all *Millenarians;* but with this difference, we believe he will reign *personally* and *spiritually,* and you maintain he will reign *only spiritually.* But as custom will have it so, we must use the term Millenarians to denote those who believe in the personal reign of Christ for a thousand years; and Anti-millenarians for those who hold that he will reign in a spiritual manner only, during that period. There is nothing offensive in the terms, they are employed merely for the sake of distinction. Another point of difference is the time of the second advent, and a third has reference to certain events connected with it. These three, I think, will include all the points of difference.

Now as to the first, it will be useless for me to adduce proof that he will come personally at the second advent, because this is a point on which we are all agreed. But you believe that he will come for "no other purpose than the general judgment," while we believe that he will come to reign and judge. Before we proceed further in the discussion, we ought to understand what is meant by his coming, and reign. You say, you "believe in a *real* and *actual reign* of our Lord Jesus *upon the earth.*" (Dobbin, p. 8, 39.) But all the passages which relate to it, you interpretate either "figuratively," "metaphorically," or "spiritually." And you attempt to prove, that his *coming again to reign* will be spiritual only. (Davis, p. 9. Jefferson, p. 34, 56.) But, sirs, has he ever gone away spiritually? Did he not say, "Where two or three are gathered together in my name, there *am* I in the midst of them?" And when his personal presence was about to be withdrawn from his disciples, did he not say, "Lo I *am* with you alway, even to the end of the world?" Now that which never went away, can never with propriety be said to come again. We are both agreed, that at some future period he will come again personally. We say it will be at the commencement of the Milennium; and you say it will be at the close. Now it is of little consequence what *we* say or what *you* say; but it is of great importance to us all to regard what the scriptures say, because from their decision there is no appeal. The scriptures say, "he must reign," we all believe this: but it is worthy of remark, that when the sacred writers speak of his reign they never apply the terms *personal* or *spiritual* to it; and also that when they speak of the judgment, they never use the terms "*last,*" "*general,*" or "*final.*" There is however one question which should be settled if possible before we proceed. By what rule shall we interpret the prophecies? *We* think that the rule by which God in his providence has interpreted the predicted events relative to the *first* advent may be fairly applied to those pertaining to the *second.* Now that rule, as events have shown, was of a *literal* character. You cannot dispute it, and therefore you had better adopt it, for though it is not a rule *without* exception, yet the exceptions are very few, and such as a babe in knowledge would rarely mistake.

Now take the prophecies which relate to the first advent, and apply the *literal rule* of interpretation, and you will at once perceive that they are all perfectly intelligible. There is not a question about their meaning. For example: the spirit of prophecy announced the Messiah as the seed of the woman, Gen. 3: 15. Gal. 4: 4. As the seed of Abraham, Gen. 12: 3. Gal. 3: 16. Of the tribe of Judah, Gen. 49: 8—10. Heb. 7: 14. Of the family of David, II. Sam. 7: 13—16. Isa. 9: 6, 7. Luke 2: 4. That he should be born of a virgin, Isa. 7: 14. Mat. 1: 23. That his birth-place should be Bethlehem, Mic. 5: 2. Luke 2: 15, 16. That he should be called out of Egypt, Hos. 11: 1. Mat. 2: 15. The same spirit of prophecy described his mean appearance and poverty, Isa. 53: 2, 3. Mat. 2: 23. The scene of his ministry, Isa. 9: 1, 2. Mat. 4: 16—16. It also foretold his parabolic language, Psa. 78: 2. Mat. 21: 4. The spirit by which he spake, Isa. 61: 1. Luke 4: 18—21. His miracles, Isa. 53: 4. Mat. 8: 17. His quiet deportment. Isa. 42: 1—4. Mat. 12: 17. His public entry into Jerusalem, Zech. 9: 9. Mat. 21: 4. The beast on which he rode, Zech. 9: 9. Mat. 21: 5—7. The shout of the people, Zech. 9: 9. Mat. 21: 9. Also the circumstances of his sufferings and death, through the treachery of one of his companions, Psa. 55: 13. Mat. 26: 25. The amount of blood money, (thirty pieces of silver,) Zech. 11: 12. Mat. 27: 3. The use to which it was appropriated, Zech. 11: 13. Mat. 27: 7. His being apprehended by armed men, Zech. 13: 7. Mat. 26: 47, 55. And smitten on his trial, Mic. 5: 1. Mat. 28: 30. The vinegar and gall given him to drink, Psa. 69: 21. John 19: 27. His dying words, Psa. 22: 1. Mat. 27: 46. The piercing of his hands and his feet, Psa. 22: 16. John 19: 18. That his bones should not be broken, Exod. 12: 46. John 19: 33. His being numbered with transgressors, Isa. 53: 12. Luke 22: 37. The dividing of his garments, Psa. 22: 18. John 19: 23. The casting lots upon his vesture, Psa. 22: 18. John 19: 24. That his grave should be with the rich, Isa. 53: 9. Mat. 27: 57. The resurrection of his body, Psa. 16: 10. Mat. 28: 7. And his ascension into heaven, Psa. 68: 18. Mat. 16: 19.

All these prophecies have been *literally* fulfilled: which circumstance illustrates the *rule* of interpretation. Now, brethren, let your interpreters of the prophecies apply this rule to the events of his second coming, which the writers of the New Testament have recognized with respect to his *first:* then instead of supposing he is coming only to judgment, they will perceive also that he is coming a second time *unto salvation,* and to take to himself his great power and reign: with these things in view, they will assume their appropriate Christian attitude, "Looking for that *blessed* hope, and the *glorious appearing* of the great God and our Saviour Jesus Christ." But let them apply their metaphorical rule of interpretation to the events foretold, respecting the first advent, and the world will laugh at their folly; and the church be bathed in tears at their apostacy. For they would evidently deny, "that Jesus Christ is come in the flesh." "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Anti-Christ, whereof ye have heard that it should come, and even now already is in the world," 1 John 4: 3. It appears to me, that the unfulfilled prophecies, are as intelligible *now,* as those that are fulfilled were before their accomplishment. And that we have only to adopt the same rule of interpretation to understand those which are future, as is applicable to those which are past.

The *rule* which I have endeavored to establish, is *general,* though as I have said, not without exceptions, but these are *very* few, and not liable to misconstruction. But alas for the Anti-millenarians, they take the exception for the rule, and the rule for the exception !

The following are some of the exceptions; "The *stone* which the builders refused, Psa. 118. Mat. 21: 24: "Behold I lay in Zion for a foundation a stone," Isa. 28 : 16. 1 Pet. 2: 6. Behold "I will send my messenger," Mal. 3: 1, 4 : 5. Mat. 11 : 14. I never knew even a babe in Christ mistake the two former ; and as to the latter, Jesus himself interpreted it, as referring to John the Baptist. I think it was verified *typically* in John who came in the spirit and power of Elijah, at the first advent ; and will be *literally* fulfilled by Elijah in person at the second advent of Christ.

Now permit me to adduce two examples respecting the site of predicted events, one of which took place at the *first* advent; and the other will take place at the *second :* namely, the *place of Messiah's birth ;* and *the place of his reign.*

The prediction which relates to his birth was not given in the plainest terms. It was not said the Messiah shall be born in Bethlehem,—"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be the ruler of my people Israel," Mic. v. 2. Yet this was understood by the chief priests and scribes, before it was accomplished. When Herod demanded of them where Christ should be born, they said, in Bethlehem of Judea, for thus it is written by the prophet, "And thou Bethlehem in the land of Juda," &c. Mat. 2: 5, 6. Though the chief priests and scribes understood this prophecy of Micah, there was one of Zechariah 9 : 9, equally plain, which was not understood by the disciples, even when *literally fulfilled before their eyes.* "Zion, behold thy king cometh unto thee, riding upon an ass, even upon a colt the foal of an ass. These things understood not the disciples at the *first*, but when Jesus was glorified, then remembered they that these things were written of him, and that they *had done* these things unto him," John 12 : 16. Micah only among the prophets foretold the place of Christ's birth; but many of them gave testimony to the *place* of his reign. The divine Father says, "I have set my king upon my holy hill of *Zion :* rule thou in the midst of thine enemies," Psa. 2 : 6. 110 : 2. Isaiah says, "I saw the Lord sitting upon a *throne*, high and lifted up, and his train filled the temple ; and the whole earth was filled with his glory, 6 : 1, 3. This was a vision of Christ in his regal dignity, such as he will actually display in the Millennium. Isaiah also informs us that his government shall be "upon the *throne of David*, and *upon his kingdom.* The accomplishment is certain, for he adds, "The zeal of the Lord of hosts will perform this." He farther assures us, "In mercy shall the throne be established ; and *he* shall sit upon it in truth, in the tabernacle of David, judging, and seeking judgment, and hasting righteousness," Isa. 16 : 5. The angel Gabriel confirmed this statement in his address to the Virgin Mary. "He shall be great and shall be called the Son of the highest ; and the Lord God shall give unto him *the throne of his father David :* and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end," Luke 1: 32, 33. Isaiah assures us also that the "Lord of hosts shall reign *in Mount Zion*, and in *Jerusalem*, and before his ancients gloriously," 24 : 23. Jeremiah gives his testimony to the same fact, saying, "They shall call *Jerusalem the throne of the Lord*, and all nations shall be gathered *unto* it, to the name of the Lord to Jerusalem," 3 : 17. Ezekiel saw the glory of the Lord returning to the temple,—"and the glory of the Lord filled the house." And he said, "I heard him speaking to me out of the house ; and HE said unto me, son of man, this is *the place of my throne*, and the place of the soles of my feet, where I will *dwell* in the midst of the children of Israel for ever," 43 : 6, 7. Now, though the place of Christ's reign is more clearly pointed out, than the place of his birth, and the fact established by more than two or three of the inspired witnesses, with the God of truth at their head ; yet there are many people, yea and ministers of religion that do not see it ! ! ! On what principles can it be accounted for, except that a predilection for mystical interpretation has blinded their minds, lest the light of the glad tidings of the reign should shine unto them ?

All the above passages show that the seat of government will be local, and imply that the king will conduct it personally ; and why not, seeing he is *a person ?* You readily believe that Jesus Christ came down from heaven to suffer all manner of reproach and ignominy ; and at length was made a *curse* that we might be saved from sin, and raised to heaven, and all this without any disgrace; but on the contrary, to his immortal honour; and yet you assert that for him to come here *to reign*, having all the inhabitants of heaven and earth subject to him, would be "a second humiliation," "something unworthy of him," "a degradation." Brethren, is this consistent ?

Let us now with a teachable spirit apply our minds to those prophecies which relate to our blessed Lord. It was foretold that he should be a prophet like Moses, a priest like Melchisedec, and a king like David. He performed his prophetical office personally on earth, in the days of his humiliation. He executed his priestly office personally on earth, when he offered up himself without spot to God ; and he carries it on personally now, in the presence of God, in the holy place not made with hands, and shall he not execute his kingly office *personally ?* He is now gone into a far country, that is to heaven, to receive for himself a kingdom and to return. He will return when the seventh angel sounds his trumpet. Then there will be great voices in heaven saying, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," Rev. 11 : 15. Then all the inhabitants of heaven will adore him, "saying, we give thee thanks because thou hast taken to thee thy great power and hast reigned." At the present time Jesus is personally seated on his Father's throne, where he will remain until the restitution of all things, when the Father will send him again, Acts 3 : 20. It was his bodily presence that went away from his disciples at his ascension on the mount of Olives, and that same Jesus that they had seen go up into heaven, the angels assured them "should so come again in like manner." Not a changed Jesus, as Dr. Urwick asserts, but the *same*, returning in the same manner as he went up. There is as strong objection in the christian church to his coming in personal glory to reign, as there was in the Jewish church, to his personal humiliation and sufferings. There are pious christians who glory in Christ crucified, yet they cannot bear the thought of his reigning over them personally. It is an astounding fact, but it must be told, they will not have *this man* to reign over them. Many christians pray that he may come and reign universally by his spirit ; but they object with all their might to his coming *personally.* It is *this crucified man* they will not have to reign over them, even though it has "pleased the Father that in him should all fulness dwell," and he is the "express image of his person," yet they do not want to see him. They had rather he should reign by deputy (that is by his spirit) than in person. I think we and our brethren who differ from us are, unanimously, agreed as to the spiritual part of his reign. Let us then not suppose a difference of opinion where none exists. Let us rather try to narrow the breach between us. Then go simply to the sacred scriptures as little children, and as such receive the doctrine of the kingdom or reign of Christ. I will now adduce those scriptures which convince me that it will be *personal*, and I shall be glad to see those scriptures by which my opponents would prove that it will be only spiritual.

My first proof that the reign will be personal, is a promise which God confirmed with an oath, "The Lord hath sworn in truth unto David : he will not turn from it, of the fruit of thy body will I set upon thy throne." Psa. 132 : 11. The comment of the apostle upon it, is this, "That being a prophet and knowing that God had sworn with an oath to him that of the fruit *of his loins according to the flesh* he would raise up Christ to sit upon his throne, he seeing this before he spoke of the *resurrection* of Christ." Acts 2 : 30. It is evident therefore that it was not intended that he should reign until after his resurrection, and the time is not yet come. It is evident that the fruit of the loins according to the flesh, is the humanity of Christ, that it was the very person that was crucified between two thieves—who died, rose again, and ascended, and who is now in heaven. This person did not sit upon his Father David's throne before his death; as has just been proved. The apostle then asserted his exaltation by the right hand of God, and his having received of the Father the promise of the Holy Ghost, for the confirmation of his Messiahship, and the furtherance of the gospel. He then assures us that the promise cited, could not relate to David, but to his *seed*, "For David is not yet ascended into the heavens, but he saith himself, The Lord said unto my Lord, sit thou at my right hand until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made this same Jesus whom ye crucified both Lord and Christ." Acts 2 : 33—36. It is very evident that the fruit of the loins according to the flesh, is Christ. Now this flesh cannot be spirit, it must be the humanity of Christ which is to sit upon the throne of David, and with this agrees the announcement of his birth, his titles and his government, by the prophet, Isaiah 9 : 6, 7. The seat of his government is said to be "*upon the throne of David* and *upon his kingdom.*" It is obvious from the passage just quoted from the Acts of the Apostles, that David never had a throne in heaven ; and it is equally certain that Jesus never had a throne on earth ; therefore the promise confirmed by an oath will utterly fail if Christ does not sit upon the throne of David. The same heavenly messenger who announced his conception, predicted his reign also; "Thou shalt call his name Jesus," (which is the name of his humanity) "He shall be great and shall be called the Son of the highest, and the Lord God shall give unto him the *throne of his father David*, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke 1 : 32, 33. Jeremiah bears his testimony to the same facts, "Behold the days, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper," Jer. 23 : 5, 6. 33 : 14—18. These are the *plain declarations* of God's messengers. Yet men who are the disciples of Christ, object to his *personal* reign, as much as Peter did to his *personal* sufferings. And whenever the subject is mentioned, either from the pulpit or the press, the assertors of it are branded as "visionaries," and "enthusiasts ;" and the doctrine is styled, " a dangerous heresy." When the language of Jesus intimates that he will come to the earth and reign, they like Peter begin to rebuke him, saying, " be it far from thee Lord, this shall not be done unto thee." Thou shalt never leave thy throne of glory and come to govern this sinful world, " that is unworthy of thy dignity." It would be "a second humiliation" to reign personally on earth, "even as the king of kings." Thus they rebuke him. But he looks on these disciples, and virtually by his doctrine rebukes every individual objector as he did Peter : " Get thee behind me Satan—thou art an offence unto me, for thou savourest not the things that be of God, but those which be of men." These disciples delight to preach Christ, even the crucified, as the Saviour of sinners, and they believe that he is *full of grace and truth*, and they anticipate a gracious diffusion of these blessings over all the earth in the Millennium, but they would rather have them without his personal presence. They have no desire to see the " king in his beauty nor the land far extended." They believe " there will be a supremacy of saintly principles, nay more of *saintly persons*," (Dobbin's Ser. p. 88.) but their creed excludes the supreme person, the king of saints. They think that they shall be happy without him. Some actually ridicule the doctrine of Christ's kingdom in this world, " Having its centre within the reconstructed walls of a stone Jerusalem, presided over in his own proper person by the Lord Jehovah." (Davis's Ser. p. 14.)

There is no passage of scripture which refers to Christ's coming to judgment or to reign, which does not include his *personal* coming, and the coming of a person always implies a place. So when Christ comes again, he will alight on the Mount of Olives, the very place from which he ascended. " The Lord shall be king over all the earth in that day," Zech. 14 : 4, 9. Some particular city will be the seat of his government. This city is pointed out much more frequently and definitely, than the place of his birth. There is much opposition from his enemies against the Lord and against his anointed : and from his friends against his *personal* reign, but his divine Father says, " Yet have I set my king upon my holy hill of *Zion*." It is also said, " The Lord hath chosen *Zion*, he hath desired it for his habitation, saying, this is my rest forever ; here will I dwell for I have desired it." The prophet Isaiah assures us, " he shall reign in *Mount Zion* and *in Jerusalem*, and before his ancients gloriously." As the seat of his government will be in the metropolis of Judea, it is with propriety called the throne of the Lord, " At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord to *Jerusalem*." The prophet Micah also states the same truth very expressly. " The Lord shall reign over them *in Mount Zion*, from henceforth even for ever, unto thee shall it come, even the first dominion, the *kingdom* shall come to the daughter of Zion." * * * * * * This is he whose crucifixion was described in Psa. 22, and it is declared, " He shall judge the people righteously, and govern the nations upon earth." The ascension of the king Messiah to the throne of his father David, is the most auspicious event foretold in the sacred scriptures. All the inhabitants of the earth are called upon to " make a loud noise, and to rejoice and to sing praise, to make a joyful noise before the Lord *the King*—Say among the heathen that the Lord reigneth, the world also shall be established that it shall not be moved. He shall judge the people righteously. Let the heavens rejoice and let the earth be glad, let the sea roar and the fulness thereof, Let the fields be joyful and all that is therein, then shall all the trees of the wood rejoice before the Lord, for he COMETH, for he COMETH to judge the earth, he shall judge the world with righteousness, and the people with his truth," Psa. 96 and 98. With this accords the language of the New Testament, " Blessed is he that *cometh* in the name of the Lord, Hosannah in the highest," Mat. 21: 9. When the kingdoms of this world become the kingdoms of our Lord and of his Christ, the inhabitants of heaven burst into full chorus, saying " We give thee thanks, O Lord God Almighty,—because thou hast taken to thee thy great power and hast reigned," Rev. 11: 15—17.

Most christians expect a larger effusion of the holy Spirit, yet they look for it just in the same manner as it is given now. They have no idea that he will pour out his Spirit on *all flesh* in a miraculous manner, as he did in the apostolic age, according to Joel 2 : 28—33. The wonders in the heavens and in the earth, blood and fire and pillars of smoke, they consider altogether figurative and prophetic of the destruction of Jerusalem. As Peter did not think it desirable to quote the latter part of the prophecy, they take care not to mention it, but if it be stated to them, they reply "Mount Zion and Jerusalem denote the christian church." * * * * * * But, if " Zion is to *plowed as a* field and Jerusalem to become heaps," Mic. 3: 12, that they say is literal, and belongs to the Jews. * * * * * Daniel saw " in the night visions one like the Son of man come in the clouds of heaven, and he was brought before the Ancient of days, who gave unto him dominion and glory and a kingdom, that all people and nations and languages should serve him," Dan. 7: 13, 14. From this passage it is evident that he will not receive the kingdom until *after his advent* in the clouds of heaven. The Father said to the Son, " sit thou at my right hand until I make thine enemies thy footstool," and it cannot be proved that his session there will extend beyond that period. He now sits there " expecting." Expecting what ? The subjugation of his enemies, and that his Father will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. And that the Lord God will give unto him the throne of his father David, and that he shall reign over the house of Jacob for ever, Luke 1 : 32. To this view of the subject as correct, the writers of the New Testament give ample proof. After the tribulation which shall immediately precede the second advent, it is said, " Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory," Mat. 24 : 30. The prelude to which will be certain visible signs, and when ye see all these things, (said the Saviour) know that it is near, even at the door : that is the kingdom or personal reign of Christ, or as Luke records it—" The kingdom of God is nigh at hand," Luke 21 : 31. This will be the time of Israel's redemption : for Jesus says, " when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh," Luke 21 : 28. This is the period when he will come a second time unto salvation. Jesus is gone to his Father, to receive for himself a kingdom, in order to return and possess it. On the theory of our opponents the language of Jesus is at variance with common sense. They say that his coming to destroy Jerusalem was the great tribulation spoken of in Mat. 24 : 21. But he himself places his coming *immediately after the tribulation of those days*, 5 : 29, 30, so that according to their hypothesis, will *come immediately after he has come !*

THE FALL OF BABYLON.

Had these fearful predictions been known to the Babylonians, they would doubtless have appeared so improbable, that they would have been regarded with the same unbelief and indifference as the men of this age do commonly regard the still more fearful judgments which are about to fall upon those nations mentioned under the expressive *name of Babylon*, which have been, and are now, what Babylon once was—persecutors of the Lord's people, both Jews and Christians. For, speaking of times yet future, it is said, " And GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The heavy judgments thus uttered, and which in their primary application have respect to Babylon of old, were not only *threatened*, but to the very letter were executed ; although, " *if ever there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon.*" Its walls were 300 feet in height, 87 in breadth, and by the lowest computation 48 miles in compass. It had a hundred brazen gates ; immense embankments to restrain the river Euphrates, which ran through the midst of it ; many fertile fields ; and provisions for twenty years. " Its beauty, strength, and grandeur ; its walls, temples, palaces, and hanging gardens, and other embellishments, are described with such pomp and magnificence by heathen authors, that it might deservedly be reputed one of the wonders of the world." It was " the glory of kingdoms ; the beauty of the Chaldees' excellency;" " the golden city ;" and, like the old world before the deluge, or like Sodom and Gomorrah before they were destroyed by fire, it rested in perfect security. Its boast was, " I shall be a lady for ever. . . . . I am, and none else beside me : I shall not sit as a widow, neither shall I know the loss of children."

Nevertheless, when the time was arrived which God by the mouth of his prophet had foretold—although *it did appear improbable ;* although *it was* NOT BELIEVED : although Babylon was resting in strength and security ; and, as Daniel said to Nebuchadnezzar, in that fatal night when the city was taken, " the God in whose hand thy breath is and whose are all thy ways, thou hast not glorified ;"—yet, when the seventy years had expired, by means of an unexampled military device of Cyrus, the threatened destruction overtook them. So necessary is it not to judge from appearances, or to rest in human resources, but to take the word of God for our guide : *for if Babylon, so much against all probability, fell, what security have the nations of Europe in their armies, their navies, and their other fancied resources, against the equally express declarations of Jehovah ?*—Habershan's Works.

THE SEVEN CHURCHES OF ASIA.

DEFINITIONS.

1. Ephesus—first, chief, desirable, i. e. the apostolic age.
2. Smyrna—myrrh, a sweet gum—the martyr age.
3. Pergumos—earthly, elevated—exalted age of Constantine.
4. Thyatira—a sweet sacrifice—martyr age, rise of papacy.
5. Sardis—that which remains—the dark age, 10th century.
6. Philadelphia—brotherly love—age of the reformation.
7. Laodicea—judgment of the people—age of the judgment, the present age.

I regard the seven churches of Asia as symbols or types of seven ages of the Christian church, from the time of its establishment to the second coming of Christ. Any other view seems to be making the word of God of none effect, and savors too much of German Neology.

In the above table I have given the names in their numerical order, and with each name, the definition according to the Greek language, and then the application to the several ages which they symbolize or represent. It will be seen that these several definitions describe most beautifully, the several ages to which they are applied. "Whoso readeth, let him understand."

S. S. SNOW.

THE MIDNIGHT CRY.

THURSDAY, MAY 2, 1844.

THE EDITOR'S HEALTH is still gradually improving, but it is not considered prudent for him to make much mental effort till his bodily strength is more confirmed.

AN OBJECTION URGED BY MANY AGAINST THIS WORLD'S DISSOLUTION, BEING NOW NIGH AT HAND, is, that it is yet in its infancy; and we are asked, can it be possible, ay, is it not irrational to suppose that God will destroy this beautiful fabric, when its mighty energies—its latent powers have not been fully developed—"just as they begin to be available for the main purposes for which they were created." We are requested to look at its vast resources—its immense treasures, still concealed in the deep caverns of the earth—to glance at the wonderful improvements now in progress, to consider our railroads, canals, amd other great designs, which have but recently been brought into requisition; to view our western world, but just explored, now coping with the mighty kingdoms of the old world, and then to think, that God will so soon arrest "this tide of successful experiment." Impossible, say they. But we can find no evidence, either in scripture or analogy, that He will not. It is true, knowledge is not perfected, the earth is capable of providing for the wants of man many years to come. But are these sufficient reasons for rejecting the doctrine of the speedy coming of Christ, and the end of the present state of things? We hear of untold ages, future generations, which are "to pass in their long successions," but it is all imaginary, and the thought is inspired, neither by revelation or sound reasoning. The premises are not tenable, for it is susceptible of mathamatical demonstration, that the earth would not be capable of sustaining its inhabitants, should population increase in the same ratio as in time past, many centuries longer. But basing our faith on the scriptures of truth, we look for the earth's renovation, even now at hand—soon to be consummated.

Independent of the positive testimonies on this point, the character of the several kingdoms which should bear rule in the earth—the chains of prophetic periods, which are fast reaching their utmost possible extension—the signs of the times, and the many events which are the sure precursors of the final scene. Independent of these and many other undeniable facts which scatter the last semblance of unbelief from our minds, we have many collateral evidences. The earth is cursed, thorns and thistles shall it bring forth, and will never be restored while man inhabits frail tenements of clay, to its primeval beauty: will not again become the garden of the Lord, while in the sweat of his face, man shall eat his bread; and of course, if the arguments of our opponents are of any weight, they will retain their strength, until the very acme of this world's perfection is reached, and even if we admit that that state could be attained to, would it not be an *overwhelming pity* that a wreck of matter should then ensue?

We believe, according to the inspired text, that this world is reserved unto fire, *and that the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up, &c.* 2 Pet. 3: 7, 10—12. But we look for the earth redeemed—The new heavens and the new earth.—The saints' inheritance—The everlasting kingdom. This world will be renovated and made new. 2 Pet. 3: 13. Isa. 65: 17—19. Rev. 21: 1, 3, 5. Will be restored to more than Eden beauty, in the times of restitution. Acts 3: 19—21. Eph. 1: 13, 14. Will be renewed and become the inheritance of the saints, the wicked shall be consumed out of the earth. Matt. 13: 41, 43. 25: 34. Psa. 37: Prov. 2: 21, 22. Zeph. 1: 3. Mal. 4: 1. Matt. 5: 5. Rev. 5: 10. Dan. 7: 13, 14, 18, 27. Isa. 57: 13. 60: 21. The promises to Abraham will then be fully realized. Gen. 13: 14, 15. 15: 7. 17: 7, 8. 26: 3, 4. 28: 13, 14. Gal. 3: 7, 9, 16, 29. 4: 28. Rom. 4: 13, 16. 9: 6—8. Heb. 11: 8—10: 13, 16, 39, 40. Acts 7: 4, 5. The kingdom of God will be then established, and the King of kings will reign on David's throne forever. Rev. 11: 15. Dan. 2: 34, 35, 44. Psa. 2; 8, 9. Ezek. 21: 27. Isa. 9: 6, 7. 24: 23: Psa. 72: 8. 89: 35—37. 1 Chron. 17: 14. Zach. 9: 10. Luke 1; 32, 33. Acts 2: 34, 35. Heb. 10: 12, 13.

In the days of Noah and of Lot, they planted and builded, and pursued their avocations with untiring activity; they dreamed of days to come, and the completion of many works of art and improvements, the advancement of science, and all the various pursuits of man. Yet judgment was executed. Well, even so shall it be, when *the Lord Jesus shall be revealed from heaven with his mighty angels, &c.* When He cometh to *reward every man according to his works.* If the argument is good, that this world is in its infancy, and therefore its present organization cannot be changed—when six thousand years have pursued their tardy and disastrous course, with what force the antediluvians could have reasoned, when only a few centuries had elapsed, against the threatenings that the world, that then was, should be overflowed with water, and perish, (2 Peter 3; 6.) A great physical change did then take place,—the structure of the earth was in a great degree altered. But the world was not then renovated, to become a dwelling place of righteousness, as it will be *now*. We too "believe that this world is only in its infancy. Yes, more,—it is in embryo, now especially struggling to be born out of its darkness into eternal day."

We see in the retrospect, that God has not consulted the purposes of man. He has arrested the operations of the past; thwarted by his providences arrangements man had made for the future. In regard to the duration of the present state of things, we firmly believe they will not long continue—the desolations of anti-Christian powers will soon cease forever. The fifth universal kingdom will be soon established, its duration shall be eternal without end, or decline. The time is appointed, and at the time appointed, the demolition of all that is opposed to Christ, will be accomplished. We wait for that event, and from our inmost souls, we pray, "thy kingdom come." Our sympathies are with another and a more glorious inheritance—the earth made new, the restoration we most earnestly desire. Here is no rest; we are subject to comforts as also to tribulation, but we covet the saint's abode, to be exempted from the frailties and vicissitudes which attend us here, to be clothed with immortality, and enjoy the blessedness of that land of rest—the pilgrim's long sought home. T.

LIFE FROM THE DEAD, NO. 5.

If the doctrine of the Second Advent near, is not the only hope of the true Israel at the present time, we would enquire with anxiety and reverence, what is that hope? And where shall it be found? From the confessions and complaints, of the various organs of the nominal churches, we learn that there is among them, a great destitution of spirituality and living faith. If we enquire first of the mother of these organizations, (although she is outwardly speaking great words, and endeavouring to compass sea and land, to make proselytes,) she admits, that she is obliged to tolerate heresy, and permit tho most crafty enemies of the truth, to range far and wide, without being able to take cognizance of their infidelity. She also laments these sad times of departure from the salutary discipline of her former institutions. We next come to the first seceders from her infallibility, who profess to retain the sacred lineage of the priesthood, in its only pure succession and healthful usages: but to reject the errors and abuse, which have crept in unawares, through the dotage of the mother. These however, having now attained more mature years, perceive most of their derelictions from the paternal wisdom, and are divided in council, one part desiring to return and the other still unreconciled. In this state of perplexity and disunion, their pious teachers mourn a neutralizing spirit, which destroys the vitality of all prospective reform. From these we have various branches of the same family, each professing to reject former errors, and to return to the purity and simplicity of the scriptures. But in their turn, they are again divided and subdivided, disquieted, and distracted, with questions that gender strifes, seeking the home of worldly wisdom, dissatisfied with themselves and each other, and engaged in uncompromising and endless controversy. The more consistent and evangelical of their teachers lament the fearful state of the professing church, and acknowledge its worldliness, party spirit, and general declension. The most sanguine, in the expectation of the world's conversion by the church, have lost much of their confidence, and are compelled at least, to defer it for many years. The revivals, which have through the agency of the Holy Spirit, arrested and awakened the dormant energies of the churches, at intervals for the last half century, seem passing away. Their restoring influence has been nullified, by the worldliness and sloth of professors, and the stupor of the Laodicean sleep now effectually enchains them. This is indeed but a pencil sketch of the fearful reality, as deduced from late moral, benevolent and ecclesiastical records. We would then repeat our enquiry if the Master come not speedily, where is the hope of his true Israel? We are driven to the conclusion, that it is not in the so called churches of the present day. It is not in their forms and ceremonies, nor the idols which they reverence, neither is it in their theological seminaries, their popular clergy and magnificent chapels. Though the most laboured disquisitions and surpassing eloquence combine in proclaiming "peace and safety;" we dare not rest, when the Lord assures us by his word, that "sudden destruction cometh." Human creeds are multitudinous and conflicting, and many despairingly enquire, who will shew us any good? The "little flock" of Christ is scattered in this dark and cloudy day, and repair to broken cisterns that hold no water; and find that those in whom they have trusted, are unstable reeds. In this time of peril, the weary pilgrim cries, "how long, O Lord, wilt THOU not come and save us?" and we are assnred, that though he has borne long with them, yet He WILL COME and avenge them right speedily; although at the time of his coming, faith respecting it, will scarcely be found on the earth. It is well for us to take good heed to the sure word of prophecy, which as a lamp illuminates these last days of darkness. From it we find that there will be a short time immediately preceding the second coming of Christ, when the vision will seem to tarry, and we are instructed to WAIT for it, and not fear; because it will surely come, and not fail; for at the time appointed, (or made known to us,) the end shall be. It also distinctly declares, that some will say, "every vision faileth, and the days are prolonged;" and that even the virgins who have gone out without the churches to meet him at this midnight hour, will grow weary while the Bridegroom tarries, and fall asleep, respecting the certainty of his approach, and half of them will be so far engrossed in the charms of worldliness and sin, that the ywill lose their faith in the Lord's coming, and be at last unprepared to go in with him to the marriage. The only hope then of the true Israel is, that the Lord himself will come, and come quickly. We know that this hope cannot fail, for it lays hold of the pledge of the Eternal; and is sure as the changeless councils of his will. We feel that the sufferings and contempt of these closing hours are not worthy to be compared with the glory that shall shortly be revealed, for which the earnest expectation of the creature waiteth to be delivered from the bondage of corruption. The whole creation groaneth and travaileth, and we ourselves also, waiting for the redemption of the body. But we are saved by hope, but hope that is SEEN, is not hope; for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience WAIT for it. The dawning of the sun of righteousness already warms many hearts who love this precious hope, and having its abiding power, they seek to purify themselves even as He is pure. Their single devotion to this hope leads them to enquire diligently, "who may abide the day of his coming; and who shall stand when he appeareth?" They seek and love the TRUTH with regard to the necessary preparation. They ask earnestly in faith for divine guidance, and the Spirit helpeth their infirmities, and leadeth them into all truth; by which they are sanctified and enabled to perceive the things of Christ, which the Comforter freely sheweth unto them. They return to the simplicity and reality of his teachings, and experience the confidence and joy of early Christians, who were "full of faith and the Holy Ghost;" they know for themselves that they are led and kept by the power of God through faith, unto salvation; "for he is faithful who has promised, who also will do it." Though such confidence is regarded as fanaticism and presumption, by the professing world: yet true Adventists are willing to trust every word which the Lord hath spoken, and be counted as fools, and of no reputation: that they may win Christ and a part in the glory of his coming kingdom. C. S. M.

Philadelphia.

ANNIVERSARY WEEK IN NEW-YORK.

Providence permitting, there will be a general conference of believers in the speedy personal advent of our Lord and Saviour Jesus Christ, at the church corner of Christie and Delancy sts, in the evenings, and at Franklin Hall, Chatham Square, through the day. Lectures each day at 2 1-2 and 7 1-2 P. M. Conference and Bible Class at 10 A. M., to commence on Monday, May 6, and continue through the week.

Brn. Miller, Galusha, and those of the Advent lecturers who can attend, are expected to be present.

N. B.—Meetings will be held in Philadelphia and Boston the two following weeks. Particular notice hereafter.

EDITORIAL CORRESPONDENCE.

Dear Bro. Tullock;—I have just arrived at Bro. Miller's, and commence a meeting to-morrow, at the Baptist meeting house, and continue over the Sabbath. I am happy to find Bro. Miller and his family well. He is in good spirits, and is full of faith, and is looking for the coming of Christ as the next event, and that *event* at the very door. His family are also with him, watching daily for the coming of the Lord.

Providence permitting, Bro. Miller will be with us at the anniversaries in New York, Philadelphia, and Boston. These will be very important meetings, and our brethren who can find it convenient, especially the lecturers, who have borne the heat and burden of the day, will do well to attend these meetings. It is now a time of trial, and it is necessary for all the friends of the cause to meet, and to counsel, and encourage one another, while time continues.

I find the brethren in this region strong in the faith, and determined in the strength of God to hold on their way, and endure to the end. Many of them from all classes have been obliged to leave their old associations, and unite together to sustain the Advent cause.

I have recently visited the brethren in several places in New Hampshire and Massachusetts. In Lowell, we had a glorious meeting. Eld. T. Cole is laboring there with good success. Brethren are united and steadfast.

Haverhill.—The brethren in this town have come together, and put up a cheap house, where they meet in harmony. Bro. Plummer is laboring with them with success.

New Bedford.—There are a goodly number who meet at the Hall, 19 Cheapside, and are prospering. In Exeter, N. H., we had a conference a few weeks since, which was well attended. I have been present at many meetings, but none more interesting than this. The Lord was with us indeed. Brethren strong and determined to maintain the faith till Christ shall appear. I gave lectures in all these places to full and deeply attentive audiences. On my way to this place, I gave one lecture in Albany, at the "House of Prayer." The main body of the believers are united, and devoted as ever. But they have had some trouble of late by a "wolf" who came in among them in "sheep's clothing." God has delivered them, and I trust they will be so guarded hereafter that they will avoid such evils. Some men who have *nothing to lose*, profess almost anything in these days, to raise a party to sustain them in their mischievous designs. Men that profess to be *reformers*, ought to have some semblance of moral character.

I go to Meredith, N. H., next week to hold a conference. We shall no doubt have a good gathering, and I trust the Lord will be with us.

The cause in Boston is in a prosperous state. We have had severe trials, but out of them all God has delivered us. Although they injured the cause for a time, I think they will work for our good. Bro Jones is now with the brethren, and is very acceptable and useful.

Yours, J. V. Himes.

Low Hampton, N. Y., April 26, 1844.

LETTER FROM BRO. W. STUART.

Norfolk, Va. April 19th, 1844.

Dear Bro. Southard,—Bro. Freeman and myself left Philadelphia, on Thursday, the 11th inst., and arrived at Baltimore same evening, distributing on our way papers and tracts to such of our fellow passengers in the cars, as were willing to receive them. At Baltimore we met with Bro. Chandler, on his return from Charleston, S. C., via. Richmond and Norfolk, Va. It was our purpose to go directly to Washington and Richmond, but were persuaded by Bro. C. to come to this place, to strengthen and encourage the brethren here. Accordingly, we left Baltimore on Friday evening, and arrived here the following (Saturday,) morning: where we were cordially and affectionately received, by the little Advent band here collected together. We have laboured with much success here, and also in Portsmouth, which is directly opposite, and the brethren and sisters seem to be greatly strengthened and encouraged, and some that were doubting have been confirmed in the truth. The Advent brethren here, have banded themselves together, numbering at least thirty, firmly established in the faith and in the hope of the appearing and kingdom of our Lord. This little band of believers has met with much opposition, and even persecution, so much so that many are coming out of the nominal churches. Bro. Clayton, the M. P. minister of this place, has fully embraced the doctrine of the speedy Advent, and is now boldly declaring this truth to the people.

Bro. Freeman left here yesterdy morning for Richmond, with a view to scatter papers and tracts, and if possible prepare the way for the preaching of the truth—for which city I shall also leave. Providence permitting, on Tuesday morning next.

Yours in the blessed hope. W. Stuart.

LETTER FROM BRO. LENFEST,

"THE ADVENT SAILOR."

Warren, Baltimore Co., Md., April 22.

Dear Bro. Tullock,—I take this opportunity to address a few lines to you to inform you of my continued health and prosperity, and of my doings since I saw you. I arrived in "the city of brotherly love" in safety the day after leaving New York, and met with a kind reception from the friends of the cause in that place. After supplying the shipping of that port with publications, I took my departure for Baltimore, being helped forward on my journey by the dear brethren in Philadelphia, for which care of me and for the cause, may the Lord reward them. In Baltimore the brethren gave me a cordial reception, and I was enabled to supply the shipping of that port also, making about 1000 vessels that the friends of the cause enabled me to supply, and my prayer is that good may be done in the name of the Lord. I had thought, owing to ill health, to return to the north, after having supplied the shipping. But the way being opened for me to come out to this place, I thought it my duty to accept the invitation, as they were anxious to hear something on the subject of the speedy coming of the Lord. I arrived last Monday evening, and lectured in the church to a large and attentive congregation. But in the course of my remarks, happening to quote some Scripture, I so offended some of the powers that be, that they at once came to the very Christian-like determination that I should henceforth speak no more in that name in their church, although I taught them "none other things than what Moses and the prophets did say should come." However, as they shut one door, the Lord opened another, and I gave notice that there would be lectures the remainder of the week, for "the common people heard me gladly." The next morning I visited and supplied with publications about 50 families, and found that there was a desire to hear and read on the subject. In the evening, notwithstanding the opposition of the minister and the ruling men, I had a room full, and a great many outside that were unable to get in. I have continued the meetings every evening, and the interest is increasing. God has blessed his word to the good of souls; and now the most influential men in the place openly espouse the cause, and the whole place seems shaken. The people come in from the country five or six miles to hear and receive publications, and the way is now open to go further into the country. I think I have never seen more interest manifested in the cause than is manifested by the people in this section of country. The fact is, they have heard but very little about this doctrine, except the false reports that have been circulated about so freely by the King's enemies, and now when they come to view it, as it really is, the pure word of God, they are astonished, and say that it cannot be overthrown without denying the Bible.

Yours in the blessed hope, James Lenfest.

Macomb, McDonough Co., Ill.—Sister S. Mitchell writes: "There are quite a number here who are looking for, and that love the appearing of our blessed Lord. Previous to Feb. 1843 we were ignorant of the views and doctrines taught by those that believe in the speedy coming of Christ. At that time there were several copies of the 'Midnight Cry' sent gratuitously to the Post Office, of which my father was the Post Master. We examined them—our neighbors examined them—we were surprised, then convinced that the doctrines taught by the Adventists were founded on the Bible, the 'sure word of prophecy.'

"For a few months past we have been favored with the labors of Bro. Young, the Protestant Methodist preacher on this circuit. He preaches the coming of Christ at the door. Eld. Barger, the presiding elder of the Methodist Episcopal church, is sounding the midnight cry. We were recently cheered with a visit from Bro. W. W. Nelson, that meek and lowly follower of Jesus. He lectured in this vicinity several times. The effect was, the friends of the Second Advent cause were encouraged, and the prejudice of many individuals was lessened. May the Lord reward him for his labor of love. He has left for Hancock Co. He was the only lecturer we ever had the pleasure of seeing, although Brn. Chittenden and Stevens came within eighteen miles of us."

Bro, J. R. Gates—We have received a letter from Bro. Gates, from Philadelphia. He has been lecturing in that city, at the Museum, Church in Juliania St. and at the Hall in Market St. On Friday last he left for Baltimore.

☞ Bro. Preble was in Albany last week lecturing at the "House of Prayer." He has left for the west.

Queen Elizabeth is reported to have said, "The skill of a pilot is best known in a storm; the valor of a soldier, on the field of battle; and the worth of a christian, in the time of trial."

"Never desire to be singularly commended or beloved, for that appertaineth only unto God, who hath none like unto himself."—*Kempis.*

Midnight Cry, May 2, 1844

LETTER FROM BRO. W. D. COOK.

COMMENCEMENT AND TERMINATION OF THE SEVENTY WEEKS

Those of our readers who are at all acquainted with the protracted controversies and discordant theories which have been called forth in order to meet the difficulties which gather around the great chronological points of Scripture history, will, without doubt, agree with us, that it is hardly worth the while now to enter upon the discussion of these exhausted, and, we may say, settled questions. They will also see at once the difficulties which must arise in attempting to sustain the argument of Bro. C. before the church and the world. We insert the letter for the gratification of our readers. Whatever they may think of the argument, the character of the letter will be a sufficient apology for its insertion. And we must say that we are gratified with any exhibition of a scripture question which goes to show that God has completed his own work, or that the Bible in so important a case explains itself.

We would also inform our readers that the same writer has furnished a Bible chronology of the world, which harmonizes with his views of the seventy weeks, and which agrees in the result with our published chronology, which, if time permits, we may give to our readers.

Sodus Point, N. Y., April 6, 1844.

Dear Bro. Southard,—The date of the commencement of the seventy weeks being, according to the belief of Adventists, identical with that of the *vision* of the 8th of Daniel, is a point of very great importance to be correctly decided. Scott, (note Dan. 8th,) in common with other commentators, has acknowledged that it is "a difficult point to determine." The opinion, however, of the "world" of commentators, I believe, is divided between the 7th and 20th years of Artaxerxes.

To my mind, the difficulty in the case since the unsealing of the vision is not so much intrinsic as accidental. In times past we have relied upon the labors of former commentators almost entirely, and thus while sailing in the "chop-sea" of man-made comments and chronologies, having relinquished the infallible guidance of the word of God, it is not remarkable that the agitation and contradiction should be extreme, and the result unsatisfactory.

For this cause in applying my mind to the investigation of this subject, it has been my effort as far as possible, to forget that an Usher has (in the opinion of the world) decided the question of chronology beyond controversy; and that a Scott, a Newton, or a Clarke have written a word upon the subject.

With these few preliminary remarks, I will enter immediately upon the consideration of the 25th verse of the 9th chapter of Daniel: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times." Here the language of the angel commanding Daniel to "*know*" implies that the question of *time*, as to its commencement, continuance and termination, might be certainly ascertained. I repeat, the question of TIME, not of *fact*, for this (the time) is the great subject of this chapter. As we learn from the 2d and 19th verses, Daniel was evidently laboring under the mistake that the 2300 days were a part of the 70 years, and he had become jealous for the honor of God, lest his word should appear to fail: therefore, he said in his prayer, in the 19th verse, "Defer not (let not the time pass) for thine own sake, O my God, for thy city and thy people are called by thy name." To correct this mistake then, the angel was sent to him. Leaving out the words supplied by the translators, it will read thus: "Know therefore and understand. From the going forth of the commandment to restore (what had been carried away from Jerusalem) and to build Jerusalem, unto the Messiah the Prince, seven weeks, and three score and two weeks," &c. In the preceding verse the length of a certain period for the accomplishment of certain purposes is given, but in this verse the angel specifies a certain event in history which is to mark and identify the beginning of that period. Now the scripture evidence to pin this event down to the first year of Cyrus is of two kinds. 1st. Prophetic. 2d. Historical. To the truly humble, confiding Christian, a "thus saith the Lord" that an event shall be, is enough: but our Heavenly Father, knowing our infirmity, and the sin (unbelief) "which doth so easily beset us," has in this case added his "thus hath it been." Now to the proof. 1st. Prophetic evidence. Jer. 27: 19—22, "For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem; they shall be carried to Babylon, and there shall they remain until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place." Here we learn what had been, as well as what was yet to be carried away from Jerusalem. "The *people* and the vessels of the house of the Lord, and of the king's house." The language of the last verse is worthy of notice. We are told, "there shall they be until the *day* that I *visit* them, saith the Lord; then will I bring them up and RESTORE (the same word used in the text) them to this place." The length of time that should elapse previous to this "visit of the Lord" is determined. Jer. 29: 10, "For thus saith the Lord, that after *seventy years* be accomplished, at Babylon I will visit you, and perform my good word towards you, in causing you to *return* to this place." This last prophecy (see context) was directed "unto the residue of the elders, which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. In these two quotations we find what was carried away, and the prophecy in the text could only be fulfilled by the bringing back or *restoring* the same. But in Isaiah 44th and 45th chapters, it seems to me there is enough to set the question forever at rest. Isa. 44: 24—28, "Thus saith the Lord thy Redeemer and He that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens above; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, *Thou shalt be inhabited: and*to the cities of Judah, Ye shall be built:* and I will raise up the decayed places thereof; that saith to the deep. (Euphrates.) Be dry, and I will dry up thy rivers; that saith of Cyrus he is my shepherd and shall perform all my pleasure, *even saying to Jerusalem, Thou shalt be built: and to the temple, Thy foundation* shall be laid." This is the very counterpart to the phrase in the text, "the going forth of the commandment;" and according to this prophecy, Cyrus, and not Artaxerxes, was to SAY this.—Chap. 45, verse 1, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut." 13th verse, "I have raised him up in righteousness, and I will direct all his ways: *he shall* [issue the command to] *build* my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." 2d. Let us look now at the historical evidence of inspiration. In the last chapter of 2 Chronicles an account is given of the commencement of the 70 years captivity, and of the desolations of the city and temple, which took place eleven years after; at which time they carried away to Babylon the vessels and treasures of the house of God which yet remained, as also the people that "escaped from the sword," "where they were servants to Nebuchadnezzar and his sons until the reign of the kingdom of Persia, to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate, she kept sabbath, to fulfil three score and ten years." The legitimate inference from this language is that her desolations were to come to an end at the same time with the 70 years, otherwise there is no meaning to the language here used, to express a definite period of time.

According to the *error* against which I am contending, there must be added to this period of 70 years all the term of the reigns of the kings of Persia, down to the 7th of Artaxerxes, in order to accomplish the desolations here spoken of as being fulfilled in three score and ten years. The last two verses of this chapter are almost literally the same with the beginning of the next book. Ezra chapter 1st contains what I understand to be an account of the "going forth of the command to RESTORE and *build Jerusalem*," of which the decrees by Darius and Artaxerxes were only confirmatory, as was the decree of Phoras, A. D. 606, only confirmatory of that of Justinian, in 535, to the effect of putting the saints into the power of the little horn.

A more particular account of the decree of Cyrus is found in the 6th chapter of Ezra, which purports to be a literal copy of at least a part of the record. Verse 3, "In the first year of Cyrus the king, the same Cyrus the king made a *decree* concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof three score cubits, and the breadth thereof three score cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the *golden* and *silver vessels* of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be RESTORED, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God." At this time, then, we see, the *commandment went forth* to RESTORE the *sacred vessels*. And, as we find in the 1st chapter, the same decree had the effect to *restore* the *people* of the captivity to their homes, to the number of 49,697; while on the other hand, the decree of the 7th of Artaxerxes brought out of captivity but 1754 males, and that of Darius and of the 20th of Artaxerxes do not appear to have had the effect to restore any of the people from captivity; and neither of these last mentioned decrees had anything to do with restoring the sacred vessels of the temple, as they had been all restored long before.

I will here answer an objection which I suppose will be made to my argument; it is this: "The decree of Cyrus says nothing about *rebuilding* the city and the *wall*." (The same is true of that of the 7th of Artaxerxes.) We do not know whether it did or not, as we have not a copy of the whole decree, and can judge of its contents only by the effect which it had and the impression which it made upon the surrounding nations. This we may learn from Ezra 4: 12, 13, "Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, *building the rebellious and bad city*, and have set up the walls, and joined the foundations. Be it known unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, or custom, and so thou shalt endamage the revenue of the king." Such representations as these were made by the enemies of the Jews to the kings of Persia, in order to the hindering of the work of building the temple and city. For this purpose they wrote letters to king Ahasuerus and to Artaxerxes, the former of whom is probably the same as Cambysus, the son of Cyrus, and the latter the same as Smerdis, the Magician. But it seems to me ridiculous to suppose the 50,000 Jews who returned with Zerubbabel should remain in and around a desolate city, from the first year of Cyrus to the 7th of Artaxerxes, without attempting to rebuild the houses or repair the walls, surrounded as they were by enemies; and to say the least, not prohibited from doing so by the decree which brought them out of captivity. That the work of repairing the walls was commenced and interrupted by the *troubling* of them by their enemies, as above related, appears also from the fact that afterwards, when the work was resumed by Nehemiah in the 20th year of Artaxerxes, it required but fifty-two days to complete it. (Neh. 6: 15) Again, the temple was *finished* before the reign of Artaxerxes, "in the sixth year of the reign of Darius the king." (Ezra 6: 15) Of course the "going forth of the commandment" must have been previous to this time.

The decree of the 7th of Artaxerxes is spoken of in Ezra 7: 27, as having for its object to "*beautify* the house of the Lord which is in Jerusalem," while nothing is said in it about either building the temple or city, or *restoring* what had been carried away. From the 36th verse of the 8th chapter of Ezra, we learn the effect of the decree: "and they *furthered the people* and the house of God." Now what this decree had the effect to further must have been already commenced, and therefore we must look for the going forth of the commandment to do it at a time previous to this.

One more reason for dating from the first year of Cyrus, and I have done. Many signs are given in God's word by which we may *know* when the *end is near*; but for the *day* and the *hour* we are every where enjoined to watch; and I cannot find that they are anywhere revealed. Neither the day nor the month is mentioned on which the decree went forth in the first year of Cyrus.

DEATH WARRANT OF JESUS CHRIST.

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross:

"In the year seventeen of the Emperor Tiberius Cæsar, and the 25th day of March, the city of the holy Jerusalem, Annas and Caiaphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the Practory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people, saying:

"1. Jesus is a seducer.

"2. He is seditious.

"3. He is an enemy of the law.

"4. He calls himself, falsely, the son of God.

"5. He calls himself, falsely, the king of Israel.

"6. He entered the temple, followed by a multitude bearing palm branches in their hands.

"Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

"Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

"The witnesses who signed the condemnation of Jesus are, viz: 1. Daniel Robani, a pharisee; 2. Joannas Rorababel; 3. Raphael Robani; 4. Capet, a citizen.

"Jesus shall go out of the city of Jerusalem by the gate of Struenus."

Midnight Cry, May 2, 1844

The above sentence is engraved on copperplate. On one side are written these words: "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1820, and was discovered by the commissaries of arts attached to the French armies, at the expedition of Naples. It was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase is in the chapel of Caserta. The French translation was made by the members of the commission of arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them, and the request was granted, as a reward for the sacrifice they had made for the army. M. Denon, one of the Savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his antiquities, &c., it was bought by Lord Howard for 2890 francs. Its intrinsic value and interest are much greater.---[*Philadelphia Gazette.*]

Taken from the N. Y. Evangelist of Dec. 7, 1839.

Dear brethren of the Advent faith—This document which I now present you bears the marks of being genuine If so, it proves conclusively that our Lord was crucified in the MIDDLE of the last week of the seventy. It is dated in the seventeeth year of the SOLE reign of Tiberius Cæsar. I say of his SOLE reign, because it was in the fifteenth year of Tiberius that John the Baptist began his ministry. See Luke 3: 1—3. But from the fifteenth year to the seventeenth there are but about two years; consequently there would not be time for John's ministry, and then for half of the week, amounting to 3 1-2 years, to elapse. The difficulty is removed in this way. John's ministry began in the fifteenth year of the ADMINISTRATION of Tiberius, and not of his SOLE reign. His administration embraced two years and a part, during which he reigned conjointly with his uncle Augustus.—This commenced in August, A.D. 12. Fourteen years from that point brings us to August, A.D. 26, when the fifteenth year began, in which commenced the ministry of John, which continued to the Autumn of A.D. 27, at the termination of the 69 weeks of Dan. 9: 25. See Mark 1: 14, 15. But the sole reign of Tiberius began not far from the commencement of A.D 15, at the death of Augustus. Where then will the seventeenth year bring us? This question is not a difficult one to solve. Sixteen full years must pass, and then we are in the seventeenth. Then add 16 years to A.D. 15, and we have A.D. 31. Thus we see that the 17th year of the sole reign of Tiberius began about the first of the year A. D. 31.

Then let us sum up the argument. John's ministry began in the latter part of A.D. 26, and ended with the autumn of A. D. 27. Here commenced the week of the confirmation of the covenant, i. e., the establishment of the gospel as a divine system, by the mighty works of Christ. Three years and a half from this point brings us to the spring of A.D. 31, when our Lord was crucified in the "MIDST [i. e. middle] of the week." Three years and a half more, (the last half of the week,) during which the word or covenant was confirmed by them who had heard the Lord, (Heb. 2: 3,) brings us down to the autumn of A. D. 34, when Paul, the last of the *witnesses*, was converted and qualified to testify to the great fundamental truth of the resurrection of Christ. See 1 Cor. 15: 8. Thus was the gospel established, or the covenant confirmed, A. D. 34.

I believe this argument to be based on correct premises, and to be perfectly sound. What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A. D. 34, the remaining part of the 2300 days, i. e., 1810, being added, brings us to the autumn of A. D. 1844.

Then let no man say the time has expired. God forbid that we should take such a position. It is virtual infidelity. For myself I must say, that I would as soon reject that blessed book which God has given as a lamp to our feet and a light to our path, as I would take the ground that the prophetic periods have expired. "Let God be true but *every man* a liar." "Hath He said, and will He not do it? Hath He spoken and will He not make it good?" Most assuredly he will. "*At the time appointed the end shall be.*" When the 2300 days terminate, the *last end* of the indignation will come, and the sanctuary will be cleansed, as surely as God hath spoken. I believe the period ends in 1844. But I am confident, from the light I have received from God's blessed word, in those glorious types which He has given in mercy, for His children to understand, that our King and Saviour will appear in his glory in the *seventh month* of the Jewish sacred year. O! my dearly beloved brethren and sisters, do not be discouraged. Let not your heads hang down or your hearts be fearful. Yet a *little* while, and the *jubilee* will come, and *redemption* will be granted to all the land. Even so come, Lord Jesus!

S. S. SNOW. !!!

☞ Bro. H. A. Chittenden passed through this city on Monday last, on his way to Hartford, Ct.

INTERESTING COINCIDENCE.

The following extract is from a book called "HEAVEN OPENED," published in London about fifteen years ago. The author is Alfred Addis, B. A. of Trinity College, Cambridge, England. The work is published by Joseph Robins, Bridge Court, Bridge Street, London,

"The two thousand three hundred years, from the perfect re-establishment of the religious affairs of the Jews, by Artaxerxes, B. C. 457, till the church is sanctified and cleansed with the washing of water by the word, and presented to Christ a glorious church, according to the vision of Daniel, chap. 8: 9—14. It must be known, that at the time of the delivery of this vision, the temple, and the temple service, of which the daily sacrifice formed the chief part, did not exist; for the sanctuary was desolate, Dan. 9: 17; 18, and the people scattered abroad. Dan. 9: 7. Daniel sees in this vision, the sanctuary *restored*, and the service going on; but the sanctuary again cast down, and the service again interrupted. The question, then, very naturally is asked: How long a time is this vision of the restored daily sacrifice to occupy? How long is the restored daily sacrifice, which is seen going on in vision, to last before this fresh interruption ensues? and after this fresh interruption, occasioned by this fresh apostacy, how long is the sanctuary and host to be desolate, before it is again re-established? The answer is, that the whole period to elapse till the cleansing of the sanctuary, is to be 2300 days, i. e. years: but what portion of the time the vision of the daily sacrifice by itself, was to occupy, is not here said. But we are here told afterwards, when Gabriel, whom Daniel had seen in the vision at the beginning, i. e. in this vision, Dan. 8: 15, 16, came purposely to give Daniel skill and understanding, chap. 9: 21; 22, for he was astonished at the vision, 8: 27; (as well he might be, when he foresaw another desolation after the one already subsisting—viz: that during the seventy years captivity,) "and none understood it"—that with respect to the daily sacrifice, Messiah would cause all sacrifice (virtually) to cease, on the division of the last week of seventy weeks, i. e. of the last seven years of 490 years, after its full and effective restoration under its proper prince, which happened B. C. 457. By this ostensible key of Gabriel's, it appears that the daily sacrifice would be delivered up by reason of the apostacy in 487 years time, from the commencement of the 2300, of which consequently the remaining 1813 would elapse before the cleansing of the sanctuary. But as the 487 years expired A. D. 30, at the commencement of our Lord's ministry, the remaining 1813, or the whole 2300, will expire A. D. 1843.

But in another method the same calculation of the 2300 years may be reduced. This vision of the daily sacrifice, and the subsequent desolation was to last 2300 years. But as the daily sacrifice is not recognized by Gabriel as existing before Messiah is sole head of the Jewish church, well rid of the civil interference of the Persian anti-christ, we declare at once, that the commencement of the 2300 years began B. C. 457, though the temple was built, and the sacrifices performed before. For prophecy does not regard the putting together of stocks and stones. *Jerusalem and the daily sacrifice*, mean the civil and religious polity of the Jews, settled on its own independent basis—Messiah the chief corner stone, and the law and prophets the foundation."

We have received the following communication from Bro. Geo. A. Sterling, the Episcopal minister at Huntington, Ct., which we insert with pleasure.

HUNTINGTON, Ct. April 23, 1844.

Bro. Southard,—I feel the promptings of a strong desire to say a word through the Cry to the Second Advent believers. We have certainly arrived at an interesting crisis in our faith, and I fear that many from whom we hoped great things, will "draw back," simply because man has said that Christ will come at such a time, and *that time* has passed away without our seeing the Lord. To such I *would* say—hath not God in his word often warned you against trusting in man—believing or doing aught because He has said that thus it will be; "Cursed is he that trusteth in man," "In all thy ways *acknowledge Him* and *He* shall direct thy paths." "The meek will He guide in judgment—the meek will He teach *His way*;" not man's way. Now all who have professed to believe that Christ would come in the Jewish year 1843, because some teachers have so declared, have independently of its incorrectness, committed a great mistake; because they have founded their faith on the word of man, instead of the word of God. The faith of such has been human, not divine. The consequence is that such give up their faith. They ought to give up *such* faith, and be humbled that they ever received it from mortal man. It is also true that there are a great many who have believed, that they were taught of the Lord, that this was so—who now, perhaps seeing that the Jewish year is passed, are filled with surprise and know not what to think. For one, I have publicly testified that when I resolved as a matter of duty, to teach 1843, as the true termination of the 2300 days, brings us to the coming of the Lord, that it led me into the ocean of God's love in a degree indescribable. That it was *instantly* attended with a baptism of the Holy Ghost, giving me in addition a supernatural fearlessness and determination to proclaim it. As Bro. Cox says, when speaking of his own wonderful experience in the same: "I then obtained the testimony that Enoch did—that I pleased God." There are thousands doubtless who can testify to the same. What then has become of this? Has not the time passed, and we been mistaken? I answer no. My view is this; although such have never been taught, that the Lord would come in *the Jewish Year* 1843; still I doubt not, that in believing that Christ would come 1843 years after the 457, which extend from the going forth of the commandment, to the birth of Christ—I say, that I doubt not, in receiving this as the true interpretation of God's word, (I speak not of verbal accuracy,) has been attended with the blessing and witness of the Holy Ghost. I believe it with all my soul. Therefore have not a shadow of doubt that in a few days, "all these things will be fulfilled." But be it borne in mind, that in all this I had no *assurance*, as to the season of the year when the 1843 years terminate. Certainly I have had no definite reason to believe that they would terminate in connexion with any Jewish year, because the great events included in the 2300 years, have had no connexion that I know of, with the precise end of this year. We know not, that Christ was born at the *end* of a Jewish year, civil, or ecclesiastical, or commenced his ministry at the termination of *one*; but this we know, that he commenced it at the end of 483 years from the going forth of the commandment; as to the time of his crucifixion, we know that it was at the passover, better than two weeks from the commencement of the year. If the 490 years, (or 70 weeks,) expired at the crucifixion and ascension—the season of which corresponds with our month of May—why do we not look to about this period, for the termination of the 1810 and 1843 years. To my mind we have infinitely more reason for this, than for having looked to the termination of the Jewish year. Accordingly, to me, we are entering upon a period of five or six weeks, "big with the hopes of immortality." True we know not the day or the hour, nor never will, until it bursts in glory upon our happy heads. The beginning and ending of the periods are too much involved in obscurity to come so nigh. God has revealed the time in years, hence to believe the time within the year, is all we can hope for. True, we may form a fallible opinion, and on it found an expectation, as I have above, as to within a few weeks: but still, I would not venture to say I believe it, for true belief stands alone in the power of God. That he will grant us this power to assure us of the day or the hour, I have no hope. True, I believe and mightily enjoy the truth—that "if we abide in Christ and his word abides in us, that ask what we will and it shall be done unto us:" but such definite knowledge is opposed to his word.

At the time appointed, my brethren, the end will be. That is the end of Gentile dominion and treading down of Jerusalem—the mount Zion of Israel's hope. The time appointed is the 2300 days. I would shed a tear of sympathy over those who have given up because some one has told them that these days would terminate at the end of a Jewish year, as though these days would never terminate, and the prophets but utterers of fables. Alas! my brethren, has not God told us that many shall be made white and purified, and tried? Yes, *your* faith needed to be tried, to pass the ordeal; to shew you whether it stood "In the wisdom of man, or in the power of God," it has been a great mercy to you. It is well that you know, why you professed to believe before the awful hour. "Cease ye from man whose breath is in his nostrils." And with Bible in hand, all consecrated to God, fall upon your knees and ask Him if these things be so. The promise is yours, it is to all; "that if ye will do his will, ye shall know of the doctrine whether it be of Him." One of the most melancholly sights that strikes my view is to behold the professed church, when asking "if these things be so," go from God to man, to know the truth; just as if the Bible were not a revelation from Him to each one, containing the promise that all its teachings shall be opened by the Holy Ghost, to the mind of him who seeks aright. Alas, that the professed members of Christ should go in search of light, to those as dark as themselves. This shews that the church has become so low, that it has lost the power of applying the glorious offers of God to itself. "Open thou mine eyes that I may behold the wondrous things in thy law." "In thy light shall we see light." "Lo I am with you always."

The course of the public press, is just such as we expected at this crisis. Let them fill up their measure. Because the times of the Gentiles did not close the moment some expected, does this prove to their minds that they will not terminate the next moment? Is this enough to justify the Editors of religious papers in sounding the cry of peace and safety, louder and louder than ever? We dispute not their honesty. St. Paul "verily thought many things," and so do they. I commiserate them from the depths of my heart, as I do all other scoffers, many of whom are of the most amiable and interesting of the earth. If the time to expect Christ every moment has truly come, and he is calling upon his beloved bride to rise and prepare herself,—to fill her lamps and trim them well: Oh! the awful risk of opposing this work and dimning these lamps. O Tempora! O Mores! But my brethren, let none of these things move you. "Behold I come quickly, *hold fast that which thou hast*, that no man take thy crown."

Yours in love, Geo. A. Sterling.

LETTER FROM ENGLAND.

Norwich, Feb. 12, 1844.

Dear Bro. Himes,—* * * My joys have been greatly increased of late by the acquaintance of several Second Advent lecturers from America. who are now laboring with me in England, some with whom you are acquainted. Brn. Barker, Bouten, Gunner, Dealtry and others. Bro. Gunner and myself are traveling together in Norfolk and Suffolk, in the east of England. Bro. Barker has spent a week or two with us; he is now on his way towards the south of England. Bro. Dealtry is at Liverpool, and publishing a weekly paper, called the Midnight Cry. Brn. Bouten and Burgess are on a mission at the north of England;—they are now in Yorkshire, and send us word that they are doing exceedingly well. The Second Advent doctrine is spreading rapidly, and taking deep root in many of the great towns in that part of England. They have many of the chapels thrown open to them. There have been many papers on the Second Advent sent to Yorkshire by Bro. Hutchinson, which produced no small degree of anxiety for more light, in the east, where we are travelling. The church is waking up, ministers are coming out and giving the cry: revivals are breaking out most every day. * * * * The doctrine of the Second Advent seems now to be the grand theme in these parts. The books you have sent us have so fully explained the subject, and so ably refuted all the arguments brought against it, that they have been in almost every society of Christians, until they have produced a general excitement wherever they have been. The call tor light is universal. * * * * We are doing all we can to spread the truth and give the midnight cry in England: and we read what you and the brethren in America are doing, with the rapid progress it is making in many other parts of the world. I feel still encouraged to do all I can to cry aloud and spare not: my heart is warm in this blessed cause: my faith is still strong in the doctrine which I proclaim to others. * * * * Address me at Thos. Houstel's, King Street, Norwich, Norfolk. R. Winter.

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Bro. J. B. Cook, writing to Bro. Jacobs, from St. Louis, Mo., April 8, says: "A brief account of our tour to this place may be expected. We had a very pleasant interview with Dr. Field, of Jeffersonville. It was, to us edifying. He believes that the 2300 prophetic days end this spring: yet is prepared to wait, should there be, from any cause, a tarrying of the vision. Leaving here, it became known on board the boat that we were Adventists, and I was invited to lecture. The auditory was attentive, and in part, candid. We left the boat at Cape Giradeau, a little after midnight, Lord's day morning. We had a quiet Sabbath. I lectured to the people on the hill in the open air, and also in the school house. The people had never heard upon the subject of the Advent, and were eager to learn. The Baptist meeting house stood unoccupied through the whole day. Well, 'it is enough for the disciple to be as his master:' Jesus was treated just so by many, consequently I cannot complain; nay, I rejoice to be counted worthy of rejection for the truth's sake.

"We came to this city in the steamboat 'Alexander Scott,' where we arrived on Tuesday last. We had a large company on board, from New Orleans, to whom, by request, I lectured in the evening till near eleven o'clock. There was no little amusement among a few, in advance. They hoped, as I afterwards learned, to have had sport at my expense: but seldom, if ever, have I had a more solemn auditory.

"We found a very interesting band of believers here—have had meetings daily—yesterday three times, once in the market place, once in the court house, in the evening in the public school room. The brethren are firm in the faith, though many of their number, since Brn. Chittenden and Stevens left, have fallen away into the world or professing church. Had one of these lecturing brethren remained, the band would probably have numbered hundreds. We are well and happy in hope. Our time is not out, as many know, till May. Still we are looking up, and trust we shall till the blessed Bridegroom's return."

Bro. S. W. Rhodes writes, "I am still in Oswego Co. travelling from place to place, visiting the faithful brethren, who, during seven or eight months past, have been constrained by the grace of God to yield obedience to the law of love, and are now rejoicing in hope of the immediate appearing of Jesus. My faith has never been stronger in the glorious personal coming of our dear Redeemer, than at present. I expect it daily.—The dear brethren throughout this county, who have embraced the time given us in the word of God for the termination of all things, still remain unshaken in their faith, that Christ is at the very door. In Oswego village, a few days since, about 90 or a hundred happy children of God, commemorated the sufferings and death of our glorious Redeemer, gathered out of all classes and denominations, they came around one table and praised God, while his Spirit seemed to fill the house. Brother Patten is here unfolding the truth upon this subject, and sister Olive M. Rice has also "read the Bible" with effect, on the subject of false prophets, and has shown us that those crying peace and safety are the false teachers of the last days."

Bro. John G. Hook, writing from Camillus, Onondaga Co, N. Y. April, 15. says, "The first time I ever attempted to proclaim the glorious truth of the Lord's soon coming, was in November 1842, in the vicinity of Louden and Chichester, N. H. About 70 professed to be converted and reclaimed. I laboured in those and other places until the month of June following; then started for the west. Attended the Advent Campmeeting in Sennett, N. Y., and soon became acquainted with many who were looking for, and proclaiming the coming of the Saviour. After labouring awhile in this state, I left Buffalo, on the 8th of Sept., for Michigan, with Bro. Hiram S. Case. We landed at Detriot, visited several counties, and remained in that state about two months, when we returned to N. Y. For about four months past I have been labouring in Onondaga County, and have lectured almost every day, and occasionally three times a day. God has blessed his word to the salvation of many precious souls. Within about two months past, one hundred or more have professed to be converted. Others have experienced the blessing of perfect love. God has truly revealed his saving power, in a wonderful manner in this region. In the vicinity of Camillus, about forty, and in Liverpool, a small village, about twenty-five have been baptized. There is an interesting band of Adventists in Liverpool, numbering between forty and fifty: they are strong in God, and a happier band I never saw. God is blessing the labours of Bro. Case, in different sections of the country.

Mendon, Adams Co. Ill.—Bro. R. M. Lampard writes: "There are a few here who are looking for the Lord. We are endeavoring to sound the midnight cry in the different settlements around us—some received the word with joy."

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McConnelsville, Morgan Co. O.—Bro. E. Marsh writes: "Bro. Weethee of Beverly came here for the second time, on the 15th Feb. last, and delivered a course of lectures, which were well attended, and by the people generally well received. But here, as in other places, the cause has met with opposition, especially from the clergy."

Pleasant Hill, Del.—Bro. J. B. Eastman writes: "A great many in this vicinity would be pleased to hear lectures from some of the advent brethren. If one should come, he will find a cordial reception."

☞ Bro John D. Poor, writing from Coburg, Canada West, April 22, says: "My faith increases as the time draws near. The field is large in the vicinity where I am lecturing, and the calls for help in this region are pressing. Cannot some laborer visit Canada West?—The call is urgent. A few are embracing the truth. I have baptized seventeen within one week, and they are going on their way rejoicing."

Litchfield, Conn.—Bro. Saltonstall writes: "The Advent band in this place meet by themselves on the Sabbath, and hold three or four meetings during the week."

☞ We have received a most pressing call from Lee, Berkshire Co. Mass. for lecturers. We trust it will be responded to immediately. We have forwarded Bro. Bissill's letter to Bro. Himes.

☞ Our brethren in Troy, N. Y. have hired the building formerly known as the Fourth St. Session House. Meetings are held every evening, and three times on the Sabbath. The house is now called "The House of Prayer."

CAMP-MEETING.

Providence permitting, there will be a camp-meeting held at Patchogue, L. I., to commence Tuesday, May 30, and to continue over the Sabbath.

LATE SIGNS IN THE NATURAL WORLD.

"Nor less
These prodigies occurring night and day
Perplexed philosophy. The Magi tried—
Magi, a name, not seldom given to fools
In the vocabulary of earthly speech,—
They tried to trace them still to second cause,
But scarcely satisfied themselves; though round
Their deep deliberations, crowding came,
And wondering at their wisdom went away,
Much quieted and very much deceived
The people, always glad to be deceived.
These warnings passed, they unregarded passed;
And all in wonted order calmly moved;
The pulse of Nature regularly beat,
And on her cheek, the bloom of perfect health,
Again appeared. Deceitful pulse!—and bloom
Deceitful!—and deceitful calm! The Earth
Was old, and worn within; but like the man,
Who noticed not his mid-day strength decline,
Sliding so gently round the curvature
Of life, from youth to age.—She knew it not,
The calm was like the calm, which oft the man
Dying, experienced before his death;
The bloom was but a hectic flush, before
The eternal paleness. But all these were taken
By this LAST race of men, for tokens of good;
And blustering public News aloud proclaimed—
News always gabbling ere they well had thought—
Prosperity, and joy, and peace; and MOCKED
The men, who kneeling prayed, and trembled still;
And all in earnest to their sins returned."—Pollok.

Guided alone by the inspired text, how well has this devoted and gifted Spirit, from his almost prophetic mount of song, described these last perilous hours of suspense.

LETTERS RECEIVED DURING THE WEEK ENDING May 1.

Postmasters.—Charlestown, N. H.—Fairhaven, Mass.—Great Bend, N. Y.—Low Hampton, N Y. (for R. Field)—Mount Vernon, Mich.—Campbell Creek, N. Y.—Mendon, Ill.—Adams, Mass.—Lowell, Mass.—Salisbury, N. Y.—Painesville, O.—Oswego, N. Y.—Tallmadge, O—Vergennes, Vt.—Wooster, O.—Rapids, O., each $1.

Hamden, Ct.—Auburn, N. Y.—Norwalk, O.—Holland Patent N. Y.—Wales, Mass., each $2

Port Crane, N. Y., $3.—Orwell, Vt., $5.—Springfield, Ill., $6.

Pleasant Hill, Del.—Barre, Mass.—Broadalbin, N.Y.—Pittsburg, Pa—Montgomery, Vt.—New Hampton, N. H.—Buffalo, N. Y.—Jonesville, Mich.—Johnson Creek, N. Y.—Lawrel Gap. Tenn.—Blooming Glove, N. Y.—Stow, Vt.—Blackstone, Mass.

Individuals.—Laura Darbee, $1.—H.S. Burchard, $2—S. D. Ostrander, $5.

W. Stuart—C. Swartwout—B. F. Bissell—G. A. Sterling—D. Plumb—Wm. Dallis—J. Williams—L. Wiswall—James Lenfest—G. S. Miles—I. R. Gates—M. H. Barton—J. Douglass—E. Marsh—Thos. L. Saltonstall—John D. Poor—A. Penfield—W. C. Neff—H. V. Teall.

THE MIDNIGHT CRY!

VOL. VI.—NO. 17. NEW-YORK, THURSDAY, MAY 9, 1844. WHOLE NO. 122.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie, though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

THE NEW EARTH.

At the earnest request of several of our friends we republish the following article, which appeared in the Midnight Cry, Nos. 7 and 8, Vol. 2, which but few of our present readers have had the privilege of perusing. Many shrink from the thought of a material earth restored, as if it were a sort of Mohametan heaven. As *one* of the *many* proofs that we are not alone in our opinions, we here give the admirable sermon of "THOMAS CHALMERS, D.D. & L.L.D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France." We give these tawdry appendages to the name of a MAN who needs no such artificial helps to greatness, because some are pleased with such toys.

We beg our readers to listen candidly to his eloquent presentations of God's truth, and to apply the doctrine with which he closes to their own hearts.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3 : 13.

There is a limit to the revelations of the Bible about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations, we also ought to maintain in our inquiries—satisfied to know little on every subject, where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us.

But while we attempt not to be "wise above that which is written," we *should attempt*, and that *most studiously*, to be wise *up to that which is written*. The disclosures are very few and very partial, which are given to us of that bright and beautiful economy, which is to survive the ruins of our present one. But still, there are such disclosures—and on the principle of the things that are revealed belonging unto us, we have a right to walk up and down, for the purpose of observation, over the whole actual extent of them. What is made known of the details of immortality, is but small in the amount, nor are we furnished with the materials of any thing like a graphical or picturesque exhibition of its abodes of blessedness. But still somewhat is made known, and which too, may be addressed to a higher principle than curiosity, being like every other Scripture, "profitable both for doctrine and for instruction in righteousness."

In the text before us, there are two leading points of information, which we should like successively to remark upon. The first is, that in the new economy which is to be reared for the accommodation of the blessed, there will be MATERIALISM, not merely new heavens, but also a NEW EARTH. The second is, that as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

1. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of Him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture: but to assert that this *has been*, and therefore *may be*, is to keep most strictly and modestly within the limits of the record. For, we there read, that God framed an apparatus of materialism, which on his own surveying, He pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that He created man with the bodily organs and senses which we now wear—and placed him under the very canopy that is over our heads—and spread around him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity.

Man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took his place among the freemen and the denizens of the great spiritual commonwealth.

This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping-stones of a death and resurrection, we should be borne away to some ethereal region, where sense, and body, and all in the shape of audible sound or of tangible substance were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that, in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, any thing that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise.

Many forget that there is really no essential connexion between materialism and sin; that the world which we now inhabit had all the amplitude and solidity of its present materialism before sin entered it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of His creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom He had raised in dominion over them, and He saw every thing that He had made, and behold it was all VERY GOOD. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then "the morning stars sang together, and all the sons of God shouted for joy." They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of His worshippers.

No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor.

Were our place of everlasting blessedness so purely spiritual as it is commonly imagined, then the soul of man, after, at death, having quitted his body, would quit it conclusively.—That mass of materialism with which it is associated upon earth, and which many regard as a load and an incumbrance, would have leave to putrefy in the grave, without being revisited by supernatural power, or raised again out of the inanimate dust into which it had resolved. If the body be indeed a clog and a confinement to the spirit, instead of its commodious tenement, then would the spirit feel lightened by the departure it had made, and expatiate in all the buoyancy of its emancipated powers, over a scene of enlargement. And this, is, doubtless, the prevailing imagination. But why then, after having made its escape from such a thraldom, should it ever recur to the prison-house of its old materialism, if a prison-house it really be? Why should the disengaged spirit again be fastened to the drag of that grosser and heavier substance which many think has only the effect of weighing down its activity, and infusing into the pure element of mind an ingredient which serves to cloud and to enfeeble it? In other words, what is the use of a day of resurrection, if the union which then takes place is to deaden or to reduce all those energies that are commonly ascribed to the living principle, in a state of separation?

As a proof of some metaphysical delusion upon this subject, the product, perhaps, of a wrong though fashionable philosophy, it would appear, that to embody the spirit is not the stepping stone to its degradation, but to its preferment. The last day will be a day of triumph to the righteous—because the day of the re-entrance of the spirit into its much-loved abode, where its faculties, so far from being shut up into captivity, will find their free and kindred development in such material organs as are suited to them. The fact of the resurrection proves that, with man at least, *the state of a disembodied spirit is a state of unnatural violence*—and that the resurrection of his body is an essential step to the HIGHEST PERFECTION OF WHICH HE IS SUSCEPTIBLE, and it is indeed an homage to that materialism, which many are for expunging from the future state of the universe altogether—that ere the immaterial soul of man has reached the ultimate glory and blessedness which are designed for it, it must return and knock at that very grave where lie the mouldered remains of the body which it wore—and there inquisition must be made for the flesh, and the sinews and the bones, which the power of corruption has perhaps for centuries before, assimilated to the earth that is around them—and there, the minute atoms must be re-assembled into a structure that bears upon it the form, and the lineaments, and the general aspect of a man—and the soul passes into this material framework, which is hereafter to be its lodging-place for ever; and that not as its prison, but as its PLEASANT and befitting HABITATION; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the service of eternity, to walk, *embodied, among the bowers of our* SECOND PARADISE—and to stand embodied in the presence of our God.

There will, it is true, be a change of personal constitution between a good man before his death, and a good man after his resurrection; not, however, that he will be set free from his body, but that he will be set free from the corrupt principle which is in his body; not that the materialism with which he is now surrounded will be done away, but that the taint of evil by which this materialism is now pervaded, will be done away. Could this be effected without dying, then death would be no longer an essential stepping-stone to paradise. But it would appear of the moral virus which has been transmitted downwards from Adam, and is now spread abroad over the whole human family—it would appear, that to get rid of this, the old fabric must be taken down and reared anew; and that, not of other materials, but of its own materials, only delivered of all impurity as if by a refining process in the sepulchre. It is thus, that what is "sown in weakness, is raised in power;" and for this purpose, it is not necessary to get quit of materialism, but to get quit of sin, and so to purge materialism of its malady. It is thus that the dead shall come forth incorruptible, and those, we are told, who are alive at this great catastrophe, shall suddenly and mysteriously be changed.

While we are compassed about with these vile bodies, as the apostle emphatically terms them, evil is present, and it is well, if through the working of the Spirit of grace, evil does not prevail. To keep this besetting enemy in check, is the task and the trial of our Christianity on earth: and it is the detaching of this poisonous ingredient which constitutes that for which the believer is represented as groaning earnestly, even the redemption of the body that he now wears, and which then will be transformed into the *likeness of Christ's glorified body.* And this will be his heaven, that he will serve God without a struggle, and in a full gale of spiritual delight; because with the full concurrence of all the feelings and all the faculties of his regenerated nature. Before death, sin is only repressed; after the resurrection, sin will be exterminated. Here he has to maintain the combat, with a tendency to evil still lodging in his heart, and working a perverse movement among his inclinations; but after his warfare in this world is accomplished, he will no longer be so thwarted, and he will set him down in another world, with the repose and the triumph of victory for his everlasting reward. The great constitutional plague of his nature will no longer trouble him; and there will be the charm of a general affinity between the purity of his heart and the purity of the element he breathes in. Still it will not be the purity of spirit escaped from materialism, but of spirit translated into a materialism that has been clarified of evil. It will not be the purity of souls unclothed as at death, but the purity of souls that have again been clothed upon at the resurrection.

But the highest homage that we know of to materialism, is that which God, manifest in the flesh, has rendered to it. That He, the Divinity, should have wrapt his unfathomable essence in one of its coverings, and expatiated amongst us in the palpable form and structure of a man; and that He should have chosen such a tenement, not as a temporary abode, but should have borne it with Him to the place which he now occupies, and where He is now employed in preparing the mansions of His followers—That He should have entered within the vail, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon His cross, and wherewith He ate and drank after His resurrection; that He who repelled the imagination of His disciples, as if they had seen a spirit, by bidding them handle Him and see, and subjecting to their familiar touch the flesh and the bones that encompassed Him; that He should now be throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at His name, and every tongue to confess, and yet all to the glory of God the Father; that HUMANITY, that substantial and embodied HUMANITY, should thus be exalted, and a voice of adoration from every creature, be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed? or does it not rather prove, that, transplanted into another system, it will be preferred to celestial honors, and prolonged in immortality throughout all ages?

It has been our careful endeavor, in all that we have said, to keep within the limits of the record, and to offer no other remarks than those which may fitly be suggested by the circumstance that a new earth is to be created, as well as new heavens, for the future accommodation of the righteous. We have no desire to push the speculation beyond what is written; but it were at the same time, well, that in all our representations of the immortal state, there was just the same force of coloring, and the same vivacity of scenic exhibition, that there is in the New Testament. The imagination of a total and diametric opposition between the region of sense and the region of spirituality, certainly tends to abate the interest with which we might otherwise look to the perspective that is on the other side of the grave, and to deaden all those sympathies that we else might have with the joys and the exercise of the blest in paradise.

To rectify this, it is not necessary to enter on the particularities of heaven—a topic on which the Bible is certainly most sparing and reserved in its communications. But a great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the elysium that awaits us, when told, that there will be beauty to delight the eye, and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism; and we do hail the information of our text, that after the dissolution of its present framework, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship—and instead of being transported to some abode of dimness and mystery, so remote from human experience, as to be beyond all comprehension, we shall walk for ever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the "new heavens and the new earth, wherein dwelleth righteousness."

II. But though a paradise of *sense*, it will not be a paradise of *sensuality*. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future economy from the present. But it will be the entire substitution of righteousness for sin. It is this which signalizes the Christian from the Mohametan paradise; not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes, are excluded from it, but that all that is vile in principle, or voluptuous in impurity, *will be* utterly excluded from it. There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, in the next great administration—and with this speciality to mark it from the present one, that it will be a heavens and an earth, "wherein dwelleth righteousness."

Now, though the first topic of information that we educed from the text, may be regarded as not very practical, yet the second topic on which we now insist, is most eminently so.—Were it the great characteristic of that spirituality which is to obtain in a future heaven, that it was a spirituality of essence, then occupying and pervading the place from which materialism had been swept away, we could not, by any possible method, approximate the condition we are in at present, to the condition we are to hold everlastingly. We cannot etherealize the matter that is around us, neither can we attenuate our own bodies, nor bring down the slightest degree of such a heaven to the earth that we now inhabit. But when we are told that materialism is to be kept up, and that the spirituality of our future state lies not in the kind of substance which is to compose its framework, but in the character of those who people it—this puts, if not the fulness of heaven, at least a foretaste of heaven within our reach.—We have not to strain at a thing so impracticable, as that of diluting the material economy which is without us; we have only to reform the moral economy which is within us. We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid, perhaps, than those we shall hereafter wear. It is not by working any change upon them, that we could realize, to any extent, our future heaven. And this is simply done by opening the door of our heart for the influx of heaven's affections—by bringing the whole man, as made up of soul, and spirit, and body, under the presiding authority of heaven's principles.

Our Saviour came down amongst us in the full perfection of heaven's character, and has made us see that it is a character which may be embodied. All its virtues were, in this case, infused into a corporeal framework, and the substance of these lower regions was taken into intimate and abiding association with the spirit of the higher. The ingredient which is heavenly, admits of being united with the ingredient which is earthly; so that we, who, by nature, are of the earth, and earthly, could we catch of that pure and celestial element which made the man Christ Jesus to differ from all other men, then might we too be formed into that character, by which it is that the members of the family above differ from those of the outcast family beneath. Now, it is expressly said of Him, that He is set before us as an example; and we are required to look to that living exhibition of Him, where all the graces of the upper sanctuary are beheld as in a picture; and instead of an abstract, we have in His history a familiar representation of such worth, and piety, and excellence, as could then only be stamped upon our own persons, and borne along with us to the place where He now dwelleth—instead of being shunned as aliens, we should be welcomed and recognized as seemly companions for the inmates of that place of holiness. And, in truth, the great work of Christ's disciples upon earth, is a constant and busy process of assimilation to their master who is in heaven. And we live under a special economy, that has been set up for the express purpose of helping it forward. It is for this, in particular, that the Spirit is provided. We are changed into the image of the Lord, even by the Spirit of the Lord. Nursed out of this fulness, we grow up into the stature of perfect men in Christ Jesus; and instead of heaven being a remote and mysterious unknown, heaven is brought near to us by the simple expedient of inspiring us where we now stand, with its love, and its purity, and its sacredness. We learn from Christ, that the heavenly graces are all of them compatible with the *wear of an earthly body* and the CIRCUMSTANCES OF AN EARTHLY HABITATION. It is not said in how many of its features the new earth will differ from, or be like unto the present one; but we, by turning from our iniquities unto Christ, push forward the resemblance of the one to the other, in the only feature that is specified, even that "therein dwelleth righteousness."

And had we only the character of heaven, we should not be long of feeling what that is, which essentially makes the comfort of heaven. "Thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows."—Let us but love the righteousness which He loves, and hate the iniquity which he hateth; and this, of itself, would so soften and attune the mechanism of our moral nature, that in all the movements of it, there should be joy. It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well-going machinery of a well-conditioned soul; and that according to its measure, it is the same in kind with the happiness of God, who liveth for ever in bliss ineffable, because He is unchangeable in being good, and upright, and holy. There may be audible music in heaven, but its chief delight will be in well-poised affections, and of principles in full and consenting harmony with the laws of eternal rectitude.—There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all His children; it will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise, is spiritual joy—and that, springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul, and that immediately on its being restored to righteousness.

Let us attend, then, to the way in which the services of the upper sanctuary are rendered; not in the spirit of legality, for this gendereth to bondage; but in the spirit of love, which gendereth to the beatitude of the affections rejoicing in their best and most favorite indulgence. They do not work there, for the purpose of making out the conditions of a bargain. They do not act agreeably to the pleasure of God, in order to obtain the gratification of any distinct will or distinct pleasure of their own, in return for it. Their will is, in fact, identical with the will of God.

Let the will of God, then, be done here, as it is done there, and not only will character and conduct be the same here as there, but they will also resemble each other in the style, though not in the degree of their blessedness. The happiness of heaven will be exemplified upon earth, along with the virtue of heaven; for, in truth, the main ingredient of that happiness is not given them in payment for work; but it lies in the love they bear to the work itself. A man is never happier than when employed in that which he likes best. This is all a question of taste: but should such a taste be given as to make it a man's meat and drink to do the will of his Father, then is he in perfect readiness to be carried upwards to heaven, and placed beside the pure river of water of life, that proceedeth out of the throne of God and of the Lamb. This is the way in which you may make a heaven upon earth, not by heaping your reluctant offers at the shrine of legality, but by serving God because you love Him, and doing His will because you delight to do Him honor.

And here we may remark, that the only possible conveyance for this new principle into the heart, is the gospel of Jesus Christ; that in no other way than through the acceptance of its free pardon, sealed by the blood of an atonement, which exalts the Lawgiver, can the soul of man be both emancipated from the fear of terror, and solemnized into the fear of humble and holy reverence; that it is only in conjunction with the faith that justifies, that the love of gratitude, and the love of moral esteem, are made to rise in the bosom of regenerated man; and, therefore, to bring down the virtues of heaven, as well as the peace of heaven, into this lower world, we know not what else can be done, than to urge upon you the great propiciation of the New Testament—nor are we aware of any expedient by which all the cold and freezing sensations of legality can be done away, but by your thankful and unconditional acceptance of Jesus Christ and Him crucified.

"WILL YOU GIVE IT UP NOW?"

This a question which we now hear from every opposing mouth. "Well, the 21st of March has gone by, and will you give it up now?" Give up what? we enquire. "Why, this Millerism," say they.

Yes, we will give up any thing you will show us is wrong: for it is truth, and not error, we seek—But what do you mean by "Millerism?"

Will you give up that the Lord will not come in '43.

We will give up that the Lord has not come yet, and that he will not come between March 21st '43, and March 21st, '44—Mr. Miller's published time.

But will you not give up the idea of Christ's coming?

No: we can never give up that blessed hope.—No. Never. It was that for which faithful Abraham looked; he saw the day of Christ afar off and was glad, with his seed, also, as many as the stars of the sky, and as the sand upon the sea-shore, innumerable, the heirs with him of the same promise, who all died in the faith of a glorious resurrection, when they should come in to possess the promised land. It was the faith of the whole house of Israel, who died with the promise that God would open their graves, cause them to come up out of their graves, and place them in the land of Israel, when he should gather them out of all countries, sprinkle clean water upon them, and cleanse them from all their iniquities, and from all their transgressions. It was the faith of holy Job, that at the latter day, he should see God in the flesh, when the wicked should be chased out of the world. It was the faith of Isaiah, who, with eager anticipations looked forward to the time when his dead body should rise. It was the faith of Moses and Gideon, of Barak, of Sampson. and of Jeptha, of David also, and Samuel, and of the prophets, who would not accept of deliverance, that they might obtain a better resurrection. In this faith the holy apostles and goodly army of martyrs fell asleep in Jesus, who counted not their lives dear unto them in view of the crown of rejoicing they are to receive in the day of the Lord Jesus. It was the faith of the reformers, who took their lives in their hands, that they might escape the corruptions of Papacy. Yea, in all ages of the world, those of this faith have suffered bonds and imprisonments, have been stoned and sawn asunder, have been tempted and slain with the sword, have wandered about in sheep-skins and goat-skins, in deserts and mountains, in caves and dens of the earth, being destitute, afflicted, tormented, of whom the world was not worthy, and who received not the promise, God having provided some better things for us, that they without us should not be made perfect. Seeing, then, we are compassed about with so great a cloud of witnesses, we purpose to continue to look for the coming of Jesus, who is the author and finisher of our faith.

Well, says the tempter, admit that the Lord will come some time or other, but will you not give up looking for him *now*?

By no means. We are commanded to live in continual readiness and watchfulness, for his coming; and to lay down our watch for a single hour, would not be heeding the injunctions of our Saviour, and that day might overtake us as a theif.

But will you not give up that you know nothing about when the Lord will come?

By no means. The scriptures which were written for our learning, and which we are to search and give heed to, have given us the most prominent events with their order, which were to transpire previous to the last day; and history shows the fulfillment of every event which was to precede the judgment; the prophetic periods, reckoned in accordance with the most approved chonologers and the standard Protestant commentators, bring us down to *about this time:* and the signs of the times, the predicted precursors of that day, all testify that it is at the very doors, and cannot be long delayed.

Then you will not relinquish your notions about the prophecies and the prophetic periods?

We have had as yet no occasion to. The prophetic periods have been interperted as we understand them, in accordance with the universal consent of all the English and American commentators, as our opponents themselves allow: and, in the interpretation of the prophecies, we have not departed from what our fathers and the reformers understood respecting them. It is our opponents who have departed from the "standard interpretations," and "long established opinions," which "have been supposed to be settled beyond doubt." They have given up their old opinions, and have departed from the faith: we stand on the same ground that the evangelical church has ever occupied. Our opponents have thus far failed to point out any essential error in our views. The doctrine of a terrene Millennium has been exploded and scattered to the winds, the fabled restoration of the carnal Jews has been shown to have no place in the word of God. The fourth beast has never been disproved to be the fourth kingdom; and the connexion between the 8th and 9th of Daniel—the latter an explanation of the former—has never been invalidated. Sneers, and scoffs, and sarcasm, and ridicule, and falsehood have been hurled upon us in thick profusion, but the word of God still standeth sure: our arguments have remained untouched. While, therefore, we are frank to acknowledge a disappointment in the exact time, our faith is unwavering respecting the reality of these events being already to burst upon us at any moment. And this we can never give up.—*Adv. Herald.*

HARD TO DEAL WITH.

The churches are greatly troubled with these "Millerites." And not the least of their trouble, is the fact, that the committees which are usually sent to deal with their "deluded brethren," find themselves so utterly ignorant of the prophetic scriptures, that their mouths are closed, and they are put to silence by those whom they hoped to silence. We have heard many amusing cases of this nature. An instance occurred not a thousand miles from Boston:—A committee having found themselves unable to defend their unbelief by the Bible, and having very little reason at their command, were dismissed, and a more "intelligent" committee sent, consisting of the minister and one of his leading men. On the first visit, after a little conversation, the minister remarked to his delegate, that it was surprising how sophistically these "Millerites" would pervert scripture. Why, said he, when God promised that the children of Israel should possess the land of Canaan, don't you think the Millerites claim that it was a promise to Abraham, that he should possess it! But, said the sister, is there no promise that Abraham himself shall possess that land? No, said he, not in the Bible. But, said the sister, does not Stephen, in Acts vii. 5, say that God gave Abraham none inheritance in that land, no, not so much as to set his foot on; and yet promised that he would give it to *him* for a possession, and to his seed after him? Why do you not see, said the minister, that it expressly says it was promised to his seed *after* him? True, was the reply, but it is also promised to him as well as them, and he with them will come up and possess it. There, you see, replied the minister, it is useless to argue with them. Here is a plain declaration of scripture, that the promise was to Abraham's seed, and yet she will have it, that it was given to Abraham. We must cut her off as a withered branch.—*Adv. Herald.*

THE MIDNIGHT CRY.

THURSDAY, MAY 9, 1844.

TO CORRESPONDENTS.

The letter of Bro. D. P. is received. He must be aware that a sheet of this size will not permit us to publish but a small part of the communications which we receive. We therefore must use our discretion in selecting those which we may deem productive of the most good and the best adapted to the glory of God. In doing this we doubtless often err, and reject articles which may be of more value than we judged them: but as we cannot publish all we receive, we must use our best judgment in the selection we make. We are therefore surprised that one who has had so full access to our columns should receive it unkindly, when we deem an article of his less adapted to the good of the cause than others which we publish. If one can demand that every thing which he writes shall be published, all others might do the same, and we could have no discretion in the matter.

The article of Bro. W. B. is received. We are not satisfied with the reasoning advanced. If the crucifixion in a *part* of the week left it indefinite as to what part, there would be no reason for believing it might extend to 1851; for the 69 weeks only reach to the appearing of Christ; and consequently there can be but 1817 years from the commencement of his ministry. Besides, it is questionable whether the crucifixion was later than A. D. 31. The fact that the Japanese have an annual custom of trampling on the cross to show their contempt for it, proves that at some period the gospel has been preached to them and rejected. We are also unconvinced that the Advent is to be delayed till after the tribulation spoken of. Its length will prevent our giving it entire to our readers, which otherwise we would do. We will give the closing address soon.

The article of Bro J. D. contains some good ideas: but we do not see the propriety of fixing on given days in the future. Let us live waiting for the Lord.

The length of the article from Bro. Penfield will oblige us to omit its publication. It contains many interesting historical facts; but we consider the application of the prophecy to them somewhat fanciful.

A letter from Bro. E. Marsh, of McConnelsville, O., shows that the same arguments and views prevail in that section as here.

* * *

The Midnight Cry.—We have reason to feel grateful for the liberal support which has been tendered to our sheet. Will the friends of the cause exert themselves to increase its circulation, and thereby extend its usefulness? Our expenditures are considerable, and to avoid embarrassment and successfully to prosecute our operations, it will be indispensably necessary that our subscribers make punctual remittances. We have already passed through one-half of Vol. 6, and much remains due; but we have no occasion for complaint. We have, thus far at least, been enabled, by the kindness and liberality of our patrons, to sustain the paper, and scatter far and wide the messengers of truth: but we depend on the promptness of our subscribers in the payment of their dues, and an increased effort by brethren in our behalf to enable us to continue to send forth The Midnight Cry to gladden and encourage the hearts of those of like precious faith, till the Lord shall come.

* * *

We caution our brethren everywhere against admitting M. H. Barton into their meetings as a preacher. He has of late introduced himself into the advent congregations in several places, and appeared in the garb of a Quaker.

Lectures.—Bro. J. B. Cook was in Springfield, Ill., by last account. Bro. J. H. Kent in Cleveland, O., and expected to remain there until Bro. Galusha arrived, who was looked for daily. Bro. Fitch had left for Cincinnati. Bro. F. will probably visit New York city next. Bro. Stevens was in Cincinnati: meetings are very interesting there: Bro. Jacobs remains in that city; has recently been on a visit to Indiana and Kentucky. Bro. Barry arrived here last Wednesday, and has gone to New Hampshire. He returns soon to Western New York. Also Bro. Mumford, who has left for the east. Bro. Teall returned last week from Philadelphia. Bro. J. J. Porter passed through the city on Friday last for Buffalo, N. Y., and Bro. Hook for Concord, N. H. Bro. H. Heyes is at Peekskill, N. Y. Bro. W. S. Campbell, who has been lecturing in this city and vicinity for several weeks, left on Monday last for Worcester, Mass. Brn. Whiting, Snow, Matthias, C. Morley, H. Jones and others are now with us, and have been laboring in this region for the past week. Bro. Canfield, of Clyde, N. Y., lectured twice in this city on Sunday last to good acceptance.

The State of the Cause.—We continue to receive cheering intelligence of the progress of the Advent cause. The brethren are steadfast and maintain their confidence in the great truth they have so fondly cherished. The lecturers cease not their efforts to arouse a guilty world to a sense of the crisis which is just upon us.

We hear of revivals in many sections, and an increase of interest in various places. The Advent band are firmly united together, looking for their coming King. May the Lord keep them in His love, and save them in His coming kingdom. Amen.

Conference in this City, commenced on Monday last, and will continue through the week, at the church corner of Christie and Delancy sts., in the evenings, and at Franklin Hall, Chatham Square, each day. Lectures at 2 1-2 and 7 1-2 P. M. Conference and Bible Class at 10 A. M. As the paper is made up on Tuesday, we are unable to give particulars this week, but must defer remarks for next paper. Brethren Storrs, Litch, Bliss, and others have arrived. Brn. Miller and Himes are expected to be present, but they have not yet reached the city, (this, Tuesday morning.)

Conference in Philadelphia at the Julianna St Church, will commence on Monday, May 13th, and continue through the week. Many lecturers are expected to be present.

TABERNACLE.

ANNIVERSARY WEEK IN BOSTON.

Providence permitting, there will be a General Conference of believers in the speedy Advent of our Lord and Saviour Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.

The *object* of the Conference is to prepare the way of the Lord—to comfort one another with the promises of His coming—to call the attention of the church to the riches of her inheritance, not in this world, but in the world to come; not in a carnal Jerusalem, but in the New Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, who are by faith the children of Abraham.

The Conference will not be a place for *controversy* or party strife, but for a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the heavenly kingdom now "at the door."

Brn. Miller, Galusha, and those of the Advent lecturers who can attend, are expected to be with us and aid in the interesting services. Brethren and sisters from the country will "come up to the feast."

"THUS SAITH THE LORD."

"I will utterly consume all things from off the land, saith the Lord; I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and will cut off man from off the land, saith the Lord." "Them that are turned back from the Lord, and those that have not sought the Lord nor enquired for him, hold thy peace at the presence of the Lord God; for the day of the Lord is at hand." "And it shall come to pass, in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and all clothed with strange apparel." "At that time I will search Jerusalem with candles, and punish the men that are settled on their lees, that say in their hearts, the Lord will not do good, neither will he do evil." "The great day of the Lord is near, *it is* near and it hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly; that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm, against the fenced cities, and against the high towers; and I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung." "Neither their silver, nor their gold, shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

"Before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth which have wrought His judgment; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger. Therefore WAIT ye upon me, saith the Lord, until THE DAY that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." "For then will I turn to the people a pure language, that they may all call upon name of the Lord, to serve him with one consent." "The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down, and none shall make them afraid." "In that *day* it shall be said to Jerusalem, fear thou not, and to Zion let not thy hands be slack, the Lord thy God in the midst of thee is mighty, He will save, He will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing."—ZEPHANIAH.

If the prophet had lived and preached thus, in these days of skepticism, he would have shared the same opposition from a worldly church, that the unworthy servants of the Lord now suffer, who advocate the same doctrine. The cry of heresy and fanaticism, would have neutralized his appeal to the meek, to seek the Lord and his righteousness, before the day of the Lord should overtake them; that they might be hid in the hour of coming wrath. We perceive from these brief extracts, that he preached that the day of the Lord was hastening and would suddenly overtake a corrupt world, and destroy the wicked upon the earth. That a remnant should be hidden, and have a pure language restored to them, and be comforted in the new Jerusalem having a present God, who shall rejoice in their salvation They contain a synopsis of the fundamental principles of the doctrine of the Second Advent, and establish it as the doctrine of the bible.

C. S. M.

THE TESTIMONY OF THE PROPHET JOEL.

"Let all the inhabitants of the land tremble, for the day of the Lord cometh, it is nigh at hand, a day of darkness and gloominess, a day of clouds and thick darkness." "The earth shall quake before them, the heaven's shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining." "The day of the Lord is great and very terrible, and who can abide it; therefore, also now saith the Lord; turn ye even to me with all your heart; and with fasting, and with weeping, and with mourning, and rend your heart, and not your garments; and turn unto the Lord your God." "I will shew wonders in the heavens, and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and moon into blood, before the great and terrible day of the Lord come, and it shall come to pass that whosoever shall call on the name of the Lord, shall be delivered." "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full; the fats overflow; for their wickedness is great; multitudes, multitudes in the valley of decision." "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel; so ye shall know, that I am the Lord, your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more: and it shall come to pass, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord." For I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in Zion."

The apostle Peter assures us that God hath spoken by the mouth of all his holy prophets, since the world began, of the *times* of restitution of all things; when he shall send Jesus Christ; and the times of refreshing shall come from the presence of the Lord.

It is very interesting to search and consider their individual testimony, and to find that they agree in their descriptions of the second coming of Christ, at the great day of the Lord, and the setting up of his everlasting kingdom; when the glory of the Lord shall fill the whole earth, as the waters cover the sea.

C. S. M.

A TRUE SOLACE.

When the shadow of this world is deep, and the heart is sad through unspoken grief, it is a solace to know that JESUS is near. When wasting care makes life a burden, and heavy thoughts oppress the spirit, how priceless is the truth that we shall soon be changed, and caught up to be forever with the Lord. When we are hopelessly separated from those we love, and the chill of worldly friendship surrounds us, how inspiring is the expectation of the return of Him whom our soul loveth. When the sleep of death enchains the lovely and the cherished, and the tomb answereth not the wail of the mourner, how sweet is the voice from heaven, "Behold I am the resurrection and the life, and I come quickly." Yes, the precious promise of the immediate coming of Jesus is the true and only solace of these degenerate times, and the balm for every wound. It is the hidden spring of peace within many a weary breast, and supports the trembling feet of those who are ready to perish through oppression and woe. There is no path so dreary, no cup so bitter, and no cell so dark with despair, but that this glory can illuminate and sweeten with a joy unspeakable. Who then among the weary children of earth will not hail such a hope? who will not exult in such a prospect, and lift up the head and rejoice, because redemption draweth nigh?

C. S. M.

Philadelphia.

A FEAR THAT SPEAKETH.

The horror of great darkness that wraps the soul that is without faith in Christ, when suddenly awakened at midnight by some undefined terror, is but a faint presentiment of coming realities. To the gay and thoughtless, who revel in the sunshine of affluence, and whose heart and treasure is set upon this passing world, how terrific must be the thought of hasting judgment, when the earth shall melt with fervent heat, and the works that are therein shall perish. To the unjust steward, who has professed great attention to his lord's affairs, and ruled his fellow servants with rigor, yet has wasted his sacred charge in dissipation, how appaling must be the approaching reckoning with the Master! To the selfish worldling, who has been adding field to field and house to house, through oppression of the poor, the widow's half requited toil, and the orphan's want, how unwelcome will be the angel's trump. To the carnal professor, who has long wore the mask of sanctity, who has laid heavy burdens upon the meek, and reproved the humble with jealous severity, who has been zealous of the form, but an enemy to the power of godliness, how fearful is the certainty of sudden detection and righteous retribution. Yet this is the position of the multitudes of earth. The sound has gone forth, and the prophetic angel has proclaimed 'the hour of his judgment is come." However this warning may be rejected or despised, it is written with a pen of iron on the hearts of millions, and despite the metaphysical contradictions of their seers and wise men, it is a fear that SPEAKETH, and will not be allayed. It whispers in the mourning winds of night, and beckons in the threatening cloud and hasting tempest. Men's hearts are failing through FEAR; and to those who have been enlightened, and have received the warning, there seems to be nought remaining but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Let those who hear be wise, and though the contempt of man is poured on those who are "moved through fear to the saving of (their) house," let them not regard it, but remember that the Lord once said, "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."

C. S. M.

THE LAW FULFILLED IN CHRIST.

Our blessed Lord and master says in Matt. 5: 17, 18, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all the fulfilled."

The sentiment of this passage evidently is this: that Christ did not at his first advent, abrogate the old testament, called "the law and the prophets." Of course then the *Mosaic law* must continue, in some sense, down to the time when "heaven and earth shall pass away." But in what sense? The apostle Paul declares, Rom. 10: 4, "For Christ is the END OF THE LAW, for righteousness to every one that believeth." See also chap. 6: 14, and Gal. 3: 24, 25. In these passages, we are plainly taught those who have put on Christ, and are walking in him by faith, are under no obligation whatever to keep the law of Moses. And yet Christ has said, that not one *jot* or one *tittle*, i. e., not one *letter* or one *point* of the law, shall fail of its complete fulfillment. Does there not seem a contradiction here? At first view there may; but not when the subject is clearly understood. In order to a correct understanding of it, it is necessary we should consider the *design* of the law. What was it! I answer: two objects at least were aimed at. One was, to exhibit the holiness of God, and the exceeding sinfulness of sin; as fully appears from Rom. 3: 19, 20 and 7: 7—13. The other, to give a system of types, shadowing forth the things of Christ and his kingdom; as is proved by the declaration of the apostle, in Heb. 8: 3—5, 9:9, 10 and 10: 1—14, also Col. 2: 16, 17 and 1 Cor 10: 6—11. The first object being attained, Christ at his first coming became the *end* of the law: not by *destroying* it, but by taking upon himself its curse, and also the work of its fulfillment. To this, agree the words of the prophet, Isa. 53. 4—11, and of the apostle, Gal. 3: 13. The passage which is placed at the head of this article, does not teach us that the observance of the law of Moses, according to the letter, is still binding upon us. This would contradict the express declaration of Paul: "For ye are not under the law, but under grace." What then is the sentiment of the passage? Evidently this: that Christ did not come to nullify or make void, the law of Moses: but to magnify and make it honorable, by himself fulfilling it, as "THE LORD OUR RIGHTEOUSNESS."

This fulfillment he at his first advent begun, but did not complete. He suffered for us the penalty of the law, and took away the handwriting of ordinances, nailing it to his cross. He commenced the fulfillment also of those types which were designed as "shadows of things to come;" but all which will never be fulfilled in the substance or antitype, until "heaven and earth pass," at his second advent—his coming in the clouds of heaven with power and great glory. Well then might He say, "I am not come to destroy, but to fulfill." He then fulfilled a part of the typical law, as our great High Priest. He is still fulfilling it; and when he comes "the second time without sin unto salvation," He will complete its fulfillment. Not one jot or tittle will fail, either in the *matter* shadowed forth, or the *time* of the typical observance. S. S. SNOW.

"IF THE VISION TARRY WAIT FOR IT."

Had God brought his people into the promised inheritance, with no more severe trial of their faith, than believers in the Advent near had experienced at the close of the past month, it would have been an unparalleled instance of his dealings. Violence would have been done to the declaration, "Through *much* tribulation we must enter the kingdom of God."

In order that "patience" may be wrought, we *must* have "tribulation," and to secure a blessed "experience" we *must* have patience. In order to possess the "hope that maketh not ashamed," we must have the "experience" that is the offspring of "patience." God's people, in all ages of the world, have been a *tried* people.

While the Ark of the Lord abode long at Kirjath-jearim, "All the house of Israel lamented after the Lord." (1 Sam. 7 : 2.) A sore travail beset the people of Israel, while they dwelt a long time in Egypt, and were vexed by strangers: but when they *cried* unto the Lord, he came and delivered them. (Num. 20; 14 16.) When the Israelites with Moses at their head, left Eygpt, there was not a probable doubt, but that God would deliver them in every emergency; but when hemmed in on every side with mountains—a proud enemy, and fearful waters: because at *such time* the vision tarried, deliverance did not come quite as soon as they expected, they complained to Moses, and said, "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" This is just what we told you in Egypt, saying "Let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness;" we have come to this place with you,—the promise of deliverance has failed, and we cannot get back to Egypt (the church) with honor, and now the *time has gone by*, we must die where we are, or go back in disgrace. The tarrying was but *short*—only *for a night*, for deliverance came in the morning. (Ex. 14 : 10, 22.)

Jeremiah's prophetic period of 70 years operated as a check upon the wickedness of Belshazzar, until the time had passed, and even then, he dared not profane the sacred vessels of the temple, until he became heated with wine. In the midst of his revelry—boasted security, and exclamations of "the time has gone by," the *hand writing* on the wall sealed his doom; for the same night he was slain—his proud empire buried in ruins, and his throne, which had bid defiance to surrounding nations for sixteen centuries, that night crumbled into dust.—[Daniel 5.]

When Lot fled from Sodom with his family, the threatened destruction did not fall upon the city as soon as *some* of them expected, or his wife would not have *looked back*. During the tarrying, (for the storm of fire did not fall till "the sun was up and Lot safe in Zoar,) as in other parallel instances, the "looking back" or "drawing back" took place. [Gen, 19.]

Judge, also, of the feelings of Noah, and his family, while shut up in the Ark during seven pleasant days. The vision tarried, and the wicked had their fill of laughter and their height of triumph, while the faith of the man of God, and those around him, was put to the severest test. At the end of seven days, intimations were received that the promise would be fulfilled in its time; yet nearly forty days must have passed before Noah was out of the reach of the taunts of the ungodly, and cries of "your time has gone by," and he was "taken up," or "caught up" from the earth, [Gen. 7 : 10, 17.] "Even thus shall it be in the day when the son of man is revealed." [Luke 17 : 26, 30.]

If any begin to doubt the vision, as to its being for an appointed time, that matter is settled by the prophet: "Wait for it," (the vision—not death,) "it will surely come." The angel gave its length, [Dan. 8 : 14.] and in the same chapter explained its symbols; all but the time, and in the ninth chapter explains that. In verse 25, he has given the date. If we turn to the decree that dates the vision, [Ezra 7 : 11,] we shall find proof that it *does not tarry*.

The expression, "going forth of the commandment," there refers to its *starting for* Jerusalem, which was on the 12th day of the first month, (Ezra 8 : 31) or to its being placed in the hands of the King's officers for execution, which was not until the *fifth* month, (chap. 7 : 9 and 8 : 36.) Two thousand three hundred years, (which was the length of the vision) has not passed from the *earliest* of the above named circumstances—This first month is settled, not merely by Jewish custom, or Jewish chronology: but by the word of God. In Exodus, 12th chapter, we have the establishment of the passover on the 14th day of the first month, which was thus to be observed *forever*. In Leviticus, 23d chapter, we learn that a barley sheaf of the first fruits of the harvest, was to be presented to the priest at the time of the celebration of the passover, and we have never seen it proved that the barley harvest of Judea took place earlier than the month of May. But by a close examination of the "commandment" and the attendant circumstances of its "going forth" we find that a *full year* was occupied, from the time Ezra started from Babylon till they became settled in Jerusalem, and *made an end* with all the men that had taken strange wives; (cleansed the sanctuary.) It is questionable whether anything short of the event, can settle the termination of 2300 full years, from the going forth of that commandment, to within five lunar months; and those months are, most undoubtedly, all in the future: yet we have at present no satisfactory reason for believing that the first day of that time will pass, without bringing the object of the Christian's glorious hope.

The thunders of Jehovah's wrath still slumber, but in the room of bringing doubt or obscurity, it only causes the page of eternal truth to shine with a brighter lustre. The chariots of his glory wait, the Christian's joy may increase when the angel seizes the trump that has fallen from the weary lips of mortal messengers, and raises anew the glad sound, "Behold the Bridegroom cometh!" till the vale of heaven is rent—the rocks sundered—the islands flee—the mountains fall—the graves open—and the reproaches of God's people are wiped away FOREVER.—*W. Mid. Cry.*

OUR POSITION.

In the passing by of the Jewish year, 1843, our friends and the public will, and have a right to expect from us, some exposition of the position we occupy. And this we are free to give. It has never been any part of our purpose to withhold from the public, any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit, that all our expected and published time, has passed: the Jewish year, civil and ecclesiastical, in the which we expected the Lord, has expired, and the Saviour has not been revealed; and we would not disguise the fact at all, that we were *mistaken* in the precise time of the termination of the prophetic periods.

In view of the present time, it has been repeatedly predicted, that we should either extend the time to some new period, or throw away our Bibles and turn infidels; but in this, those who have thus prophecied, have prophecied falsely.

We have never been able to find any other time for the termination of the prophetic periods, than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the *seven times*, or 2520 years, that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the best chronologers place B. C. 677, and since which the Jews have never been an independent nation. The only event we can find from which to date the great Jubilee, or 2450 years, that the land was to keep its Sabbaths, is at the commencement of the seventy years captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the seventy weeks are dated, given by Artaxerxes Longimanus, in the seventh year of his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days, is the succession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about A. D. 508. Reckoning the several periods from those respective dates, they can extend only to about A. D. 1843: and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.

In the second place, we shall not throw away our Bibles, or turn infidels. We have not followed "cunningly devised fables" respecting "the power and coming of our Lord Jesus Christ:" but have the testimony of those who were eye witnesses of his Majesty; and in addition to that "a more sure word of prophecy, whereunto ye do well if ye take heed" until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology—the same as any able seaman, when his reckoning is up, would continue on his course, till the blue hills of the expected country should break upon his view.

We believe, as ever, that the visions of Daniel and John, as interpreted *by all the standard Protestant commentators*, reveal to us the most prominent events in this world's history, to the consummation of all things, and that history shows a literal fulfillment of all that has been predicted to precede the advent, so that it is to be the next event, and speedily to be ushered in. We also believe that it is proved by the signs of the times, predicted in the Scriptures as precursors of that event. We also believe that the several prophetic periods, which we have supposed would terminate about A. D. 1843, respectively commence at the several events from which we have reckoned them, and all terminate in the fulness of times, at the setting up of God's everlasting kingdom; and admit that we have been as much mistaken in the date of those several events, or in the computation of time since their occurrence, as the vision may be delayed beyond the year of their apparent termination: in this mistake however, we have erred with the standard chronologers and historians of modern times, who have been our authority on chronological points.

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (2 : 1—3,) when he says, "I will stand upon my watch, and sit upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "*argued* with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the seven times] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry," [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which,] "it will not tarry."

That this admonition has reference to the present time, is evident from Paul's quotation of it in Heb. 10 : 36—39. "For we have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarries—Matt. 25 : 5, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to *eat and drink with the drunken*," and the Lord should come in a day they look not for him.

We believe that we are now occupying that period of time spoken of by Peter, 2 Epistle 2 : 3, who when their "judgment *now* of a long time lingereth not, and their damnation slumbereth not," were to "privily bring in damnable heresies." These Peter says were to be, even as there were false prophets when the Scriptures were indited. As therefore, they of the house of Israel, said, "the days were prolonged, and every vision faileth," (Ezek. 12 : 23,) so must there have been a time, when there would be an apparent passing by of the time that the scoffers of 2 Pet. 3 : 4, might enquire, "Where is the promise of his coming," and flatter themselves that "all things continue as they were from the creation."

We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient therefore brethren, unto the coming of the Lord, Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh," and "Behold the Judge standeth at the door."

And we believe it was in anticipation of the passing by of the expected time, that our Saviour admonished us, in the twelfth of Luke, to "let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately." To *wait* implies a passing by of the time—for till that we do not *wait*. Therefore our Lord adds:—"Blessed are those servants, whom the Lord *when he cometh* shall find watching."

As our time has thus passed by—the civil year having terminated last October, and the ecclesiastical, with the new moon in April, we are now prepared to tell the world what we shall do—a question which has often been asked. We intend to hold fast the integrity of our faith without wavering: and not cast away our confidence which hath great recompense of reward. We intend to continue to comfort one another with the words of the coming of Christ, who will come and will not tarry. We shall continue to believe God's word, in its literal acceptation: for not one jot or tittle of all that is written therein will fail.

We shall continue, God willing, to proclaim, Behold the Bridegroom cometh! go ye out to meet him; and the hour of his judgment is come! and we trust we shall not fail to continue to cry aloud to the world and church, to arouse themselves from their songs of "peace," and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God. By so doing we believe we shall soon unite, when the Lord shall come, in that response when "it shall be said in that day, Lo, this is our God; we have *waited* for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation," those being blessed who *wait* and come to the end of the days.

As our time has elapsed, and we have no other specified time in the future, but wishing to live and induce others to live in continual readiness, and constant expectation of the Lord's coming, we shall know that all who oppose us for so doing, have no sympathy for the Lord's coming. With those who are looking for the Lord, or loving his appearing, we have no controversy. But with those who put far off the day of the Lord, say in their hearts my Lord delayeth his coming, claim that the vision has failed, or deny the promise of his coming, we can hold no Christian fellowship: for those who assume such positions, show that they have no love for Christ's appearing, and teach men contrary to the admonitions of Christ and his apostles, that we should take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and that day come upon us unawares.—*Advent Herald*.

Origin, Nature, and Influence of Neology.—By N. N. Whiting. This is a very valuable work recently published, and for sale at this office. Price 10 cents. Bro. Whiting's concluding remarks will be read with interest and profit. He says: "To those who are conversant with the state of opinion in many of the churches, it will be obvious, that the most clear and undisguised avowals of Rationalism are found in conversation rather than in writing. As in this mode of communicating ideas, the restraint which exists in the desk, or comes over the author, who remembers that his productions may be adduced in testimony, does not prevent a very frank expression of sentiment: here the most striking proofs may be found. There are multitudes within the pale of the church, who, in the familiarity of private intercourse, do not hesitate to question or deny the personal coming of the Saviour. Others consider the literal resurrection of the body clogged with too many difficulties to be received as an article of faith. There are some, who are by no means satisfied that the prophetic writings can be of any service, even if they could be understood. Not a few preachers may be found, who, in private and in public, have dissuaded their hearers from attempting to "take heed to the sure word of prophecy." Those, who have disregarded such counsels, have been denounced and ridiculed, in no very measured terms, as visionaries and fanatics. Now it is probable that in all these cases those, who hold the opinions which we have noticed, were not aware that they had their origin in the infidel school of Rationalism, and were held and defended by men, who have contributed, beyond all others, to bring a lasting blight on the cause of religion in Germany.

We might proceed further, and fill pages with extracts from what are termed *religious* news-papers, in proof of the influence of Rationalism on the mind of their editors and correspondents. As a large portion of these, however, make no pretensions to anything like argument, but on the contrary, are characterized the same personal abuse, coarseness, and vulgarity, which disgrace the political press, we shall leave them to be buried "midst the wreck of things that were." Sufficient to the writers will be the account which they must meet at the bar of Him who "seeth not as man seeth."

We appeal to facts, which can be "known and read of all men," when we say, that

Once, the momentous subjects of the resurrection and judgment were themes which our preachers introduced in their discourses, to move the impenitent to awake and escape from the wrath to come.

Now, many who stand as watchmen on the walls of Zion, but seldom allude to such topics, lest it should be suspected that they lean towards "Millerism:" and the consequence is, that, as they do not follow the example of Christ and the apostles in preaching, men slumber on in their sins and are ripened for destruction.

Once, the whole Orthodox church believed that the Saviour would come in the clouds, and that every eye would see him.

Now, multitudes of professed Christians may be found, who believe that such language is employed *figuratively* to indicate mere temporal judgments.

Once, it was believed by the church, that the heavens being on fire, would pass away with a great noise, the elements melt with fervent heat, and the earth and the works therein, be burnt up; yet Christians, according to the divine promise, looked for "new heavens and a new earth, wherein dwelleth righteousness."

Now, many in the ranks of the church insist that no such change is to be expected, but on the contrary, some moral change in the inhabitants of the earth is all that is implied in such language; in other words, "the heavens and earth that now are," must exist eternally.

Once, a literal resurrection of all who are in the graves, was deemed by the church to be a fundamental doctrine of Christianity.

Now, there are those in the church, undisturbed by its discipline, who openly deny that we are to expect a literal resurrection of the bodies of those who have fallen asleep.

Once, it was predicted that there should "come in the last days, scoffers walking after their own lusts, saying, Where is the promise of his coming?"

Now, we have lived to see that prediction fulfilled, not in the world only, but also in the church.

With such facts before their eyes—to say nothing of the lives of multitudes, allowed to hold their places in the visible church—those who study the word of God, and believe that not one jot or tittle of its truths can ever fail—who observe the signs of the period, in which we now live—such men, uninfluenced by prejudice or suspicions, will conclude that we have fallen on those "perilous times," which were immediately to precede the "coming of our Lord Jesus Christ, with all his saints."

POPERY vs. THE BIBLE.

The Commercial Advertiser has the following very just remarks respecting the opposition of Romanists to the Bible in this city and elsewhere, in connection with the French document below. The document itself appeared in a late number of the London Watchman, communicated for that journal from the French capital.

First, it proves that the Romish Church with an energy of purpose that never falters, is seeking everywhere and in all countries, where it has any foothold, to gain a controlling influence in the education of the young. Also, that just so far as that fatal influence extends, the Protestant Bible is a doomed book, and that the anti-Christian efforts put forth in this city, for the purpose of keeping that sacred volume from the eyes of children in our public schools, so far from being an isolated effort, is only the carrying out of a regular organization, having its mainspring within the walls of the seven-hilled city, which moves a spiritual machinery that works as if animated by one soul, and driven forward by one iron will equally well and powerfully and simultaneously at Vienna, Paris, Dublin and New-York.

The end of the Pope is seen as distinctly in this city as in the department of instruction at Bordeaux. It has recently been put forth in Philadelphia and in Boston. But in both, thus far, its power has not proved irresistible; and in the former city, a noble spirit of resistance has been manifested, which we trust will be triumphant. Successful in the principal cities, their efforts will next be directed to schools in the villages; and as the lax maxims of political expediency have proved too weak for the public virtue in New-York, our Protestant friends, in the larger interior towns, have reason to tremble, in apprehension of what may come upon them.

In the second place, it may be received as pretty conclusive testimony that the Bible burning in the vicinity of Plattsburgh, last year, was no fortuitous or unauthorized transaction. So the Commercial insisted at the time, demanding that if, as was pretended by some of the artful clergy, it was the unauthorized act of a transient priest, the said priest should undergo ecclesiastical censure, and that it should be explicitly disavowed by the superiors to whom he was directly responsible. But such censure or disavowal never came. And we are now officially told that the inspector of the schools in the department of Bordeaux, "*in company with the priest*," is about to "*visit and inspect their schools, and that every copy of the Bible and Testament they may find, they will cause to be burnt.*" It therefore follows that this Bible burning is to be commenced—nay, has commenced, as a general system; and we may look again, in every place where his holiness can obtain the power, for the return of the days of Bonner and of most Christian Mary.

The following is the document:

University of France.

ACADEMY AT BORDEAUX.

The Inspector of the Schools of the Dordogne to the School Masters of the Department.

Monsieur L'Institutor—Many of the *cures* and their assistants have reported their schoolmasters as having suffered to be introduced into their respective schools, Bibles and Testaments, which contain doctrines contrary to *the true religion*. I know that some of the teachers have permitted these books to be used because they were deceived by the *colporteurs*, who told them that they were sent by me. I hasten to request you to remove those dangerous books from your school, I will without delay, in company with the Priest, visit and inspect your schools, and every copy of these books that we shall find, we will cause to be burnt. I embrace this opportunity of informing you, that from this time, I will allow only three books in the rural schools, viz:

1. The catechism of the diocese.
2. A book of moral lessons, instructive and easy to to be understood by the children.
3. A book of arithmetic.

(Signed) L. Laforest.
N. Y. Evan. Inspector of schools, &c. &c.

"His Holiness."—What effrontery and blasphemy there is in the title given by Romanists to the Pope? What is this but rushing upon the "thick bosses of Jehovah's buckler!" Not content with merely being anti-Christ, he must arrogate those titles of Jehovah which are most august and peculiar. He comes into the Church and claims to be the head in the place of Christ, and brings in a huge mass of ceremonies of human invention in the place of the Holy Ghost. How unutterably offensive to a Holy God must be the usurper! We have seen some accounts of visits to his anti-Christ by American citziens, in which we must say that a respect appears to have been shown him, which no Christian could tolerate for a moment. The truth is, we have nothing to do with the private virtues or good qualities of the Pope. It is enough to know that there is imposture, blasphemy, and the stamp of eternal death in his very office. It is enough to know that he is a robber of the rights of Christians; that he suppresses the word of God by his own authority; that he binds his adherents to himself by profane and ungodly oaths, and that he is the visible head of a system of spiritual corruption, which is inconceivably hateful to God, and which is denounced by the most terrible threatenings in his gospel. We may have compassion on the poor deluded victims, and we may honor such Catholics as a Kempis, Fenelon and Pascal, who soar above the system; but we must have no words of apology for that awful Beast, on whose forehead the ban of prophetic inspiration has written its most lucid inscriptions.—*N. Y. Evang.*

We are glad to hear that Bro. L. D. Fleming has so far recovered his voice, as to be able to lecture occasionally, without much inconvenience.

We learn from the Richmond (Va.) Daily Star of the 2d inst., that Bro. Stuart and Freeman are now lecturing at the Exchange Concert Room in that city, with encouraging success. "A subscriber" writing for that paper says:

"I am glad to observe that as these lectures progress, there is also a progressive increase in the number of those who come to hear—and I am glad for the honor of Richmond as a Christian city, that these gentlemen are beginning to be treated with that attention and respect which their mission demands.

The lecture of Mr. Stuart on Monday evening, on the 'Everlasting Kingdom,' was listened to by a respectable audience with the most profound attention; and while the speaker brought forward text after text of the Holy Writ, in proof of his proposition, that that kingdom was yet future but nigh at hand, the eager and earnest listening of the audience attested that there was at least a plausible reason for them all to be interested in the subject. I understand that these lectures will be continued every night, excepting Saturday, during the present week, and that the topics to be discussed, will be of a highly interesting character."

We copy from the Gospel Messenger, published at Marietta, Pa., the following:

THE SECOND ADVENT.

The day pointed to, on which it was believed, the prophetic periods, relative to the second advent of our Lord, would expire, viz: the 21st of March, 1844, has passed; and yet this wicked world is standing, undestroyed. This, doubtless, causes the world at lage great joy, and gives the opponents to the "Millerites," as they are termed, some room to lay on their censure plenteously, for what is called, their presumption to knowing the secret things of God. Even many who inclined to the belief of Mr. Miller a year ago, will probably turn upon him with persecution. But let it be remembered, that the time of danger is not yet over, has not yet passed by. Besides the fact, that Mr. Miller alleges, that there is a difficulty in the calculation, growing out of a difference of from one to five years in the Jewish computation of time, which still forbids us to say that his calculations have failed; the Bible forbids us to put far off Christ's coming the second time. We are all commanded to watch, with the warning annexed, that in such an hour as we think not, the Son of Man cometh. Let Christians, then, not mock at the advent brethren, who have failed in their first calculations; but let us arrive at the only proper conclusion, viz: the day is now NEARER THAN EVER! Out of regard to the good that was done during the few past years, by preaching the advent near, we ought to be induced to say nothing against the propagators of the Miller views, nor those who privately hold them. Let every one be persuaded in his own mind relative to this matter, and all live in a state of preparation for the end.

The N. Y. True Sun in an article on Gambling, says:—

"We regret to say, that it is carried on in this city to an extent which is truly alarming. There are hundreds of these places where the unwary are ensnared to their ruin. Some of them are conducted upon a grand scale. The houses occupied for the purpose, are of all grades, from the splendid three story edifice, down to the miserable dram shop with a mere hole in the corner. At some, luxurious suppers and costly wines are furnished; at others, a fat goose or turkey is the reward of the successful thrower of the dice. Well dressed agents frequent the hotels, to entrap strangers to these places of "amusement," and many a victim is made by their insidious attentions. In Broadway and other principal streets, small shops are kept under various pretexts, behind, or above which are rooms for gaming, to which there is a constant resort both by day and night, and the play is large or small, at the option of the visitor.

The scenes enacted there are sometimes truly terrific, and all the agonies of despair are frequently witnessed among the losers. The anecdotes which have been told of the Paris Hells might be surpassed by the incidents to be witnessed in our city. Nor is this fatal propensity confined to any one class of persons. There are men high in the estimation of their fellow citizens, standing foremost in the ranks of business, and who are connected with large houses, who lose or win large sums, almost every night.—Could a revelation of their names be made to the public, they would stand aghast at the disclosures.

One half of the defalcations in our monied institutions might be traced to this baneful source, and yet, with the evil staring New York in the face, no efforts are made to stop its progress.

There are hundreds and hundreds of Gambling houses in this city, and the police know it well, yet, we have heard of no effort to restrain them—we see none. They flourish in the open day, in spite of laws, of courts, of the municipal authorities. They are dragging thousands down to ruin, yet nothing is done to check their influence.

It is a melancholy truth, and it is with pain we write it down. Our youth are corrupted, strangers are plundered and our citizens are impoverished, but no effort is made to punish the authors of their destruction. How long will this be permitted! Is the moral sense of this community asleep, that it does not act? Are parents and gaurdians indifferent to the fate of those who are under their care? Has fashion so imperious a sway that the respectability of the parties concerned, protects them from exposure?

This city is taxed to the utmost limits of endurance to support our penitentiaries and our own courts, and yet one of the chief causes of this enormous taxation is not cut off—Cut off did we say—it is not noticed.

THE DIFFERENCE.

Not long since, Dr. Brownlee, preaching in Newark, N. J., collected together his proofs and labored to show from the signs of the present times, together with the prophetic periods. that in the year 1843 a great *moral change*, the greatest the world ever experienced, would take place.

Professor Bush has also, for some time, been telling the people substantially the same thing. Both have acknowledged the "Millerites" to be right as regarded the time; at the same time contending that they were wrong as to the nature of the expected event.

Well, 1843 has passed, and where is the anticipated great moral change? And who thinks of treating the great Dr. Brownlee or the great Professor Bush with mocking and ridicule? But those who have been, and still are, looking for the blessed hope of the Lord's speedy appearing, because the vision tarries beyond the time when many of them were expecting the coming of their glorious King, are compelled to hear from the scoffers of these last days, from the chair of the theological professor down to the dregs of the dram shop, the taunting remark, "Well, you have not gone up yet." How often do we hear the infidel question, "Where is now their God?" and "Where is the promise of his coming?"

But courage! brethren, our deliverance approaches!

S. S. Snow.

The Advent Message to the Daughters of Zion, Edited by Sister C. S. Minor of Philadelphia, will be published in a few days. Price 10 cents, single copy.

Bro. T. F. Barry writes from Fowlersville, N. Y., "I came to this place last week and gave my first lecture in the Presbyterian church. The people were candid, solemn and very anxious to hear. Other meetings were held in the tavern hall and yard. On Sunday, Bro. Smith preached in the morning on Rev. 18: 4. At noon I baptized four: one had been an infidel, another was the widow of Mr. Lovejoy, who about five years since was shot in Alton, Ill., while engaged in the abolition cause. She is a strong Second Advent believer, and expects soon to see Jesus as he is, and be like him. The morning I left, two who had held infidel views, found peace, and I trust were numbered with salvation's heirs."

Bro. C. Hersey, writes from Cooperstown, N. Y. May, 3: "We have been lecturing in this town for the week past, in the Baptist House with success."

LETTER FROM BRO. C. MORLEY.

Bridgeport, Ct., May 2, 1844.

Dear Bro. Tullock,—I left Albany and Troy about four weeks since, where the Advent cause was prospering gloriously, and spent about two weeks at Cabotville, Mass., where there is a band of 70 or 80 Adventists looking with strong faith for the speedy return of the Lord. I visited Chickopee, Springfield and Warehouse point: in each of those places the brethren and sisters are firm and unwavering, and are exhorting each other more and more as they see the day approaching. Spent one Sabbath at Hartford, where also is a good and strong band. Spent three days with the brethren at Middletown, who are standing with their loins girt about, their lamps burning, and like unto men waiting for their Lord. A goodly number have been converted there within a few weeks.—Lectured one evening at New Haven. The brethren feel that the lecturers have much neglected them, as they rarely call there. I hope they will be remembered. I learn that Brn. Matthewson and Baker have labored successfully in Kent, Cornwall and New Milford, and that over two hundred have been hopefully converted in that place within a few weeks.

Yours in the blessed hope, C. Morley.

Hanover, Mass.—Bro. Elam Burnham writes: "I have held meetings in Randolph, Braintree, Weymouth, Abington and this place; and I find the brethren strong in the faith, and waiting patiently for the King from heaven. The meetings are generally well attended each evening by large numbers, who hear with great attention."

Guilford, Ct—Bro Geo. Hill writes: "We continue our weekly meeting, and the Lord blesses us abundantly. We have had no one to lecture since Bro. Batcheldor was here, and we need a lecturer much."

Neath the dim shadows of these changing skies,
We still can trace remains of Paradise.

Say not this earth's a vale of tears,
All dark, with grief and bitter fears;
With nought to cheer the pilgrim's way,
In his sojourning of a day;
For sure some smiling spots are seen,
With scarce a shade of woe between;
And though still changing, oft we meet
With many a pure and native sweet.
Our Father's kind creative power,
We trace in every forest bower;
And his loved voice is in the breeze,
That whispers through embowering trees;
The eastern belt of dawning light,
The distant sound of waves by night,
With all the sparkling lamps on high,
That circle round the azure sky;
Each whisper peace, and tell of Him,
Whose smile the pilgrim seeks to win:
While all the works of nature prove,
The Maker's essence to be love.
Then say not earth was formed for woe,
For bright her native waters flow;
And green, and fair, her flowery breast,
In which awhile the weary rest;
Until it is again restored,
The lovely garden of the Lord;
And the last trumpet's welcome sound
Shall rend each long forgotten mound;
And we who WAIT, together rise,
With them to meet Him in the skies.

C. S. M.

LETTERS RECEIVED DURING THE WEEK ENDING May 7.

Postmasters—Galion, O., 50 cts.

Randolph, Mass—Townsend, Mass.—Springfield, Mass.—New York Mills, N Y.—Orangeville, O.—Larneds Corner, N. Y.—Cheshire, Ct—Paris, Ind.—New Castle, Ky.—New Durham, N. H—Mount Vernon, R. I.—Lockport, N. Y.—Wookstock, Vt—Martinsburg, N Y.—North Troy, Vt.—Middlebury, O—Victor, N. Y.—Youngstown, N. Y.—Rapids, O., each $1.

Hick's Mills, Ill., $1 25.—Montrose, Pa—Mount Moriah, Ala. $2—New Ipswich, Mass., $4.

Roxbury, Mass.—Collins Centre, N. Y.—Chapinsville, Ct—Oxford, Miss.—Buffalo, N. Y.—Saratoga Springs, N. Y.—New London, I. T.—Batavia, N Y.—Lawrenceville, Pa—Caroline, N. Y—Meadville, Pa.—Terra Haute Ind.—Cedarville, Ind—Alexander, N Y.—West Randolph, Vt.—Uxbridge, Mass—Syracuse, N. Y—Uniontown, Md—Milesburg, Pa—Durham, N. H.—Braintree, Vt.—Landisville, Pa—Eagleville, Pa.—East Hampton, Ct.—Suffield, O.—Dauphin, Pa—Bellefonte, Pa.

Individuals.—Geo. Hill—Jacob Christ—W. H. Pillow—E. G. Dudley—S. D. Smith, each $1.

P. Alling. $10.—Chas Clapp, $15.

J. V. Himes—G. S. Miles—Elon Galusha—H. S. Case—O. R. L. Crasier—Milo H. Spencer—W. Biddle—J. Marsh—A. Evans—F. Nicholson—L. D. Fleming—H Heyes—C Morley—C. Green—C. S. Ludlow—C. Hersey—C. S. Minor.

THE MIDNIGHT CRY!

VOL. VI.—NO. 18. NEW-YORK, THURSDAY, MAY 16, 1844. WHOLE NO. 123.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

AT FRANKLIN HALL, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meetings on Wednesday evening.

AT THE HALL, known as Chelsea Temperance Hall, No. 148 8th Avenue, three times on the Sabbath.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

MEETINGS AT WILLIAMSBURG, are held regularly at the Justices' Court Room, South Second St., on Sabbath afternoon and evening, and on Monday, Wednesday, and Thursday evenings of each week.

ANSWER TO AN IMPORTANT QUESTION.

Has God revealed the time of the final judgment?

I answer he has. That he has appointed a day in which he will judge the world in righteousness, will not be contradicted by any honest believer in the Bible, and I need not spend time to prove what all concede.

Acts xvii. 31, "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, that he hath raised him from the dead." And this text proves that the judgment follows the resurrection of those who are to be judged; for the resurrection of the Saviour is the assurance to us, that he will raise and judge, and execute judgment upon all men. John v. 26—29, "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." And this judgment day must begin at the coming of Jesus Christ in the clouds of heaven, Matt. xvi. 27, "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." And the resurrection of those who are rewarded, must be at the coming of Christ. 1 Cor. xv. 20—23, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." 1 Thess. iv. 14—16, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." By these texts we have proved, in the most plain and positive declaration of holy writ, that the judgment day, the coming of Christ, and resurrection of the saints, are at one and the same time; and now if I can prove that God has revealed the time, when either or all of these things will be accomplished, then we shall have our question answered at the head of our article, to the satisfaction of Biblical students.

THE TIME.

1st. The wise man says, Eccles. iii. 17, "I said in my heart, God shall judge the righteous and the wicked: for there is a time for every purpose and for every work;" now read Eccles. viii. 5, 6, "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment." In these quotations we are positively assured of two things; one is, God has appointed a *time* for every purpose, and especially when he shall judge the righteous and wicked. The other is, the wise man's heart discerneth both the *time* and *judgment*. If the wise man's heart doth discern it, then it must be in the Scriptures, for Paul says, 2 Tim. iii. 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." Who then can be so bold and impudent as to say, that time is not revealed?

We pass to the New Testament, and will give another strong testimony to this point. 1 Peter i. 9—13, "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." In this passage Peter has plainly declared, the prophets have searched diligently and have enquired into the time, and the manner of time, not only when Christ should suffer, but the glory that should follow when Christ should appear, verse 7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ;" also, Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." But few will dispute the 70 weeks, Daniel ix. 24—27, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," carry us to the sufferings of Christ. I may truly say, no one but Jews, and skeptics, who are worse than the Jews, ever did, or will deny this prophesy being fulfilled at Christ's death and sufferings; and if Peter was correct in this declaration, we can show by incontestible evidence that he was correct in the latter; for the same vision of Daniel from which the 70 weeks are cut *off*, carry us down the stream of time to the end of the indignation, when the desolator will be destroyed, see Dan. viii. 19, "And he said, behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be;" and as Peter tells us that the angels desire to look into, as well as the prophets, we see proof in Daniel viii. 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In this passage we are made acquainted with the fact, that an angel desired to know the time of the end, when he enquired, " *How long shall be the vision,*" &c. And we see the answer given to the prophet Daniel, "Unto *two* thousand three hundred days." Who can, consistently with these facts, deny that Peter had good ground to say, 1 Pet. i. 12, " Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into." And when we read, Dan. viii. 16, " And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision," we are more confirmed in the declaration of Peter, " *that not unto themselves, but unto us did they minister,*" &c. Again, in Daniel 12: 6, 7, " And one said to the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." We find another proof of the correctness of the apostle Peter's remark: here an angel asks the question, "*How long to the end of these wonders?*" Meaning to the resurrection, and glorified state of the righteous, Daniel 12: 2, 3, " And many of them that sleep in the dust of the earth shall awake, some to evetlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." And again, Daniel hears the answer and the time specified, under one of the most solemn oaths ever taken by mortal or immortal beings, " *that it should be for a time, times, and a half.*" Here is time revealed in the very same words Peter uses, "*searching what time,*" and the manner of time, is explained in Rev. xii. 6 and 14: " And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent," having been fulfilled in three instances. First, in the church in the wilderness 1260 years. The two witnesses clothed in sackcloth the same time, Rev. xi. 3, " And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth," and also the supremacy of the Papal power, Rev. xiii. 5, " And there was given unto him a month speaking great things and blasphemies; and power was given unto him to continue forty and two months." All of these prophecies were fulfilled between the year A. D. 583 and 1798 and 9, as can be abundantly proved by the Bible, and history of the times, which proves Daniel a true prophet, and Peter a firm believer.

If these things are so, is it not becoming in us to search the Scriptures, as commanded by the blessed Saviour, John v. 39, " Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me." And if the question we have presented at the head of our article, is answered in the affirmative, I ask where in the book of God can you find an answer, if it is not in the visions which have been presented from Daniel and John, by the Advent writers of the present day? And many of our opponents will acknowledge that if the times specified in the visions of Daniel and John, do not carry us down the stream of time to the judgment of the great day, then we must understand time in a figurative sense, and the calculation we have made must be correct, or nearly so. If so, then every good citizen may satisfy himself whether we are correct or not: for on this pivot the whole matter turns. Has God revealed the time of the final judgment? I therefore recommend to every man, to satisfy himself whether Peter has told us the truth, and the wise man has spoken plainly, and whether these visions which God gave, and sent and signified to his servants Daniel and John, by his angel, are the revelation of the things which have been, are now, and which must shortly come to pass. And then let all act consistent to the faith of the gospel, and wait the event.

WM. MILLER.

WASHINGTON, Feb. 22, 1844.

The Binding of the Dragon a Thousand Years.

Rev. 20: 1—3, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

1ST. WHO IS THIS ANGEL? An angel signifies one sent. Jesus Christ was sent of God. John 8: 42, " For I proceeded forth and came from God, neither came I of myself, but he sent me." Mal. 3: 1, "And the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in." A messenger is one sent on business.—John 6: 38, Christ says, " I came down from heaven, not to do mine own will, but the will of him that sent me." This was at his first coming. Rev. 10: 1, "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." This is most assuredly the same angel, and the one that Daniel saw, Dan, 7 : 13, 14, also 12: 7. Look at Rev. 10: 5—7, also the same that Daniel calls Michael, 10: 21 and 12: 1, and which Jude calls the archangel, Jude 1: 9. The archangel or chief of angel's voice will be heard when "the Lord himself shall descend from heaven, and the dead in Christ shall rise," 1 Thess. 4: 16. See also 1 Cor. 15: 52. This is the voice of the son of man, John 5: 28, " Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth." It is evident that this angel is the Lord Jesus Christ; as will be more fully shown under the explanation of the key and who has it.

2ND. THE DRAGON—WHO IS HE? He is that old serpent which is the Devil and Satan. Christ says, John 8: 44, " He was a murderer from the beginning, and a liar and the father of it." He contradicts God's word, and deceives men, and thereby brings death as to our first parents, Gen. 3: 1, which is the first account we have of him. He is the strong man armed, Luke 11: 21, but his strength lies in his faculty to deceive; but he " shall deceive the nations no more till the thousand years be fulfilled. It is not to be admitted that because the same terms are used in Rev. 12: 9, and in that chapter is a prophecy of Rome Pagan, therefore Rome Pagan is only meant in both passages; or rather Rome Pagan was now Papal, one or both have deceived the whole world, therefore they cannot be that old serpent called the Devil. But it is possible that Rome being his child, may be called by his name. Christ said of Judas. " one of you is a devil," John 6: 70, for the same reason. Therefore I conclude that "the dragon" is the archdeceiver, the prince of devils.

3D. KING OF THE BOTTOMLESS PIT. By this term I understand his power and government. It is in his hand and at his control. This is one ot the keys that he hath. Rev. 1: 18, " I am he that liveth and was dead, and behold I am alive forevermore, amen; and have the keys of hell and of death. This can be none other than the Son of God, who was dead and is alive again; the first and the last. v. 17. The same person has the key of David. Rev. 3: 7, "And to the angel of the church of Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." This was laid upon his shoulders. Isa. 22: 22, "And the key of the house of David will I lay upon his shoulder so that he shall open and none shall shut, and shut and none shall open." It was the government that was laid upon his shoulder. Isa. 9: 6, " For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." 7 v. " Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." He must have power to destroy all opposition. Mat. 28: 18, "All power is given unto me in heaven and in earth." Then he has power to "bind the strong man," and cast him out or into a pit, and finally destroy him, as we shall see. The Papist says these keys were given to Peter, and from him to the Pope. But we will see that Peter had a certain amount of keys committed to him. More he could not control. His were "the keys of the kingdom of heaven," and had power to bind or lose on earth, and nowhere else, Mat. 16: 19, as also 18: 18, 19, and is in answer to united prayer. Peter's commission and all of Christ's ministers are only to preach or teach the gospel and administer the ordinances thereof, and further than that they have no authority, and that must be just as He "has commanded them." See Mark 16: 15, 16, Mat. 28: 19, 20. This, and this only, is that "bread which if a man eat thereof shall not die." John 6: 60. This, then, is the only food that Peter or any other person has a right to "feed" Christ's "lambs" and "sheep" with. John 11: 15—17. And this is the only means that Peter or any one else can use to loose or bind on earth. 2 Cor. 2: 15—17. It is a savor of death unto death, or of life unto life." As in John 8: 32, 36. They whom the truth or the Son makes free are free indeed. Mark 16: 16. " But he that believeth not shall be damned." Even Christ himself never pretended to have the power that is claimed for the Pope and his priests, nor will he until he comes to execute that connected with the text.

4TH. THE CHAIN—BINDING AND THE PIT—WHAT ARE THEY? The term chain is used but a few times in a figurative sense in the Bible. David, speaking of the wicked, (Ps. 73: 6) says, " Therefore pride compasseth them about as a *chain*, violence covereth them as a garment." This shows them to be completely and entirely enveloped with their own evil passions, and realize nothing else. No power to extricate themselves. 2 Pet. 2: 4. " For if God spared not the angels that sinned, but cast them down to hell and delivered them into *chains* of darkness to be reserved unto judgment." Jude 7 makes the same statement, only in stronger terms, which shows them to be entirely powerless, and in or under darkness; they can see no object. Darkness appears to be the chain.—Apply this to the Devil, and he must be in a condition in which he can see no object on whom he can work his deceit. The following passages, I think, give the clearest meaning of the pit of any: Ps. 7: 15, "He made a pit and digged it, and is fallen into the ditch which he made." 55: 23, " But thou, O God, shalt bring them down into the pit of destruction." Ps. 38: 10, "Whoso causeth the righteous to go astray in an evil way he shall fall himself into his own pit." The Devil has practiced every artifice to destroy man, 1 Pet. 5: 9, "seeking whom he may devour." But when man is beyond his reach, when he is in a condition that he cannot affect them, then truly he is in a *bad fix*, like a person trying to extricate himself from a pit where he has nothing for his feet to stand upon, nor his hands to lay hold of, being in total darkness. God alone has the power to kill and make alive.—Deut. 32: 39, " See now that I, even I, am he, and there is no God with me: I kill and make alive; I wound and I heal: neither is there any that can deliver out of my hand." This, with other power, was given to Jesus Christ, as above. If the Devil had this power, no doubt he would manage so as to have the wicked trouble the righteous without cessation. But when Christ comes he will change the righteous and make them immortal, 1 Cor. 15: 51, 52, and take them up with himself, 1 Thes. 4: 17, and will destroy the wicked, Rev. 11: 18, and 19: 21, and they shall not live again for a thousand years. Rev. 20: 5. So during the thousand years there is not an object on whom he can work his deceit. He is virtually bound, chained, sealed—made sure. He is in prison, 7th v.; but no sooner are the wicked brought to life, raised from the dead, the subjects of the second death, than he again deceives them and instigates them to trouble the saints. 8th and 9th verses. The Devil does deceive them, and they are gathered from the "breadth of all the earth around the camp of the saints and the beloved city." But will they trouble the saints? No. They are deceived, and are now to be destroyed. For thus was Christ manifested in the world. 1 John 3 : 8, "For this purpose the Son of God was manifested that he might destroy the works of the devil." Also the devil and death. Heb. 2 : 14, "That through death he might destroy him that had the power of death, that is the devil." 1 Cor. 15 : 26, "The last enemy that shall be destroyed is death." Rev. 20 : 9, 10, "And fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night for ever and ever." 14th verse, "And death and hell were cast into the lake of fire. This is the second death." Chap. 21 : 8, "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : *which is the second death.*" This is the last account we have of them. Thus the "Lamb of God that taketh away the sin of the world" has then accomplished the work ; and his saints are like him and will be forever with him. Amen and amen.

H. V. Teall.

For the Midnight Cry.

THE EVERLASTING KINGDOM OF OUR GOD AND OF HIS CHRIST—ITS BLESSEDNESS CONTRASTED WITH THE REIGN OF THE PRINCE OF DARKNESS.

With what exultation the Chrstian can contemplate the glories and the blessedness of the approaching reign of the Messiah, when the curse shall be no more—and the groanings of creation be hushed for ever! Thousands of years has the cry of lamentation, mourning and woe, ascended into the ears of Jehovah : but, the appointed time has come, the doom of the desolator is pronounced ; soon, very soon, from the ruins of the fall, will myriads of the ransomed tribes of men, wake to immortal life, to endless felicity ; and earth herself freed from the curse, will reappear arrayed in Eden beauty.

Under the rule of Satan, oppression, fraud and injustice, have prevailed ; the curse of misery has been the portion of the human family, and sin, disease, and death, have spread desolation far and wide. From his first triumph in Paradise until now, the enemy of man has held almost uninterrupted dominion, as the history of our race abundantly attests. Man's great employment in all ages, has been warfare with his fellow, making the earth a continual scene of blood and slaughter. Indeed only two or three periods of universal peace, can be pointed out, and those but of short duration. The history of any nation, is little other than an enumeration of wars from its rise, to its downfall. A dismal picture, the world exhibits, and has done at every point of time ! What is the *present* condition of mankind ? The continent of Asia, which contains more than half the entire population of the globe, is almost wholly sunk in the grossest idolatry and barbarism : probably not more than one in a thousand of its inhabitants *even* profess the christian religion : crimes of the darkest enormity, are committed under the sanction of the laws ; habitual lying is characteristic of the Asiatic ; and woman's condition is the most abject conceivable. Lower still in the grade of civilization, sinks oppressed and injured Africa. The situation of the mass of the people, in some of the European nations, is little better than in Asia or Africa. In Russia and Poland, they are held in a state of ignorance and vassalage by the Lords of the soil. The millions of Austria, France and other catholic countries, are enslaved by superstition or poisoned by infidelity. In Prussia, a nominal protestant country, the moral laxity of the people is notorious. And what shall we say of Britian ? The vice of intemperance pervades every class of society, from the palace to the humblest peasant's hut. Notwithstanding the effort put forth of late years by the advocates of temperance, gin drinking in the cities, and ale drinking in the country parts, continue almost unabated. In Glasgow £1,000,000 sterling is spent annually in liquors ; when the drunkards of that city become too poor to buy wiskey, they purchase an adulterated laudanum, which is sold by the grocers in great quantities, and drink *it*. £600,000 is spent yearly in Birmingham and £400,000 in Sheffield for intoxicating drinks. "In London," says the report of the American Temperance Union, "the quantity of gin, ale, porter, &c., daily consumed with its consequent pauperism and wretchedness is frightful ; 90,000 houses are licensed by government for the sale of intoxicating liquors." The following facts collected by Baptist Noel, Mr. Blackburn, and Mr. Bickersteth will afford some idea of the state of morals in England. "There are," as stated by these gentleman, 30,000 persons living in London by theft and fraud ; 10,000 children training for crime ; 3,000 houses continually open for the reception of stolen goods ; 4,000 persons annually committed for criminal offences ; 10,000 addicted to gambling ; 23,000 annually taken up by the police, helplessly drunk in the streets : 150,000 habitual gin drinkers, and an equal number, living abandoned to systematic debauchery and profligacy ; and £3,000,000 are annually spent for gin. Now if we add to these, the number of gin and beer shops, of hells and brothels, and all the other apparatus for evil, which the utmost ingenuity can supply, we have an apparatus for evil, the most perfect conceivable.

Think then of London with one million of inhabitants, given up to all the "influence of vice." Here is a picture of the great metropolis of Christendom ! And what is the moral condition of the people of our own country ? Do our cities present a pleasing contrast to those of the Eastern world ? Nay, verily : but they are ripe as Ninevah for destruction. Did the wickedness of Sodom itself, far exceed that of New Orleans, Vicksburg and other southern cities ? In the northern and eastern states, the sin of intemperance has abated, but have other crimes shown a proportionate decrease ? On the contrary, murders, robberies, seductions, defalcations, and the like, have multiplied beyond all precedent. The church has grown lukewarm and corrupt. How few professors of the religion of Christ, exemplify it in their daily walk and conversation ! The line of demarkation between church and world, is scarely discernible. 2 Tim. 3 : 1—5.

The ruling powers of this world, have fulfilled the prophetic description given in the book of Daniel. The fourth beast, (Dan. 7,) has "devoured the whole earth—trod it down and broken it in pieces." The kingdom denoted by the ten horns, and the ten toes, (Dan. 2,) at the present time, hold the control of the world. The power of France in the north of Africa, is predominant. India has long been under British rule, and China falls before her prowess. South Africa is in her possession, and Turkey at her mercy. The history of these powers, which for upwards of 1000 years, have awed and governed the world, is a narration of acts of tyranny and injustice. France has been a desolator of the world. She has, probably, directly and indirectly, caused more bloodshed than any other nation since the downfall of Imperial Rome. She has been a persecutor of the saints of God. She has drenched the streets of her metropolis with their blood. Her best citizens have been banished from her territory, because they professed the religion of the Bible, and chose the pure worship of God, before the adoration of dead men and images. The history of Spain is sullied on every page, with records of national crime and treachery, foul and inhuman in the extreme. Who has not heard of the wholesale carnage of the unoffending Aborigines of Peru and Mexico ? of the tortures inflicted upon her own people, by the diabolical inquisition ? A more unjust war was, perhaps, never waged than that by England against China. True, she had pretexts : but moral considerations were lost sight of. What cared she if a whole nation were prostrated by indulgence in a poisonous drug, so that her own power was increased, and her own empire extended ? Her tyranny in India has called forth animadversions even from the press considered as attached to the government. But the mention of India, calls to our mind the national guilt of England in the encouragement and protection of Hindoo idolatry—the most hideous conceivable—the most horrible in existence. Within the East India company's territories, there are many idolatrous temples, to which annual pilgrimages are made by the poor natives from all parts of Hindoostan, during each of which there is a great sacrifice of human life. But, there are four temples in particular, Guyaallalahabad, Tripety, and Juggernaut, from which the governrment has derived considerable income, by means of a tax imposed upon the pilgrims who repair thither for the purpose of gaining eternal bliss. Says Mr. Ward, "it is difficult to bring the mind to contemplate scenes of horror which surpass all that has ever been perpetrated in the name of religion, by all the savage nations put together." Hear Dr. Carey's statements : "Idolatry destroys far more than the word, yet in a way that isscarcely perceived. The numbers who die in their long pilgrimage, either through want, or fatigue, or from various diseases, caught by lying out in the open air, and want of accommodation, is incredible. At Juggernaut, to which twelve or thirteen pilgrimages are made every year, it is calculated that the number who go thither, is, on some occasions, six hundred thousand persons, and scarcely less than one hundred thousand, I suppose at the lowest calculation, that in the year, one million two hundred thousand attend. Now, if only one in ten died, the mortality caused by this one idol alone, would be one hundred and twenty thousand a year : but some are of opinion that not more than one in ten survive and return home again to their families." But, this great mortality is only part of the horrid representation. There is the self-torture inflicted—the secret immolation of victims—the numberless self-murders, by the blind devotees placing themselves before Juggernaut's ponderous wheel to be crushed : while gazing multitudes of human beings are rending the air with acclamations. Such appaling concomitants as these fill up the dismal description. When the wretched pilgrims, after having travelled many hundreds, and some of them thousands of miles, even from the remotest parts of the empire, on foot, beneath a burning sun, come within fifty miles of Juggernant, the mortality multiplies at every step ; and when they reach within three miles of the temple, such is the immense waste of life, that the roads and the fields on both sides of the roads, are covered with the dying and the dead, absolutely worn out by fatigue, and want, and various diseases ; and upon their return from the den of superstition, the mortality seems still to increase seven fold, the dying wretches firmly believing that they have merited a place in Paradise, by their pilgrimages. Not far from the gates of the temple, there lies a plot of ground, called by the English "Golgotha," which exhibits a scene too shocking and disgusting for humanity to behold and contemplate. There multitudes of the dying and the dead, and the bones of former victims, yet unburied, are mingled together in horrible confusion ; while vultures, dogs, and Jackalls, are looking on with, what Dr. Buchanan calls, a dreadful tameness, or feeding on the dead, and even the dying, before life is entirely extinct. The product of the tax thus collected, and even wrung from the very last means of subsistence, is applied in different portions, to the following purposes :—the repairing of the temple, and its unhallowed precincts ; the clothing and adorning of the idols ; the support of the priests and the servants of the temple, among whom are a prodigious number of female prostitutes ; the ornamenting of the car of Juggernaut, with English Cloth, of divers colors, at the annual expense of £200, furnished by the British Government ; while a considerable proportion is assigned to what are called the pilgrim hunters—a large body of emissaries, *more numerous than all the Christian missionaries in the world*, who are employed by the priests, and dispersed over the whole empire, to persuade the deluded natives, by various arguments, especially by the assurance of eternal bliss, to undertake the pilgrimages ; and who receive the remuneration of their labour, from the British Government, at so much per head, which is, consequently, more or less, according to the number of pilgrims whom they send before, or who follow in their train : *and the surplus of the tax thus collected, goes directly into the hands of the British Government.* . . . This infamous tax is collected with great formality and rigour, by British officers, clothed in the insignia of their office and under a guard of British soldiers. Thus the whole brutal and infernal system of Indian idolatry, is under the visible countenance and protection of the British Government, which very naturally confirms the natives in their dreadful superstitions. . . . . The surplus of this tax collected from only the four temples, which I have mentioned, which went into the possession of the British Government, after discharging all other expenses, in the last fifteen years, *amounted to upwards of one million sterling.*" (Thorp's Lectures.)

Such is the rule of a nominal Christian power, over a country comprising a population of one hundred millions. Comment is unnecessary. The statements given above, are from men of inflexible veracity, some of them eye-witnesses of the facts they relate. Such men as Ward, Cary, Dubois, Buchanan, Colonel Phipps, and others, whose testimony is unquestionable. Surely no power has exemplified the characteristics of the fourth beast more perfectly than Britian does at this time, in poor benighted India. In our own country too, whose people originate from the divided Roman kingdom, we behold a government nominally Christian and Protestant, upholding an iniquitous system of slavery; ruling a *free* people, yet keeping two and a half millions in complete bondage. In the ravages of the Alexanders, the Cæsar's and the Napoleon's, who have made the world one wide scene of desolation: in the iron rule of governments, monarchical, imperial, and republican; we have seen displayed the reign of men's mortal foe, "the prince of the power of the air." In every age and nation, the poor and the virtuous have been wronged and despised, and the weak injured and crushed by the mighty. How sad and pitiable is the situation of the weaker sex throughout almost the entire globe! In China "they are the slaves and concubines of their masters," writes Gutzliff, "live and die in ignorance, and every attempt to raise themselves above the rank assigned them, is regarded as impious arrogance: as might be expected, suicide is a refuge to which thousands of these ignorant idolators fly." Of the Hindoo women, Bishop Heber says: "anything is thought good enough for them; and the roughest words, the poorest garments, scantiest alms, the most degrading labour, and the hardest blows are generally their portion." Reader, think of 200,000,000 of beings in this abject condition in China and India alone! In the Mahometan countries, the women perform all the labour, while the men spend the day in idleness; drinking coffee, and smoking. An American lady writing from the south of France, tells us, the women there do all the work. They carry upon their backs the produce for the market, the men accompanying them with nothing in their hands but their walking sticks. By this daily toil the back becomes permanently bent, and the women unable to stand in an upright position. In the seaport towns, the women are the porters. In Paris the packing and drudgery of the store is generally done by them. Her situation in the other nations of continental Europe is little better than in France; and we may say the same of the wives of the labouring men in England and Ireland In the foregoing statements there is no exaggeration. Plain matter of fact is stated: much more might be added, and the picture darkened still. The nations of this world have drank deeply of the cup of the abominations of the mother of harlots, and are justly doomed to destruction. A righteous doom, to which with all our hearts we respond "amen." Let Babylon fall and the saints of God exult in her ruin; and let the kingdom be given to Him "whose right it is." "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 5, 6.

Our limits will not permit us to dwell upon the "glorious things spoken" of the kingdom of God, and contrast them with the desolations under the sway of the usurper. Reader, take up your bible, read the following scriptures, and draw the contrast yourself, between the earth, defiled and blighted as it now is, and the earth renewed and restored, and made the everlasting kingdom of our God and of His Christ. Ps. 72: 92, 12—15. Is. 4: 2. 9 6, 7, 11. 12: 25: 6, 7, 8. 27. 6, 33: 20—24, 35 55. 12, 13, 60: 65, 17—25, 66: 22, 23. Jer. 31: 31—34, 33: 15, 16. Ezek. 34: 23—31, 37: 21—28. Dan. 7: 13, 14, 18, 27, 12: 2, 3. Hos. : 1—3, 12: 4—9. Joel 3: 17, 18, 20, 21. Amos 9: 11—15. Zech. 9: 10, 14: 8, 9, 10, 11, 16—21. Mal. 4: 2. Matt. 5: 5, 13: 43. Luke 1: 32, 33. Rom. 8: 17, 18, 21. 1 Cor. 15; 49—55. 2 Cor. 4: 17, 18. 5: 1. Phil. 3: 20, 21. 1 Thess. 4: 17. Heb. 12: 27, 28. 1 Pet. 1: 4. 2 Pet. 3: 13. 1 John 3: 2. Rev. 2: 7, 2: 28. 3: 5, 12, 21. 5: 10. 7: 9—17., 20: 4, 6., 21: 22.

H. HEYES.

Peekskill, N. Y. May, 1844.

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THE NEW YORK TABERNACLE.—It seems from the religious papers, that this building has been let for various purposes, which has called forth some censure; so that the proprietor, Mr. Hale, editor of the Journal of Commerce, has felt called upon to apologize through the columns of the N. Y. Evangelist. Speaking of some of the objects for which it was let, he says:—"Ole Bull fiddled there! So he did, and many clergymen of the city went to hear him." !!! Again, speaking of the "Millerites," he says:—"Their labors in some places had done good, and I thought many of them good men, and their interpretations of prophesy as likely to be correct, as some others which are MORE POPULAR!"

THE MIDNIGHT CRY.

THURSDAY, MAY 16, 1844.

THE ANNIVERSARIES.—The past week has been the season of the anniversaries of various religious societies. The Tri-annual Convention of the Baptist churches of the U. S. commenced a week or two previous at Philadelphia, and was the occasion of some sparring on the question of slavery. The quadrennial Conference of the M. E. Church of the U. S. began its session in this city on Monday, and has witnessed some exciting debates on the same topic. We have been so busy with our conference that we have had but little time to devote to an attendance upon the anniversary meetings. From what we have seen, we have noticed a marked change in the deportment of the ministers of the so called church militant. At the Temperance anniversary at the Broadway Tabernacle, we were particularly struck at the efforts made to say something witty, or to give a home thrust to those who thought differently from them; and they seemed as delighted with the cheers of the audience, and united in it with all the zest, that a theatre-loving community could desire. Dr. Bacon, of New Haven, related the anecdote of a man who, dining at a public house, noticed but one man who had wine; and he was a Right Reverend Father. He thought it strange he alone should indulge in his wine; but finally concluded that he threw himself upon his prerogative as a member of the apostolical succession, and rested upon the promise, that if he drank any deadly thing it should not hurt him. This called forth rounds of applause from the clergy who could cheer such a trifling with a promise of the Saviour! Alas! thought we, to what length will they not go in their millennium!

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THE ADVENT CONFERENCE.

We have been favored the past week with a conference of the brethren in this city, which has been a pleasant and profitable season. We have had Bible class exercises, conference and prayer meetings, and lectures.

Bible Class Exercises.—These were held on the forenoon of each day at Franklin Hall in Chatham Square. Among the questions considered were the tarrying of the vision, the new covenant, the events of the 1000 years, the promises to the carnal Jews, the new earth, &c. &c. In the consideration of all these questions no disposition was manifested of going back to modern principles of interpretation.

Lectures were delivered afternoons at Franklin Hall, and evenings at the church on the corner of Delancy and Chrystie streets, by Brn. Battersby, Snow, Litch, Himes, Mitchel, Shipman, and others. Subjects were the woe trumpets, the seven times, preparation for the kingdom, the presence of God with us, the last supper, the sounding of the seventh trumpet, &c. &c.

The conference was actuated by one heart and one spirit—were strong in the faith of the near coming of the Saviour, and were patiently waiting his appearing. They wish to have it distinctly understood by their friends abroad, that their confidence in the correctness of our expectations is continually strengthened by every event; and that there is no place to go back to but to perdition; and that there is no security only in believing to the saving of our souls. Consequently they felt that there was nothing to look for but the coming of the Lord Jesus Christ, who will change this vile body, and fashion it like unto his glorious body; believing that He that cometh will come and will not tarry.

The reports from the brethren abroad of the state of the cause in various places was very cheering; and while many conversions have occurred since the passing by of the time, there were no known desertions.

THE RIOTS IN PHILADELPHIA.

The past week has been a memorable week for that city. As, doubtless, most of our readers know, the scenes that have there transpired have been such as to shock the heart of every friend of God and man.—For the information of those who may not have learned the cause of the riot, we would say, that the Native Americans of Philadelphia have endeavored, as in New York, to rescue that city from the undue influence which the Catholic Irish have obtained for the last few years. In pursuance of this object, they held a meeting on Monday of last week, at which some disturbance was made by the Irish, and which resulted in the breaking up of the meeting and a general row. The Irish resorted to clubs, brickbats, and *firearms*, and discharged those upon the Native Americans,—firing from allies and the windows of their houses,—shooting them down in the streets. This so exasperated the Americans that they would fain crush all the Irish in the city; and they pursued them with the direst vengeance. In two instances where they saw Irishmen shooting down their fellow beings, they seized them, stamped upon them, dragged them through the streets with ropes around their necks till one died, and the other was left in a very precarious state.—About fifteen lives were sacrificed in all, and many others dangerously wounded. About one hundred buildings, it is said, have been destroyed, including two churches, a nunnery and other public buildings, of which nothing but the blackened walls remain. The riots lasted three days. Such is the scene that has been enacted in Philadelphia, the city of brotherly love! of which it was said by a divine of that city a few years since, that during the millennium the condition of the world would be like that of Philadelphia! From such a millennium good Lord deliver us. To us such scenes look more like the commencement of the battle of the last day.

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"AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS AT PRESENT EXISTING IN THE UNITED STATES."—By the politeness of the New York agent we have received a large and beautiful volume of 734 pages with this title. It exhibits the history, doctrines, government, form of worship, and statistics of 63 sects or classes of professing Christians. Its distinguishing feature, which must render it perfectly satisfactory to the lovers of accuracy, is this:—The articles were all written expressly for this work by responsible members of the denomination described. Dr. Bangs speaks for the Episcopal Methodists; Dr. Brownlee for the Dutch Reformed, embodying interesting reminiscences of the early Dutch colonists: E. W. Andrews for the Congregationalists, giving the ecclesiastical history of New England with commendable fairness; Joseph Smith tells his own story, though we must confess that, with our present light, we consider it a horrible mixture of falsehood with truth; Prof. Walter, of Philadelphia, occupies more than 50 pages in putting the best face he can upon Romanism; Isaac Lester, a Jew of Philadelphia, represents the scattered race who have rejected Him whose day Abraham rejoiced to see. For ourselves, we have no ground of complaint against the book. It gives Bro. Miller's Synopsis of his views, accompanied by a brief introduction, hastily prepared by the editor of the Cry. It is for sale in this city, by J. C. Ebaugh, 4 Delancy Street, who wrote a sketch of Millennarianism, which it contains. Price from $2.75 to $4.

Bro. Robinson left for Philadelphia on Tuesday last.

To Correspondents.—We think it as likely the Lord may come on the day that Bro. D. A. expects him, as on any other; but we doubt the propriety of fixing on definite days in the future. Let us look for him every day.

The question presented by "C," has been so fully discussed of late, that we have thought best to defer his article for the present.

EDITORIAL CORRESPONDENCE.

Dear Bro. Tullock:—Our Conference at Low Hampton was one of interest, and encouragement to the friends and believers in the advent. The brethren in that place are strong in the faith, and well united, and engaged in the cause. Father Miller and all his family are full in the faith, looking for the blessed hope. Although the exact time has passed, they do not give up the *Bible*, nor the hope of Christ's appearing, as the next event,—and that it may now be looked for as specially nigh, and may come at any moment. The active members of the church in that place, with the pastor, *Eld. Jones*, are decided Adventists, and are doing all they can to sustain the cause.

Reports of the state of the cause were given by the brethren from different towns in the vicinity.—Fort Ann, Benson, Orwell, Castleton, and others were heard from, and in every case, the most encouraging account was given of the faith, hope, and interest of the Advent believers in those places.

The brethren propose to have a large camp-meeting, to commence the 11th of June, if time continue, somewhere in the vicinity of Adison, or Orwell, Vt. I trust it may be attended with great good to the cause of God.

I gave a lecture in Benson, to a good audience, on Sabbath evening. The church in that place, with their pastor, Bro. W. Williamson, are united and strong in the Advent faith.

I find but little scoffing, or opposition, compared to what we had to encounter a year ago. Some few ministers have preached against it, but in *every case*, they have given great dissatisfaction to *their friends*. And we are indebted to them for stirring up an interest in the community to read our publications; the result of which is, that more or less are brought into the faith at this late period.

The Merideth meeting was one of deep interest. It continued four days. The faithful and steadfast brethren and sisters, were in attendance from over twenty towns. The reports of the faith, and interest of believers, was of the most encouraging character. They are in common, with other believers in the exact time, disappointed; but not dismayed, or in any respect led to despair, of the speedy consummation of their hope. Indeed, I have hardly found so "great faith" in any part of Israel.

Some in that vicinity have been *turned out*, some have *gone out*, and others have been *starved out* of the churches. Some still remain enjoying their rights, and giving the light to those with whom they are associated. Some of the churches and their leaders, are quite dissatisfied, and are making quite an attack upon the exiles. I suppose that nothing will satisfy them short of their abandonment of "the blessed hope," which (the Lord helping them) they will *never do*. They will live in *gospel order*, in love and peace, till the deliverance come.

They intend holding a camp-meeting, to commence June 26, in Gilmanton, N. H. We expect a glorious gathering of the faithful waiting pilgrims, at that time.

J. V. Himes.

New York May 10, 1844.

EDITORIAL CORRESPONDENCE.

Dear Bro.—I arrived here late on Saturday evening, and found things as quiet as could be expected. The city is given entirely into the hands of the military. The disturbed portions of the city presented more the appearance of a *military muster* yesterday, than a Sabbath day. Such is the state of feeling between the Catholics and Protestants, that it will require a standing armed police to keep the city quiet for the present. These are serious times; and call for watchfulness and prayer.

The adventists of this city are calm, full of faith, and are more than ever looking for the "blessed hope." I gave three lectures yesterday at the Museum, and Bro. Snow at Julianna st. church. The audiences were good, and evinced a very deep interest. Our conference will commence this evening. Yours

J. V. Himes.

Philadelphia, May 13, 1844.

LIFE FROM THE DEAD.---No. 6.

It is a strange crisis in the history of the religion of Jesus, that makes it necessary to appeal to the law and the testimony, to show that it is not heresy to WAIT and WATCH for his revelation. Yet this is the hour in which we live, and the necessity which is laid upon us. The Advent reform insists that the great day of the Lord hasteth greatly, and that it is high time to awake out of sleep—to lay aside every weight, to forget all party distinctions and animosities, and prepare for the coming hour of retribution. It appeals to all who love the Lord Jesus Christ in sincerity and truth to come into the glorious liberty of the gospel of the kingdom, and not be tenacious of the traditions and forms of true godliness, but rejoice more in the power thereof. There is room enough on the broad platform of love to God and man for all Christians to unite in the unspeakable hope of soon beholding their Redeemer. We understand from the Scriptures that it is their essential duty and privilege to WAIT and WATCH for the coming of the Son of Man. But it is evident that we cannot WATCH for anything that we do not expect, or wait until the hour appointed arrives; we must therefore have a reason of our hope, and be ever ready to give it, with meekness and fear. We feel truly, as the Lord hath said, that there is a covering cast over the face of all people, and a veil spread over the nations, that conceals them from the reality of hasting judgment. Oh, that He would now rend it, and enable us to perceive wondrous things out of his law, that we may patiently inquire of the living oracles, What is TRUTH? and what is the only safe position for those who would have a share in the glory of his coming kingdom? We will then, give a few brief extracts from the inspired text relating to the position of WAITING and WATCHING for the Lord, and we shall assuredly discover whether it is DISORDERLY and fanatical, or a return to the priceless teachings and example of the prophets and apostles. We read: "The Lord is a God of judgment; blessed are all they that WAIT for him." "The Lord is good unto them that WAIT for him." "WAIT ye upon me, saith the Lord, until the day that I rise up." "The vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, WAIT for it; because it will surely come, it will not tarry." "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it: it shall be said in that day, Lo this is our God, we have WAITED for him, and he will save us: this is the Lord, we have *waited* for him." "O Lord, be gracious unto us, we have WAITED for thee." "The poor of the flock that WAITED upon me, knew that it was the word of the Lord." "Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that WAITETH for him." This is the testimony of the prophets, unto whom it was revealed, that not unto themselves, but unto us, they did minister. We will next inquire of the disciples of our Lord. They answer, "We through the Spirit WAIT for the hope of righteousness by faith," "to serve the living and true God, and to WAIT for his Son from heaven." "We ourselves groan within ourselves, WAITING for the adoption, to wit, the redemption of our body"—"we with patience WAIT for it," and "come behind in no gift, WAITING for the coming of our Lord Jesus Christ." "The Lord direct your hearts into the love of God, and into the patient WAITING for Christ." "Ye brethren are not in darkness, that that day should overtake you as a thief; therefore let us not sleep as do others, but let us *watch* and be sober." "The end of all things is at hand, be ye therefore sober and *watch* unto prayer:" "for our conversation is in heaven, from whence also we look for the Saviour:" and unto them that *look* for him, shall he appear the second time, without sin unto salvation." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, *looking* for and hasting the coming of the day of God.". "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, *looking* for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Surely such testimony as this cannot be misunderstood: we will, however, in conclusion, farther appeal to the Lord. He says, "WATCH therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning, lest coming suddenly he find you sleeping; and what I say unto you, I say unto all, WATCH." "Be watchful and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God; if therefore thou shalt not WATCH, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "Behold I come as a thief: blessed is he that WATCHETH and keepeth his garments." "Where your treasure is, there will your heart be also: let your loins be girded about, and your lights burning, and ye yourselves like unto men that WAIT for their Lord when he will return from the wedding, that they may open unto him immediately; blessed are those servants whom the Lord when he cometh shall find *watching*." In the mouth of so many witnesses, united with the direct testimony of the Lord, we feel that the question is established. It is then the only Scriptural and safe position of his followers, to WAIT and WATCH daily for his coming.—To comfort one another with this glorious hope, and lift up our heads and rejoice, and so much the more as we see the day approaching. We feel that such a position and privilege is glorious. Truly, as the Master has said, it is blessed to wait and watch for him, to have the whole heart fixed upon it, and the entire life affected by its reality. It exemplifies the faith that is the *substance* of things hoped for, and the evidence of things not seen, and the test faith of this generation.

Oh, that the multitudes of earth were wise in this their day, that they would *believe*, that in the coming hour of wrath it might be counted to them for righteousness. Noah believed, and was moved through fear to the saving of his house, while all the unbelieving world perished. The Saviour tells us that it shall be even so when the Son of Man is revealed. The state of the world now fills up this prophetic measure, and although we may be called to endure and WAIT and WATCH a few days longer, yet we feel the strongest confidence that but a fraction of time remains. The sifting time is nearly past, for the proclamation went out on the 21st of March, to all that were of a fearful heart, and such as were faint hearted and weary of the cross have returned: we have also recently been brought down to the valley and the water, and tried there, yet still a handful remain whose course is onward, and soon we shall hear the SHOUT, not only the sword of Gideon, but the SWORD of the Lord when he shall suddenly arise out of his place to shake terribly the earth.

C. S. M.

Brethren N. N. Whiting, Geo. Storrs, and D. I. Robinson, lectured in this city on Sunday last, Brn. Matthias and Plumb at Brooklyn; Bro. Teall at Williamsburgh, Bro. Bliss at Newark.

THE GREAT DAY OF THE LORD IS NEAR.

The position of Adventists has now become a trying one. The faint, the fearful, the half-resolved, will tremble and wither under accumulated obloquy, or quail beneath persecutions and temptations which will now grow fiercer to the end; so that none but those who "cannot be shaken will remain." He that endureth to the end shall be saved." (Matt. 10 : 22.) We are children and heirs of God, and joint heirs with Christ; if so be that we *suffer* with him, that we may be glorified together." (Rom. 8 : 17.) "If we *suffer*, we shall also *reign* with him." (2 Tim. 2 : 12) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2 : 10.) James 1 : 12 says, "The man that endureth temptation," and "is tried, shall receive the crown of life." This crown, St. Paul and Peter tell us, shall be awarded in the day that "the Chief Shepherd shall appear," "unto all them that love his appearing." (1 Pet. 5 : 4, 2 Tim. 4 : 8.) To obtain it, we must "strive," being "temperate in all things." (1 Cor. 9 : 25.) As the time has passed, by which many ardently hoped to "see the King in his beauty," our opponents begin to wax bold, and say, "The days are prolonged, and every vision faileth." But we can with confidence respond, "*The days are at hand and the effect of every vision.*" (Ezek. 12 : 23.) Let any man of a sane mind and unperverted vision glide down the four great prophetic streams of Daniel 2d, 7th, 8th, 11th and 12th chapters, and tell us, if he can, what bend is yet to pass—what lighthouse on the bluff. The concurrent testimony of Scripture and history force me to the conclusion that the lingering fragments of the metalic image are now waiting for the annihilating stone to sweep them from being—that three of the four great beasts (empires) were, but are not, and the body of the fourth will soon be given to the burning flame—the last event covered by the 2,300 days, the cleansing of the sanctuary, which, in harmony with the other visions of Daniel, must be the end of the total subversion of earth's dynasties, and the succeeding of Christ and his saints, joint heirs with him, to universal and everlasting dominion—the close of time, and ushering in of eternity!

Then let him tell from Rev. 2d and 3d chapters, in which age of the church we live in—from chapter 6, seal was opened last—and from the 8th and 9th chapters, how many of the trumpets we have yet to hear. If he can prove that we are not in that state of the nominal church described in Rev. 3 : 15—17, that the events under the 6th seal (Rev. 6 : 12, 13) are not passed, and that the fifth and sixth trumpets (Rev. 9th chapter, in contradiction to almost all commentators) do not apply to the Mahometans, and have not sounded; then we may expect longer time. But our learned ministers have nearly all abandoned their efforts to prove these things; thus tacitly acknowledging that the nominal church, in her last state, waits to be spued out of God's mouth—that the tumult of closing time shall speedily be hushed by the silence of the seventh seal, and the fearful clangor of the third Wo and last trumpet is about to announce "the mystery of God finished"—the demolition of all earthly kingdoms, the wrath of God Almighty come, and to startle the wicked from revelry, and the careless from slumber.

The whole world, physical, political, and religious, above, beneath, and around us, is replete with the signs of the hastening crisis—gracious preludes of glory to the Christian—but merciful warnings of approaching wrath to the wicked, (Luke 21 : 25—27.) Add to these the description of the "last days." The exalted popularity, ease, wealth and pride of the nominal church; (Ps. 2. Mich. 4;) the perilous times, the form of godliness, but practical denial of the power, the great and constant "learning" (of the ministry) without ability "to come to the knowledge of the truth," their corruptness of mind and reprobacy concerning the truth: (2 Tim. 3;) the non-endurance of sound doctrine; the heaping of teachers "after their own lusts" to please their "itching ears" with flattery and scholastic eloquence; turning their ears from faith unto fables; (2 Tim. 4 : 3, 4;) scoffers and mockers walking after their own ungodly lusts; (2 Peter 3 : 3, 4, Jude 18;) the heaping up of treasures; the defrauding and oppression of the laborers; living in pleasure, wantonness and luxury. (James 5) Thus from the harmonious testimony of fulfilled prophecy, the signs of the times, and the description of the last days, the conclusion seems inevitable that we are in the very extreme of time; and the prophetic periods bind this triple evidence as with links of steel. And now while God waiteth to be gracious," "delighteth in mercy," and bears with the ingratitude, indifference and rebellion of man, we will endure with patience, and in kindness labor to the extent of our ability for the salvation of our dear friends and neighbors, knowing that "in due time we shall reap if we faint not." O, be entreated, my dear fellow mortals to see where you are, and look at things as they are—time receding, probation closing, perdition rolling at your feet, the judgment about to sit, eternity rushing in! O, fly to bleeding mercy for refuge—your eternal all may hinge on the decision of the moment.

O. R. L. Crasier.

Larned's Corners, N.Y., April 27, 1844.

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LETTER FROM BRO. W. D. COOK.

COMMENCEMENT AND TERMINATION OF THE SEVENTY WEEKS.

Those of our readers who are at all acquainted with the protracted controversies and discordant theories which have been called forth in order to meet the difficulties which gather around the great chronological points of Scripture history, will, without doubt, agree with us, that it is hardly worth the while now to enter upon the discussion of these exhausted, and, we may say, settled questions. They will also see at once, the difficulties which must arise in attempting to sustain the argument of Bro. C. before the church and the world. We insert the letter for the gratification of our readers. Whatever they may think of the argument, the character of the letter will be a sufficient apology for its insertion. And we must say that we are gratified with any exhibition of a scripture question which goes to show that God has completed his own work, or that the Bible in so important a case explains itself.

The above appeared at the head of a letter from Bro. Cook, which we published two weeks since. Since its publication, we have received a letter from him informing us that he had sent a previous letter, which should have appeared first. We therefore insert the following, which had been received,—but was mislaid, and not published as it should have been in connection with the other. As no reference was made in the letter published, to a previous letter, it did not occur to us at the time, that one had been received.

Sodus Point, March 16th, 1844.

Dear Brother Southard,

The first error which I shall notice, is that which I believe to be the root from which all others have sprung. It is receiving the testimony of uninspired, yea even of infidel and heathen* historians, such as Herodotus Josephus and Rollin, as *conclusive* to establish *points* in history and chronology of the times collateral with the two testaments, and even in contradiction to their testimony. Now I believe it is safe to assume as an axiom:—That *if it is necessary*, or even *very important*, to the cause of truth, that man should have a *reliable* history and chronology of the world, from the creation, to the crucifixion. God has furnished the materials for such chronology and history, within the lids of the Bible. This I assume from the fact that God has commanded us to "cease from man whose breath is in his nostrils." "For the witness of God is greater." And also from the universally acknowledged contradictory testimony of uninspired historians: no two of them agreeing as to facts in history, or points in chronology. Witness their disagreement as to the names of the kings of Babylon, and the length of their reign, in an editorial article in the Midnight Cry, of March 31st, 1844, page 85.

In the same article, the Editor says, "This whole subject is a fine illustration of the folly of considering any uninspired writer, as authority in relation to such ancient times, against the Bible." And yet in an editorial in the same number of the Cry, page 84, we are referred with every appearance of confidence to an extract from Ferguson, with the intent of proving the date of the commencement of the seventy weeks, by testimony of the same character, viz, that of "the undoubted cannon of Ptolemy, and the famous era of Nabonassor." But the objection may be urged, this is not historical but astronomical proof; true, and are we not dependant in this case, upon uninspired historians, for the indentification of facts in history, with astronomical phenomena as to their chronolgy? so we see the testimony in this case, is no better than in the other. The conclusion of the whole matter seems to me, to be this. The word of God as to facts and dates, which come within its scope, ought to be considered fundamental, sufficient and unimpeachable: uninspired history when it *coincides* with God's word, may be considered as collateral and illustrative; Otherwise, fabulous and valueless.

A second, and also a capital error is to *adopt* rules of interpretation, and then to abandon them, on testimony of the character of which I have spoken above. For example: Brother Miller has adopted the following as his XIII. rule of interpretation.

"To know whether we have the true historical event for the fulfillment of prophecy: If you find *every word* of the prophecy, (after the figures are understood,) is literally fulfilled, then you may know that your history is the true event. But if *one word* lacks a fulfillment, you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree: so that the true believing children of God may never be ashamed." I heartily concur with Bro. Miller in the adoption of this rule. But am sorry to perceive that its requirements have been overlooked; not only by Bro. Miller, but by all adventist writers with whom I am acquainted, in the exposition of the 3d and 4th verses of the 8th and 25th vs. of the 9th chapter of Daniel. That these portions of prophecies had their incipient fulfillment in the first year of Cyrus, and not in either the 7th or 20th of Artaxerxes. I shall attempt to show according to both the axiom I have laid down above, and Bro. Miller's XIII. rule, remembering always, that so far as profane history coincides with the sacred, it may be received as collateral and illustrative. I will first attend to the *positive* and *negative* testimony from uninspired history. Dan. 8th, 3d, "Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. I presume it will not be denied, but that the "horn" which Daniel speaks of as coming up last, had an existence in the first year of Cyrus, as completely as at any future period, and its distinctive characteristic of "higher," is just as manifest. For I believe all historians agree that although Darius the Mede, was the first king of Medo-Persia, he received his kingdom through the superior skill and wonderful success of Cyrus the Persian, who was the general of the united forces of Media and Persia, in the war which resulted in the overthrow of the Babylonian, and establishment of the Medo-Persian empire. I think the term "higher," in this place, has some signification with "great" as applied to the horn between the eyes of the goat, and refers to the great skill and prowess in war, of the reigning monarch, and not to the number of the incumbents, or the length of time that they occupied the throne, verse 4th, "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Our rule (viz, Br. Miller's xiii) requires that we should find, 1st, a period in the history of Medo-Persia, when that people were "pushing," or making aggressions on the nations to the North, West, or South of their own dominions. 2d. A period when they were successful in the accomplishment of all their enterprises, "so that no beast might stand before him, neither that could deliver out of his hand;" and 3rd. a point antecedent to their greatest glory and prosperity, for "he did according to his will and became great."

It is not enough that the likeness is good in a part, or even in a majority of the features. No, the "rule" requires a "literal fulfilment of every word." It will take but few words to prove that there is the likeness which we seek in the history of the Persians under the reign of Cyrus. Rollin vol. 1, p. 63, says, "His [Cyrus'] empire was bounded on the East by the river Indus on the North by the Caspian and Euxine seas, on the West by the Augean sea, and on the South by Ethiopia and the sea of Arabia." 2d vol. p. 143, he says, "Cyrus conquered a great part of the world." If this testimony is of any value, it is plain that in Cyrus' time the "ram" did "push West, North, and South."

Was it also true of the "ram" in Cyrus' time, that "no beast might stand before him, neither that could deliver out of his hands: but he did according to his will?" Rollin, vol. 2d, p. 69, says, "When I narrowly examine this hero's life, methinks there seems to have been one circumstance wanting to his glory, which would have enhanced it exceedingly; I mean that of having struggled under some grievous calamity for some time, and of having his virtue tried by some sudden turn of fortune." And yet that which the historian laments a deficiency, God saw to be necessary for the EXACT fulfilment of prophecy, for had not "this circumstance" been wanting in the history of Cyrus, the prophecy would have utterly failed of its accomplishment, as it was not fulfilled under any of his successors, as I shall show presently. Again, Xenophen in his Cyropedia, liber 8, p. 234, says, "Cyrus wanted this kind of glory, he himself informs us, that during the whole course of his life, which was pretty long, the happiness of it was never interrupted by any *unfortunate* accident; and that in all his designs the success had answered his utmost expectations." Did "he" not push successfully, and "do according to his will?" The last clause of the verse requires a date for the commencement of the vision, antecedent to the greatest glory and prosperity of the Medo-Persian empire. The ram "BECAME great" after Daniel saw him. Uninspired history coincides with Scripture in proving the correctness of the application of this part of the prophecy to the reign of Cyrus.

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* Rollin nor Josephus are considered as infidel, the former being a Catholic, and the latter a Jew.—Ed.

For never during any period of its existence, did the empire become more powerful or magnificent than during the reign of Cyrus; and indeed Rollin quotes the opinion of Zenophon, Plato and Plutarch, as authority for fixing the *commencement* of the *decline* of the Persian Empire, in the reign of Cymbyses, the son and immediate successor of Cyrus, and assigns as causes, "their excessive magnificence and luxury, the abject subjection and slavery of the people, the bad education of their *princes*, which was the source of all their irregularities, and their want of faith in the execution of their treaties, oaths, and engagements." And Rollin inclines to the opinion that Cyrus himself sowed the "first seeds of that luxury which soon overspread and corrupted the whole nation."

Again, the prophecy was not fulfilled in at least *two* particulars during the reign of any of the successors of Cyrus. The prophecy requires *successful* "pushing" or aggressive warfare, in at least three directions. But it is true every one of the successors of Cyrus as far down as Artaxerxes, (since whose time nobody pretends to fix the date of the commencement of the vision,) that either they did not "push" at all, as was the case with *Smerdis*, the magician, or they were unsuccessful in some one of their enterprises. e. g., Cambyses, the son and immediate successor of Cyrus, pushed only in one direction, towards the south, and was foiled in his attempts to subdue Ethiopia, and obliged to retreat with the loss of nearly the whole of his army. He certainly could not "do according to his will." Smerdis, the magician, who succeeded Cambyses, reigned but 7 months. He was a usurper and an impostor; and in order to conceal his imposture, kept himself concealed in his palace, and as stated above, did not "push" at all. He was miserably slain by conspirators, when his imposition was discovered.

Darius, who succeeded him on the throne, although the most virtuous monarch of Persia after Cyrus, yet signally failed in at least two of his expeditions: at first, in his attempt to subject the Scythians, and afterwards, in a war against the Grecians. In both these cases the prophecy failed of its accomplishment in his time, as both the Scythian and Grecian "beast" did *stand* before the ram, and the "ram" could not "do according to his will." We come now to the fourth after Cyrus, who, we are told in the 11th of Daniel, 2nd verse, "shall be far richer than they all." The angel says "*richer*," not *greater*, and by his strength THROUGH his *riches* he shall stir up, &c.

The identity of this "rich king" with Xerxes the Great, is, I believe, established beyond controversy. And almost every child is familiar with the history of his wonderful expedition against Greece. The disgraceful overthrow, destruction, and retreat of his army of five millions before the few thousands of Greeks, is perfectly conclusive to the point, that in his time the ram could not "do according to his will," and that a "beast" could stand before him."

We come, finally, to the *last* of the kings of Persia whose reign is within the limits of this controversy, viz: Artaxerxes Longimanus. The same is true of him that has been proved of his predecessors. For the Egyptians having revolted, Artaxerxes sent an army of three hundred thousand men, under the command of his brother, Achaemens, to reduce them to submission. The Egyptians, with the aid of the Athenians, entirely routed this army, and slew a hundred thousand men, together with their commander: and although Egypt was finally reduced, yet I can find no account in history of the extension of the Medo-Persian Empire beyond its previous bounds during his reign: or, in the words of the prophecy, of the pushing of the "ram" north, west or south. So much for the testimony of uninspired history. I present it only as illustrative and confirmatory of the Bible argument, which will require a very brief space.

In the 10th chapter of Daniel, 1st verse, we are informed that Daniel, in the third year of Cyrus, king of Persia, received a revelation which enabled him to understand "the vision" (of the 8th chapter.) And the messenger who was the medium through whom this revelation was communicated, said to Daniel, in the 14th verse, "Now I am come to make thee understand what shall befall thy people in the latter days: for YET "*the vision* is for many days." Here the language of the angel is conclusive to my mind, to prove that the period (2300 days) allotted for the continuance of the vision had begun to run its course in the third year of Cyrus; for *yet* that vision is for many days. And now bearing in mind that the mission of the angel was to give Daniel an understanding of "the vision," let us look at the first two verses of the 11th chapter. It will readily be perceived that the first verse is a digression, for after stating the fact contained in it, the angel seems to return to his subject by saying, (verse 2,) "And *now* will I *shew* thee the truth" (about the vision which you have been so anxious to find out,) and then goes on to explain the vision, saying, "behold! there shall stand up (or reign) *yet* (that is, after this reign of Cyrus in fulfilled) three kings in Persia," &c., and so continues his explanation in a regular and connected chain of historical prophecy, without interruption or digression, to the very ending of "the vision," in the coming of Christ and the resurrection. How strange! Supposing the date of the commencement of the vision to be either in the 7th or 20th of Artaxerxes that the angel should have given an account of that king's predecessors, and then dropped all further mention of the Persians just at the point where we should naturally look for a *very particular* description of events so minutely connected with a correct understanding of the whole subject of *time* as the date of its Commencement.

LETTER FROM ENGLAND.

Shoreham, England, April 9, 1844.

Dear Brother Tullock:—Since my last letter I have had to pass through many trials and much opposition from the world and the church. After Brother Winter, Gunner and myself had lectured at the Bazaar at Norwich, I laboured in that neighbourhood for nearly two months, and thence to Chichester. I then went to Portsmouth, where I met with the Plymouth Brethren They kindly afforded me a place to give a course of lectures in. I visited several of the friends, and with reference to the time they seem to think it is near, though they do not believe we can know the year when the prophetic periods will terminate, and they are firm believers in the conversion of the Jews when the Messiah comes the second time, yet many seem open to conviction, and are reading on the subject. I then went to the Isle of Wight; many seemed favourable to the doctrine; there I have since been lecturing on the sea coast from town to town, until I came to Brighton, where I gave nine lectures. I intend to return in two weeks, God willing. When I go into a town or city, I hang up my chart in the streets, and commence lecturing, Behold the bridegroom cometh, and I am sure to have a congregation: and I think I can say, with few exceptions, good has been done. I have met with many ministers who are favourable, except the time, but they are investigating the subject, and seem desirous to know the truth. I think as many as twelve or fifteen are now preaching the doctrine.

I cannot give in this letter a full account of my travels, only in brief: suffice it to say, I have lectured in places where, if I was not present before the time to commence the services, it had been difficult to get into the place. I have been where chapels were of very little use, as they would not contain half of the congregation; and on some occasions I have lectured outside of buildings with my chart suspended from the wall, and the congregation would be both inside and out as was convenient, and many have been brought to God through this glorious doctrine.

Brothers Winter and Gunner are at Bristol, and they say great good has been done in that neighbourhood. Brother Burgess is in Liverpool, and Brothers Dealtry and Mickleworth are in Sheffield.

Let us keep our loins girt about with truth, and our lamps burning, and we ourselves like unto those waiting for their Lord.

Yours in hope of soon seeing Jesus.

Wm. Barker.

FOREIGN NEWS.

We have copied from the London Times of April 16th, the following extract of a letter dated Constantinople, March 27. By this letter it appears that England and France had demanded "that no Christian or Musselman should be decapitated on account of his religion," and that "their demands were granted on the 22." This spread consternation throughout the hosts of the Mahomedans.

But it had scarcely been public, when Russia made still more serious and difficult demands upon the Sultan, which will be better understood by the extract itself.

...... In consequence of the intelligence of the outrages committed by the Albanians on the Christians in the district of Iscupe, the Russian embassy have delivered a note to the Porte, demanding to be made acquainted with the means which the Porte intends to pursue to arrest the outrages which have been committed against its Christian subjects, and distinctly acquainting the Porte that, unless the reply is immediate and satisfactory, it is the intention of the Russian government to make an armed intervention. Russia has likewise mixed up other demands in the present instance in favor of the Christian population, to prove her adherence, as I presume, to the war of protection. The chief point is, that the office of Œcumenical Patriarch of the Greeks at Constantinople be made hereditary, and not dependent in its continuance as at present, on the good will of the Porte.

This manœuvre is easily accounted for here. It would, no doubt, prove highly important for Russian interests, and might make up for a good many other damages which she has suffered within the last two years, if she could put the Œcumenical Patriarch on the same footing as the Patriarch of Jerusalem, when, as a necessary consequence, it would become alike subservient tool to her designs. Such is the severe tone assumed by the Russian diplomatist at the present crisis, that orders were given last Friday to the Russian brig of war in attendance on the embassy not to salute the Sultan as usual on his way to the Mosque; and, in consequence, although the Sultan passed close under the bows of the brig in his state kaik on that day, the crew neither manned yards nor fired any guns.

We insert here a letter found in the same paper, showing the dreadful state of suffering to which the Christians are subjected in the province to which Russia has directed her attention. It would seem unavoidable that if Russia strikes the blow, the *world must be embroiled.*

Translation of a letter from the Bishop Scopie (Iscupe) to the Patriarch of Constantinople, dated 3d of March, 1844, and by him presented to the Porte:

'Most Holy Prelate—I know not in what terms to describe to you the numerous horrors which the wicked and cruel Albanians have fearlessly committed, and which they still continue to commit to this very moment, in the country of Samacovan, as well as in the other districts of the diocese of Scopie. Behold, oh! Heaven and shudder! Pity, oh! pity, on the Christians! Pity the young men and young girls! Can Heaven behold such wickedness and suffer it in silence? These monsters tie the men to posts, and then violate their wives and their daughters in their presence. They then hang the men up by their feet, and force their own wives to suffocate them with the smoke of burnt straw. Old women of 80 and girls of 10 years old are alike dishonored. They impale boys and roast them like their sheep, saying, "In Chivzi Pasha's time you did not prepare the Bairam sheep for us to eat. This is now rewarded: we eat you. Call Chivzi Pasha to your help." They tear the clothes off the girls, and oblige them to stay up all night in a state of nakedness to serve them with wine. Some of the husbands whose wives have been violated were constrained to bear torches meanwhile in their hands. Oh! heavens and earth! how can ye suffer such abominations?—Alas! alas! the poor Christians run about the squares and streets half naked, not knowing where to seek refuge. They wail and cry, but nobody can help them. Such are the scenes which surround us. And I pass over in silence the exactions, the pillage, the murders, and the continual abjurations of faith. Open the ears of your soul, holy prelate, and listen to what I write, for until the present this bishopric has existed, and Christianity could maintain itself, but now all is lost. In the country of Gehoca the inhabitants, old and young, of a village composed of 70 families, have abjured their faith, not being able to resist any longer the indescribable sufferings, tortures and murders inflicted by the savage, sanguinary and brutal Albanians. To-day 500 Christians of different villages presented themselves before me their Metropolitan.—Some having previously been burnt over the fire, had been brought with difficulty in carts; others, who had been pitifully beaten, could hardly support themselves. In the deplorable state to which they had been reduced, they raised their mournful voices, asking remedy for their misfortunes, and saying, "We cannot again return to our villages; we would rather be burned alive than do so ; for what should we find there ? We have neither cattle, food, children, nor honor ; and if no help be given us, we are ready to drown ourselves in the river Barden : yet we have always been faithful and obedient subjects, and have paid regularly the taxes." I saw them in this heart-rending condition, and shed many bitter tears. . . . . Most worthy prelate, expression fails me, my hand trembles, my spirit is troubled, and I must, despite my wish, be silent.

I am, with profound respect, &c.,

Sissius, Bishop of Scopie.

LETTER FROM BRO. H. S. BURCHARD.

Verona, N. Y., April 23, 1844.

Dear Bro. Tullock,—Myself and wife have for more than one year been firm and unshaken believers in the glorious and apostolic doctrine of the near approach of our Lord and Saviour ; and I thank the Lord that this blessed hope is even now our greatest consolation. Nor can I say that I am disappointed because the vision seems to tarry. I have ever considered it a nice point to determine the definite time of the termination of the 2,300 days. Yet such is the array and combination of scriptural and historical testimony that their termination is at the door, that I cannot believe that any true Adventist, will, for a moment, cease watching or sounding the alarm. Our position is unaltered. This wicked and perverse generation have seen the signs that our Master told his disciples should immediately precede His coming, and whereby he has commanded this generation to know that He is nigh, even at the door. Permit me here to state a plain matter of fact which recently occurred in this place, near the close of a select school, taught by a young lady, a member of the Methodist church. The stationed Methodist minister, after the usual Sabbath exercises, gave notice that a public exhibition of the said school would take place that week. A band of musicians was procured. Although the weather was very unfavorable, such a gathering was never witnessed in Verona. Old professors of religion, which no earthly power could have under like circumstances drawn out to a religious meeting, were punctually on the ground. One Presbyterian and two Methodist ministers were on the stand, and opened the scene by prayer. Soon the gallery began to give way, and the people fled for their lives. The meeting was then adjourned until 10 o'clock A. M. next day, when the house was again crowded, and the windows darkened and artificial lights substituted. Among the pieces spoken was a lengthy dialogue on Millerism, taken from the 'Brother Jonathan ;' where, I am informed, our blessed hope was shamefully derided ; and an antideluvian was raised from the dead to convince the "poor Millerite" of his error. Is this not an insult to the most high God, and making his house anything but a house of prayer ? And this, too, got up and patronized by the professed disciples of Him who will come and will not tarry.

I should feel myself very happy could I state to you that we had in this place a little band who were looking for and loving the appearing of their Saviour.

Although many renounce their fabled millennium and the return of the carnal Jews, yet they feel not as I feel on this subject. I can truly say I view it as the consummation of the Christian's hope, when he shall receive his crown and his resurrection body. To this great event prophets and apostles looked as the time when death should be swallowed up in victory. The Lord of late has opened the eyes of some of my neighbors, who begin to discern the nature of Christ's kingdom, and when and where and to whom the promises made to Abraham shall be realized. As darkness recedes from their minds, and the approaching consummation nears, new joys arise.

Should Bro. Galusha or any other efficient herald of the cry come this way, I think they might be the means of doing good in this place.

Yours in the blessed hope, H. S. Burchard.

We publish the following extract from a communication received by us, and addressed "To the colored people of the United States who love our Lord Jesus Christ." It is from the pen of Bro. John W. Lewis, the colored minister of the Free-will Baptist Church in Providence, R. I. :

Dear Brethren and Sisters—I am persuaded that no people have felt a deeper interest in the great cause of human freedom than ourselves—a cause which we have fondly hoped would ultimately result in the emancipation and enfranchisement of the whole human family, without respect to nationality or complexion. We have founded our hope on the prospect of the success of true philanthropy which is abroad—a spirit in which we have trusted would bring forward the law of God in all its justice and equity to rule the hearts of mankind. Although we have felt sanguine in our hopes, our expectations have not yet been realized : we are still in bondage and affliction, under an aristocratical power, which is a natural element of all worldly governments. But we are now thrown on a new point of time, and, to my mind, the last period of the existence of earthly power. I firmly believe a glorious scene will soon be ushered in. Then shall be established the eternal kingdom of God in power and righteousness. I believe, dear brethren, that THE END is just upon us. The great question now is, are you ready ? are you waiting to catch the first sound of the trump of freedom ? Do not, I beseech you, trust longer to an arm of flesh ; do not hope in the legislatures of your country, or the congress of the nation, or the ballot box, or political parties, but fly to the Lord Jesus Christ as the only hope and refuge. I believe the same spirit that taught good old Simeon, is now teaching the poor bondmen of the south to hope in Him who is to come. The final issue of the great question will be forever settled when He whose right it is will reign King over all the earth.—And now dear brethren, read with a candid and prayerful spirit on this great subject. Be sure and ask God to direct you.

Your brother in the hope of soon seeing the Lord,

John W. Lewis.

Providence, R. I., April, 1844.

Lower Granville, Nova Scotia.—Bro. E. Sproul writes : "Elder Hamilton, who was at Woodstock last winter, arrived here about three weeks ago, and was kindly received by the people in general, in the vicinity, which has resulted in the conversion of some 20 or 25. Though in a thinly inhabited country place, his congregation amounted to from 200 to 250, and at one time half the latter number came forward to the anxious seats (as he termed them) to be prayed for. Bro. Martin's labors last season in this place were not in vain."

Bro. J. M. Gove writes from Whitefield, N. H. :—"Eld. I. Bowles and 30 others have come out from the old Freewill Baptist church in Whitefield, and we declare ourselves free and independent from all ecclesiastical sectarian names and organizations. We consider ourselves members of the church of Christ, bound together by the bonds of the gospel, to live together, and to keep all the commandments of our Lord, as we do, or may understand them, until he shall come. I have lately heard from the church on Sugar Hill, Lisbon, N. H., and am informed that over thirty have come out from that church and have declared themselves free, believing that whosoever the Son has made free is free indeed. They mean to stand fast in the liberty wherewith Christ has made them free, and not have their names enrolled in any church save the church of the First Born, written in heaven."

ANNIVERSARY WEEK IN BOSTON.

Conference at the Tabernacle.—Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Saviour Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.

CAMP-MEETINGS.

Providence permitting.

At Patchogue, L. I., to commence on Thursday, May 30, and continue several days. Several lecturers will be present.

At North Wilbraham, Mass., on the land of Chas. T. Porter, on Wednesday, May 22, to continue over the Sabbath.

In the vicinity of Low Hampton, to commence on Tuesday, June 11th. Brethren Miller, Himes, Cole, and others, expect to be present.

The committee will please give notice of the place, and we will notice accordingly.

In the vicinity of Gilmanton, N. H., to commence June 25th. The committee will give due notice of the place. Brn. Cole, Jones, and Himes, will be in attendance.

SECOND ADVENT CONFERENCES.

Providence permitting.

At Jamaica, Vt., to commence on Tuesday, May 28. All the ministering brethren in the advent faith, and the friends in that vicinity, who can attend, are earnestly requested to be present.

S. C. Chandler,—for committee.

At South Woodstock, Vt., to commence on Sunday, June 9, and continue through the week. Brethren Himes, Cole, Shipman, and others, will attend.

The Advent Shield.

Will be published about the 25th of this month, a work with the above title, containing among others, articles on the following subjects—"The Millerite's Confession, and Adventist's Apology," by A. Hale.—"The rise and Progress of Adventism," by J. Litch.—"Prophetic Chronology," by N. N. Whiting.—"The Fall of Babylon," by S. Bliss, &c. &c. These subjects are treated of at great length, and their merits fully investigated. It will contain about 150 large pages, on fine paper and new type. There being a limited number printed, those who wish to secure a copy will do well to send in their orders immediately. Price, 50 cts. single, $4 per dozen, $30 per hundred.

J. V. Himes.

NEW WORK.

"The Advent Message to the Daughters of Zion, Vol. 1, No. 1. ; Mrs. C. S. Minor, of Philadelphia, Editor. Boston : Published by J. V. Himes, No. 14 Devonshire Street."

The first number of this paper is received, and for sale at this office. Its design is to advance the Advent cause among the women of our land. It will not be published periodically, but may be continued as needed. Price 10 cents per single copy, or 12 copies for $1.

JESUS IS NEAR.

How sweet is the rapture that kindles the soul
When we know it is Jesus that's near !
And see by his Spirit the heavens unfold,
And the long cherished glory appear !

Now Jesus is near, let the humble rejoice,
And the weary look up and be glad ;
And the suppliant rise at the sound of his voice,
And the mourner no longer be sad.

Let the weak say I'm strong, and the pray'rful no more
A thought of despondency know ;
For He comes, and the conflict with darkness is o'er,
And the earth is redeem'd from its woe.

C. S. M.

LETTERS RECEIVED DURING THE WEEK ENDING MAY 14.

Postmasters.—Whitehall, Ill., 50 cts. | Holden, Mass.—Gardner, Mass.—Bainbridge, Pa.—Wilmington, O.—Manlius, N. Y.—Montgomery, Vt.—Mntrose, Pa.—Harrisburgh, N. Y.—Woodstock, Vt.—Northfield, Vt.—Maytown, Pa.—Sheepcot Ridge, Me.—Rushville, Ind.—Augusta, Ill.—Westminister, Ind., each $1. | Lancaster, Pa.—Lockport, N. Y.—Cleveland, O., each $2. | Waterbury Centre, Vt., $5. | Tannersville, O.—Lockport N. Y.—Buffalo, N. Y.—Potter's Mill, Pa.—Corunna, Mich.—Milesburg, Pa.—Avery's Grove, Vt.—Kingston, N. H.—Jeffersonville, Vt.—Boalsburg, Pa.—Fort Atkinson, W. T.—Granville, O.—Boston, Mass.—Litchfield, Ct.—Forrest Lake, Pa.—Middletown, Pa.—Collins Centre, N. Y.—Guilford, N. H.—Penfield, N. Y.—Jefferson, N. Y.—Clarkesville, O.—Youngstown, N. Y.

Individuals.—Findley Robinson, 50 cts. | C. Swartwout—A. Newcomb—H. Parmeley—A. G. W. Smith—W. E. Graham—E. K. Baldwin—E. Lloyd—W. L. Brush, each $1. | D. W. Baldwin, $2. | Josiah Coan, $5. | Chas. Green—J. Kilton—D. Austin—J. V. Himes—W. Barker—Levi Campbell—J. Connley—I. R. Gates—Austin Craig—J. C. Clark—J. Alden—S. C. Chandler—I. E. Jones—Geo. A. Sterling—J. Litch—T. Hicox—Charles Knight—J. Litch—W. D. Cook—J. Lenfest—W. H. Pillow.

THE MIDNIGHT CRY!

VOL. VI.—NO. 19. NEW-YORK, THURSDAY, MAY 23, 1844. WHOLE NO. 124.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

LECTURES

AT FRANKLIN HALL, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meetings on Wednesday evening.

AT THE HALL, known as Chelsea Temperance Hall, No. 148 8th Avenue, three times on the Sabbath.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursda y and Friday evenings.

MEETINGS AT WILLIAMSBURG, are held regularly at the Justices' Court Room, South Second St., on Sabbath afternoon and evening, and on Monday, Wednesday, and Thursday evenings of each week.

A DIALOGUE RESPECTING THE MILLENNIUM.

BY J. CLAPP.

The following article has been on hand for some time: we had laid it aside on account of its length; but it contains so many good ideas, and portrays so naturally the progress of the mind when a candid examination is given to the doctrine of the Advent, that we cannot forbear publishing it. ED.

Much has been said about the millennium—and volumes have been written telling us what will be the religious condition of the inhabitants of the earth at that time. It is said that all the officers of government will then be men that fear God and keep his commandments—that the gospel will then be spread through all the nations, and have such a benign influence, that if there are any wicked men living, they will not dare to move their tongues in opposition. All will be peace and harmony; the piety of the saints be far more elevated than it is at the present time, and they will all bring up their children in the nurture and admonition of the Lord; and as these children arrive at years of understanding, they will be converted to the faith of our Lord and Saviour Jesus Christ, and thus their influence be felt on other generations after them: and as one generation passes away, another rises up to fill their places, exerting the same salutary influence on their fellow men.—Also, it is supposed that all denominational distinctions will be done away—the watchmen will see eye to eye, and lift up their voices together. The great adversary of souls is bound, therefore he can have no influence. There will be nothing to hinder the influence of divine truth upon the hearts and consciencies of men. It is supposed that the Jews will then be brought back to their once beloved land, acknowledging Christ as their King, and will rebuild their temple, and worship therein.

All Christians have been praying that this happy time might soon commence; and many have thought, as the gospel has spread, and revivals of religion have increased, that this happy time was about commencing—that we should soon see such manifestations of the power of the gospel as was never witnessed before.—Many are the passages of Holy Writ that are brought forward to support the above sentiments. But the question arises, Are the above sentiments according to the scriptures of divine truth? If so, it becomes us to embrace them with all the heart, and pray and labor that this sin-stricken world may be made happy under the influence of the gospel of Jesus Christ.

I now propose to examine some of those passages, which are brought forward in support of the aforementioned sentiments, by the law and testimony. Let every sentiment be tried, and let all men feel that the word of God will stand, whether we believe it or not. In examining some of these passages, I will suppose that *Ishmael* is striving to sustain the aforementioned sentiments, and *John* trying to show Ishmael that he is mistaken.

PART I.

Ishmael.—Well, John, I am glad to see you. I have been thinking about the millennium, and it appears to me that the time is near, and we shall soon see such times as we never saw before. It appears to me that we are upon the dawn of the millennium: the gospel is spreading fast, and multitudes are converted, and I think we have reason to believe that the time is not far distant when all the world will be converted to Christ, and love, peace and harmony reign throughout the entire earth; and then it willbe glorious living.

John.—That, to be sure, would be a good time, but I have some doubts whether we are warranted in believing that such a time will ever take place.

Ish.—I am surprised, John, to hear you express a doubt on this subject, when the Bible is so plain!

John.—If the Bible is so plain, Ishmael, I would thank you to show me upon what portion of God's word you rest for your belief: for I should like to get some light on this subject. I once believed as you do, but my mind has undergone a change, and I now have many doubts whether my former belief was according to the scriptures.

Ish.—I will, John, with all my heart; for I delight to dwell upon those precious promises, and contemplate the glorious state of the world at that time. The passage that I shall first name, you will find in the second Psalm: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." It does seem to me that in this passage God has promised to the Saviour all the heathen: that is, that he will convert them all, and that Christ shall have all the earth for his possession: that is, all the world will be converted to him and become his followers.

John.—I know this passage that you have brought forward is one that is often quoted to prove your views of the millennium. I have often used it in prayer myself when praying for the poor heathen; but would it not be well for us to examine the whole of this Psalm? Should we not thus be more likely to get the true meaning of the passage you have quoted? The first verse of this Psalm asks a question; it says, "Why do the heathen rage, and the people imagine a vain thing?" in the 2d verse the kings and rulers of the earth are represented as taking council together against Christ; in the 3d verse they say, "Let us break their bands asunder, and cast away their cords from us;" in the 4th verse the Lord is represented as having them in derision; in the 5th, as speaking to them in wrath; the 6th declares that he has set his "King upon his holy hill of Zion;" the 7th declares Christ to be his son; the 8th says, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for a possession;" in the 9th, God is represented as speaking to Christ, and says, "Thou shalt break them (the heathen) with a rod of iron, thou shalt dash them in pieces like a potter's vessel;" the remainder of the Psalm instructs the kings and judges to be wise, and serve God with fear; also to kiss the Son lest they perish—lest Christ should exert his power in destroying them as he does the heathen.

Ish.—Well, John, I will be honest, and confess, that taking the whole Psalm in connexion, it does seem to favor a different construction from the one that I had imbibed. I have often heard that passage quoted in prayer at monthly concerts and other times, and did suppose that it contained a rich promise of the conversion of the world. I do not recollect that I ever examined that Psalm particularly: but I am sure that there are many promises in the Bible concerning the whole heathen world; and I now recollect that Isaiah says, in the 11th chapter, that "the wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them; and the cow and bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den: they shall not hurt nor destroy in all my holy mountain," for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." I am confident that these glorious promises have reference to the world, when they will all be converted to Christ; they look precious to me, and I have often wished that I might live to see that day.

John.—Is it not possible, Ishmael, that you may have been a little too hasty in forming an opinion concerning those passages, as well as the others in the 2d Psalm? It does seem to me that there is not much evidence in these passages, taking them in connexion with the remainder of the chapter.

Ish.—I am surprised, John, that you should think there is no evidence in these passages that the world will be converted to Christ; for it says expressly that the world will be full of the knowledge of the Lord, as the waters cover the sea.

John.—To be sure it does say so; but is the prophet here speaking of the conversion of the world to Christ?

Ish.—I am sure that he is; for how can the earth be full of the knowledge of the Lord as the waters cover the sea, unless all are converted to Christ?

John.—The prophet, in the first part of this chapter, speaks of Christ as a descendant of Jesse, and says that the spirit of the Lord shall rest upon him; he shall have also the spirit of wisdom and understanding, and he shall not judge after the sight of the eye, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And the prophet also says, that he shall smite the earth with the rod of his wrath, and with the breath of his lips shall he slay the wicked. This does not look much like converting the wicked. Have you ever read this chapter attentively, to ascertain particularly whether the prophet was here speaking of the world being converted to Christ or not?

Ish.—No, I have not; and I must acknowledge that I do not recollect of ever reading that passage concerning the wicked. I must confess that I do not know how to reconcile those passages which I have quoted and the one concerning the wicked; but I recollect that Isaiah says, in the 60th chapter, two last verses, "Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands that I may be glorified; a little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." Here the prophet says that they shall all be righteous.

John.—Certainly, the prophet says so; but I fear, Ishmael, that you have not read this chapter attentively; for if you had, it does seem to me that you never would have brought forward any thing in this chapter to prove the conversion of the world. I believe if you will read this chapter attentively, you will be candid enough to acknowledge that you have been as sadly mistaken in regard to the meaning of the two last verses, as you have been in the other passages under consideration; for the prophet says, in the 12th verse, that the nation and kingdom that will not serve Christ shall perish, yea those nations shall be utterly wasted—not converted to Christ. The 21st verse says, thy people shall be all righteous. The question arises, whose people? I answer, Christ's people; and they shall inherit the land forever: the branch of my (Christ's) planting, the work of my hands that I may be glorified.

Ish.—Well, John, I do not know but I shall have to acknowledge that I have been a careless reader of the Bible: but I am not convinced yet that the world will never be converted to Christ; for it does seem to me that there many precious promises in the Bible which plainly show that such will be the case. Jeremiah says, in the 31st chapter, 34th verse, that "they shall teach no more every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Here the prophet says that they shall all know God from the least to the greatest of them.

John.—I acknowledge that the prophet says they shall all know him; but I am inclined to think that you have also here misrepresented the prophet. The prophet, in this chapter and the one preceding, is on the restoration of Israel; and in the last verse of the preceding chapter he says, "the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked; the fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart;" and which is to destroy the wicked, not to convert them. You should examine this subject more carefully, and not form an opinion upon detached portions of God's word. In a few verses preceding the one you have quoted, God declares that the days would come when he would make a new covenant with the house of Israel; and it was not to be like the covenant that he had formerly made with them, which covenant they brake; but in this new covenant he declares that he would write his law in their hearts, and would be their God, and they should be his people, and he would forgive their iniquity. You will recollect that this new covenant was to be made with the house of Israel, not with all the inhabitants of the earth. And now I will ask you, who you suppose are the house of Israel in the sense here spoken of?

Ish.—Why, I suppose they are the Jews, the natural descendants of Abraham.

John.—I think you are mistaken; and this shows, to my mind, that you have not studied your Bible as much as you ought, and, I fear, not as carefully. The apostle Paul, in the 9th of Romans, when speaking of his desire for the Jews, says, "For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children: that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Again, Paul says, "as he saith in Osee, I will call them my people which were not my people;" and "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded;" again, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved;" again, "Know ye therefore, that they that are of faith, the same are the children of Abraham;" again, "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Now do those passages in Jeremiah have reference to the world's being converted to Christ; or to those who are of the faith of Abraham, who are the true Israel of God? I hope you will read attentively Paul's writings on this particular point; and may the spirit of God teach you the truth as it is in Christ Jesus. We must search for wisdom as for hid treasures. The Bible is a great storehouse full of wisdom and knowledge; and it teaches us that every one of the true Israel of God will know him from the least of them to the greatest of them; and that God will remember their sins no more.
[*Exeunt.*

PART II.

Ish.—I have thought much to-day of our conversation last evening, and have been searching the Bible to learn whether God has actually made any distinction between the natural seed of Abraham and the spiritual seed; and I must acknowledge that there are many passages in favor of the sentiment that you advanced last evening. Still I am not perfectly satisfied concerning this world's not being converted to Christ, for I have long felt for the poor heathen, and believed that the time would come when they would all be converted to Christ, and I think there is some evidence of it in the 2d chapter of Daniel. Nebuchadnezzar had a dream, and Daniel interpreted it for him. In that dream Nebuchadnezzar saw a stone cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces, and the stone that smote the image became a great mountain and filled the whole earth. I have supposed that this stone represented Christ; and that his followers would continually be increasing, until all the kingdoms of this world would become the kingdoms of our Lord and Saviour Jesus Christ; and that eventually all men would become sincere worshippers of our Saviour.

John.—I think it possible that you have not correct ideas of the dream of Nebuchadnezzar, and of the interpretation that Daniel gives it. You will recollect that Nebuchadnezzar saw in his dream a great image; the head was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Daniel says that Nebuchadnezzar represented the head of gold; and that after him should arise another kingdom inferior to him; and then another kingdom of brass, which should bear rule over all the earth. These kingdoms were represented by the breast and arms, and belly and thighs of the image. Daniel then says that there shall another kingdom arise, which he calls the fourth kingdom, and it shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron breaketh all these, shall it break in pieces and bruise. This was represented by the legs of the image. Again, he says, whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay, and as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken; and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay: and in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand for ever.—"In the days of these kings." What kings? I answer, the kings that represented the feet and toes in the image. Then was the iron, the clay, the brass, the silver and the gold, or the kingdoms represented by them, broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away. None of them were converted. The stone cut out of the mountain smote them and consumed them. Thus the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Yes, all the kingdoms that are represented in the image of Nebuchadnezzar shall be destroyed. I have no more time to converse with you to-night, but I hope you will examine carefully the Bible respecting the millennium. I wish you to examine it on this one point, whether the millennium is to take place before the first resurrection, or after. This is an important point; if you decide this correctly, it may lay open to your mind a field full of beauty and glory; and many passages of scripture which now appear dark to you, will be full of light.
[*Exeunt.*

(To be continued.)

"Fair things bring much inward peace. Rather do the will of another than thine own. Choose always to have less, rather than more. Seek always the lowest place, and to be inferior to every one. Wish always, and pray that the will of God may be wholly fulfilled in thee."—*Kempis.*

LETTER FROM MR. MILLER.

Dear Bro. Himes:—I wish to say a few words in relation to the views which have been presented in your paper by Brother Storrs, and respecting which I have not had a hearing. While those who have been unwilling to forsake the old advent ground, and enter upon the discussion of questions foreign to that of the Advent, have remained silent, that they might divert none from the great question, the other side has been fully discussed, and we have not been heard in the defence of our views. Consequently the opinions thus put forth on the state of the dead, and the cleansing of the sanctuary, have been by many ascribed to adventists as a body, although not thus designed by him. I therefore wish distinctly and decidedly to dissent from those views.

This I do because I consider the premises unsound and anti-scriptural; for if those views are correct, not a particle of the second advent doctrine which we have advocated for years, is true, and we must renounce the coming of a Christ which we believe in. To believe in his coming as a Prince to reign over the little state of Judea, and Sodom and Gomorrah, is not to believe in his coming as a God, Titus ii 13, "Looking for that blessed hope, and, the glorious appearing of the great God, and our Saviour Jesus Christ." Neither as a king over all the earth Zech. xiv. 9, "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." Nor would he come as a conqueror over death, 1 Cor. xv. 54, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Nor would he reign on the throne of his Father until he put all enemies under his feet, 1 Cor. xv. 23—25, "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming; then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall put down all rule, and all authority, and power: for he must reign, till he hath put all enemies under his feet." Nor would Christ take possession of the uttermost parts of the earth until 1000 years after he comes, Psalm ii. 8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We must also reject those texts that speak of the meek not inheriting the earth until the wicked are cut off, Psalm xxxvii. 34, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

There were two promises to Israel, one the inheritance of Judea only; the other of the world. The first promise was made to, and fulfilled in Abraham's seed, Joshua xxi 43—45, "And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." This part of the promise was a shadow or type, and is done away, 1 Cor. x. 11, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come;" also read Heb. viii. 5 to 13, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts. and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away;" and ix. 15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." You can read the whole chapter, and the tenth likewise: yet the new view of Br. Storrs would not have all the promises of our anti-typical Joshua fulfilled until a 1000 years. This cannot be true, the old Canaan was a type of the new earth; the fall of Jericho is a type of the fall of mystical Babylon, "that great city that reigns over the kings of the earth." Does it look rational that our spiritual Joshua will conquer a power which reigns over all the earth, and then take possession of only a small moiety. Surely he will have the kingdom under the whole heaven at the end of this age; and he will gather out of it, all things that offend. and them which do iniquity, Matt. xiii. 42, 43, "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." In my opinion, to limit the sanctuary to Judea, is to take the shadow for the substance, and thus destroy the true inheritance of the saints. Thus, for example, he takes Isa. lx. 13, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," and applies it only to Judea, when the Lord applies it to the whole earth; see Isa. lxvi. 1, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest;" Matt v. 35, "Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King;" Acts vii 48, 49, "Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" He also limits the kingdom to Judea, when the Lord says, Zech. xiv. 9, "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." There is no propriety nor truth in this mode of limiting Christ's kingdom. Daniel's four kingdoms ruled over the whole earth, and trod the whole earth (sanctuary) underfoot. Will the fifth kingdom be less, much less than either of those? These are all to be dashed to pieces and carried away, and no place found for them, when Christ takes the kingdom, under the whole heaven, [not Judea only] but all the kingdoms of the earth, Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and his Christ; and he shall reign for ever and ever."

I cannot be silent without dissenting from this any longer, it would be a crime against God and man. Therefore I disclaim any connection, fellowship, or sympathy with Br. Storrs' views of the intermediate state, and end of the wicked, or his late hints on the cleansing of the sanctuary, and limitation of the inheritance and kingdom to old Judea. I do not desire to complain of my brethren, or enter into any controversy with the views of others. I wish to have as much charity as the word of God will admit, and I rejoice to see all study the Bible for themselves. But I think that we ought to be very careful about publishing hints which have not been fairly digested, compared and reconciled with the whole word of God. This has been our strength in the advent cause heretofore, so that opposers could get no hold of us, without interpreting Scripture in so foolish a manner as to satisfy every sane mind that the adventists had the better side of the argument.

One rule I have followed, is, never to adopt any thing as a religious sentiment, however *plausible* it might appear, if I could bring one plain text against it from the Bible. And I believe in my soul, God has by this means preserved me from speculation and errors that are rife in our land. What if but a part of our earth is to be cleansed by fire? Many texts would be partially destroyed if this be true.* What if the saints are not to inherit all the earth? A multitude of texts are against this idea.† If the sanctuary only includes Judea, then God would not be worshipped in all the earth as in heaven.‡ I can never believe that the coming of Christ in all and glory, is only to glorify a speck of earth, viz Judea; and that all the earth will not then be glorified with his glory. Nor that his descent from heaven in flaming fire taking vengeance on them that know not God, and obey not the Gospel, is only to call down fire from heaven more than a 1000 years after Christ comes; and that to be ashes under the saints' feet in that day, (1000 years) when Christ comes, only means their end after the day (1000 years) is fulfilled Rev xx. 3. "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

I remain as ever, yours, &c.,

Wm Miller.

Low Hampton, May 7, 1844.

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* 2 Pet. iii. 10. † Psalm xvii. 11, 22; Matt; v. 5; Matt. vi. 10, Psalm lxvi. 4. ‡ Numb. xiv. 21; Psalm lxxii. 19.

Note. The above supposes that Br. Storrs defers the setting up of the kingdom of God under the whole heaven, till the end of the 1000 years. It will be seen, however, by an article in another column, that such is not his view; but while he thinks the conflagration of the earth is at the end of that period, he believes the kingdom of God will cover the whole earth before the conflagration. On a careful perusal of his previous article, we are led to the conclusion, from its contents, that he believed the wicked would not be destroyed till the end of the 1000 years. But if he failed to express his views clearly on that point, he should have the full benefit of his explanation, as many had misunderstood him. We, however find more difficulty in the idea of God's kingdom being set up over all the earth, and the burning of the earth afterwards, than we do in supposing it will be confined to the New Earth wherein dwelleth righteousness, even if it should be delayed to the end of the 1000 years; and for which we can find no sufficient evidence.

Ed.

THE SIGNS OF THE TIMES.

The second coming of the Lord was to be immediately preceded by three classes of advent teachers: those who say, "My Lord delayeth his coming," Math. 25: 48; those who say, "Behold the Bridegroom cometh, go ye out to meet him," Math. 25: 6; and those who enquire, "Where is the promise of his coming." 2 Pet. 3: 4.

The first were to put the world—or wise and foolish virgins—to sleep on the subject of the advent, by their opiate of a temporal millennium. The second were to break their slumbers by the midnight cry; and the third were to attempt to quell the excitement by their skepticism.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts," 2 Pet. 3: 3. The second coming was to be the subject of those special scoffs. It was natural to suppose that while the midnight cry urged the immediate coming of the Bridegroom, on the authority of the divine promise, it would provoke the infidel taunt, "Where is the promise of his coming." The scoffers may be expected to increase in numbers and boldness, with every seeming delay.

They reason against the conflagration, not from revelation, but from what they assume as matter of fact, namely, the permanency of our solar system—the long continued and harmonious action of the laws of nature. "Since the fathers fell asleep," say they, "all things continue as they were from the beginning of the creation." 'Tis madness, 'tis fanaticism, to suppose that nature's laws will undergo such a suspension as to allow of the world's dissolution.

It is in vain that we remind them of the deluge, a catastrophe as much above the laws of nature, as the dissolution of our earth by fire. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished." That skepticism, which refuses its assent to the prophecy of the future, rejects the history of the past.

The flood was brought upon the old world by the *word of God.*—that *word* which controls all the laws of nature. "But the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men."

The first class are not called scoffers. They call the Saviour, *their Lord*, and assent to the doctrine of his second coming. They merely object to the time. "My Lord delayeth," or is long in coming. The remark in the 49th verse, intimates that they are persons of influence or authority in oppressive organizations—"And shall begin to smite his fellow servants." It is not said of these persons that they are drunkards: but that they "eat and drink with the drunken." How far the fashionable religious festivals of the day fulfil this prediction, the reader must judge.

Peter gives us the character of the scoffers, verse 3d, "Walking after their own lusts." Those who say, "My Lord delayeth his coming," are brought into very close communion with the scoffer.

All three of these classes are now teaching. This is a sign of the times, an indication of the last days, and of the immediate coming of the Lord. The midnight cry is sounding. His coming will be like the succession of morning to midnight. Wake up, ye slumbering virgins. "Behold the Bridegroom cometh: Go ye out to meet him."

"But and if that evil servant shall say in his heart"

—(Reader, is this the sentiment of thy heart)—My Lord delayeth his coming, and shall begin," (observe, begin,) to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder"—sunder him from all his organizations in which he trusts, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

—*Voice of Truth.* JAMES PARSONS.

THE MIDNIGHT CRY.

THURSDAY, MAY 23, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the (Jewish) year 1843.

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

NOTE.—*The above was written in the Jewish year* 1843, *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit.* 26*th, was B. C.* 677; *also the captivity of Jehoiakim, the commencement of the Great Jubilee, or* 2450 *years, was B. C.* 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days of Dan.* 8*th and* 9*th was given B C.* 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan.* 12*th was about A. D.* 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish year* 1843. *This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for His coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting His appearing. This we do in accordance with Hab.* 2: 3, "*For the vision is yet for an appointed time, but at the end* [*of the prophetic periods*] *it shall speak and not lie: though it tarry* [*beyond their apparent termination,*] *wait for it; because* [*when they are fulfilled*] *it will surely come, it will not tarry.*"

DUTY IN VIEW OF THE DAY OF THE LORD.

Joel 2: 1, 12—18, 27, 32, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. And ye shall know that I am in the midst of Israel, and that I am the Lord your God and none else; and my people shall never be ashamed. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Thus the Lord calls upon his ministers, and upon his children, in view of the coming of the Lord: and how are his admonitions regarded? Do the priests, the ministers of the Lord, thus weep between the porch and the altar, and cry to the Lord to spare his people? or are they, on the contrary, ridiculing the idea of expecting the Lord immediately to appear? Although the Lord has said, Joel 2: 30, 31, "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come," and those signs have been seen, yet they know it not. And instead of using their exertions to call the attention of their fellow-men to the indications the Lord has thus hung out in the heavens, their efforts are too often to persuade those who stand on the verge of the judgment that all is well, and that nothing betokens the approach of the day of the Lord. They heed not the injunction of the apostle, "Forsake not the assembling of yourselves together, but exhort one another daily, and so much the more as ye see the day approaching."

LET GOD BE OUR REFUGE.

God's ways are not as our ways, nor his thoughts as our thoughts: for as the heavens are higher than the earth, so are His thoughts higher than our thoughts, and his ways than our ways. Man in his best estate, comes so infinitely short of being able to comprehend the purposes and plans of his Creator, that the ways of God often seem dark and mysterious; and we cannot understand his dealings with us. Yet every humble and devoted Christian feels full confidence in the love and wisdom of an allwise Providence, so that whatever may betide, he has a refuge to which to flee from every storm and tempest. Without a God to control the universe, all created nature would return to its original chaos. And when we reflect on our own weakness, and limited comprehensions, we can but feel how our existence depends upon the constant care of that superior Being. He knows what is for our good, although we at the time, can see only evil. God sees when it is necessary to chasten and afflict us, to keep us low at the foot of the cross; and if He chasten us not, we have reason to fear we are not sons of God. Without disappointment and trial in this life, to remind us of our dependence, and helplessness, we might forget God, and trust in an arm of flesh. How often can the child of God look back to scenes of disappointment, when his wisest worldly plans were frustrated to his, then great dismay, and see that it was the kind hand of God that thus safely guided him, and shielded him from certain evil, into which his own unaided wisdom would have plunged him. Present good is often found to be our greatest evil; and so the reverse. We thus see the necessity of looking to God for guidance and direction, in all our plans and operations. So long as God is with us, we have an assurance that all things will work together, for our good. If we trust implicitly in him, no permanent evil can overtake us. He that heareth the young ravens when they cry, and arrays the lillies of the field in all their glory, is not insensible to the wants of his creatures, whose confidence is in him. He is, and is the rewarder of those who diligently seek him; and none will seek him in vain. His invitations are, Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy and my burden is light. Look unto me and be ye saved, all ye ends of the earth. Seek ye first the kingdom of God and his righteousness. Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. Enter ye in at the strait gate. Wash you, make you clean; put away the evil of your doings from before your eyes; cease to do evil; learn to do well—seek judgment; relieve the oppressed—judge the fatherless—plead for the widow. Come now, and let us reason together, saith the Lord, "Though your sins be as scarlet, they shall be as white as snow—though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat—yea come, buy wine and milk without money, and without price. Incline your ear and come unto me: hear, and your soul shall live—and I will make an everlasting covenant with you, even the sure mercies of David."

With such a kind being for our Benefactor, who is so able and willing to save all who trust in him—and who will so surely be faithful to perform all he has promised—how madly must those be, who neglect his counsels, and trust their own wisdom to guide them. Cease ye from man whose breath is in his nostrils.

TO CORRESPONDENTS.—We have received the article of Bro. J. B. He is mistaken in supposing our position is that the 2300 days are ended. We confess that our *published* time is *past*, and that as honest men, we cannot point to definite days in the future. We believe the 2300 days will extend to the END: and that the end can only be delayed so long as our published time, reckoning by uninspired chronology, may have varied from God's time. The argument to prove the crucifixion in '31, is very good—but as that was fully presented in the Signs of the Times, all the extracts referred to, being there given, with many others, in full, it would be only a repetition to many of our readers, who receive the Signs, as well as the Cry and for which reason, we have stood aloof from that question; and to republish one side, it might be deemed unjust not to republish the other. The argument for the expected time of the termination of the prophetic periods, has already been presented in the Cry: and while we think them full as, and perhaps more likely to terminate then, than at any other time; yet we deprecate anything which may tempt adventists from feeling that the Lord may come any day. Most feel disposed to maintain a watchful, waiting frame of mind, till He comes, continually looking for his glorious appearing, determined to wait till He does come.

"The cleansing the Sanctuary," by T. H., is rather more speculative than sustained by Bible argument. To make Christ sending his angels to gather his elect, the union of sentiment among those who look for him, is to open the door wide to spiritualizing views.—Some remarks on Revelations are very appropriate, and are similar to what has been frequently presented.

Foreign News.—The Brittannia arrived at Boston on Sunday, bringing intelligence 15 days later from Europe, having left Liverpool on the 4th inst. The news is not specially important. The government of Portugal seems unable to put down the disaffected. There are symptoms of war between Spain and Morocco. Italy is quiet, but in a state of feverish excitement. In Turkey, the Porte has made some further concessions respecting Christians to the British and French embassadors. The government of that country is, however, fearful of its security, and 20,000 males have been seized in the mosques, and pressed into the service of the state.—This may be ominous of the fate of Constantinople.

* * *

The Bible Reader, by H. Jones.—We have received No. VI. of this work, which is designed as an explanatory synopsis of the books of Joel, Obadiah, Micah, Nahum and Zephaniah. It takes a spiritualizing and fanciful view of much in those prophets which we have considered as literal. While, therefore, it contains much that we cannot recommend, it can be had by those who wish at this office: price 10 cents.

The previous Nos. are for sale as usual. No I. is a compend of scripture references: price 6 cents. No. II is on the Modern Phenomena of the Heavens, an excellent work: price 10 cents. Nos. III, IV, and V. are works of a similar character to that of No. VI. on the Psalms, Isaiah and Revelations: price of each 10 cents.

A BIBLE CHRONOLOGY

FROM THE CREATION TO THE CRUCIFIXION.

In the Cry of May 2d, we informed our readers that Bro. W. D. Cook had "furnished us with a Bible chronology of the world, which harmonizes with his views of the seventy weeks, and which agrees in the result with our published chronology," and which, if time permitted, we might give our readers. On an examination, however, we find the length of most of the periods as he gives them are the same as given by Mr. Miller, and also in No. 38 of the Advent Library; so that if we show wherein he varies from that No. of the Library, it will show his argument as clearly as if we published it entire, and thus avoid a repetition.

Thus, from creation to the death of Terah, he makes the same as No. 38 S. A. L., 2083 years.

He then gives from Abraham to Isaac's birth, Gen. 12: 4 and 17: 1, 21, 25 "

From Isaac to the birth of Jacob, Gen. 25: 26, 60 "

Jacob till Exodus, 430 "

Wilderness, Josh. 5: and 6:, 40 "

Subduing Canaan, 14: 7—10, 6 "

Judges to Samuel, Acts 13: 20, 450 "

From Samuel to the end of the captivity in Babylon, he gives 603 years. This varies from No. 38 of S. A. L. only in the reign of Jehoram, which he makes 8 years, being his whole reign. (2 Kings 8: 17.) No. 38 reckons only from the death of his father, which was 5 years, (see p. 17,) 603 "

He then begins the seventy weeks at the end of this captivity, reckoning to the Spring of A. D. 33, where he places the crucifixion, 490 "

From then to 1844, 1812 "

He then says:

"Add to this sum the 6 months that David reigned over 40 years, and the 3 months of the reign of Jehoahaz, and we have 5999 years and 9 months. It is my impression that the work of 'cleansing the sanctuary,' that is, the purification of the earth by fire, and the preparation of the *new* heavens and the new earth for the everlasting abode of the *saints*, will be accomplished within the 6000 years, the last thousand being the 'day of the Lord's preparation.' And then the Lord, with his people, will '*rest*' during the sabbath, or 7th thousand years."

Total, 6000 "

On the Exodus and Samuel's reign he says:

"The term Exode or Exodus signifies the 'going of the children of Israel out of Egypt.' That the period of 430 years should be commenced at the birth of Jacob, when the 'covenant was confirmed.' See the following texts, Gal. 3: 15, 17. 1 Chron. 16: 15—17. Ps. 105: 9, 10. Gen. 17: 19. Also compare Mal. 1: 2 with Rom. 8: 11—13. Also Gen. 28: 11—17 with John 1: 51.

"1 Sam. 7: 2. The length of Samuel's government is reckoned to be while the 'house of Israel *lamented* after the Lord.' When they began to lust after a king, they could not be said to 'lament after the Lord;' and at that time God commanded Samuel to give them a king. See 1 Sam. 8: ."

While we have thus omitted what would be a repetition of that which has been frequently presented, we have given in the above all that is material to the argument: viz., all those periods, in the length of which he differs from others, with the authority on which he relies, and his remarks on those points. We thus save much room, and trust it will be satisfactory.

Philadelphia, May 15, 1844.

Dear Bro. Tullock:—Since my last, our once peaceful city has been the scene of lawless riot. Opposing parties of politicians and religionists have met in fearful combat; blood has been poured out like water, and the incendiary flame has laid whole neighborhoods, with their churches, in ashes. The daily prints are full of minute details of this work of fire and boodshed, which it is unnecessary to repeat here, and we would merely notice the spirit of the agents, and the general effect upon the public mind. There seems to be an unnatural recklessness, a feverish, yet determined power at work, like a deep under-current, which threatens mutual extermination. It is a spirit in accordance with the whirlwind impetuosity of the times, whose impetus accelerates each moment, as all near the grand vortex of a world's crisis. This may perhaps be considered as a slight developement of the elements, that like the fires of the pent volcano, now slumber in our midst, which will shortly break forth to mingle with the gathering horrors of the last day. There seems to be upon the general mind a fearful looking for, an undefined presentiment of what is to come, an inward sense that the judgments of God are impending, which, according to the Scriptures is one of the last signs to precede the coming of the Son of Man. Not only the recent tragedies in our city, but the general character of foreign news, and the political and ecclesiastical state of the world, confirm apprehensive expectation. Although during the past year the common journals have been filled with accounts of supernatural phenomena, and in many cases we have received the testimony of eye witnesses of integrity and worth, yet we have rarely appealed to their authority. But the present accounts are so notorious and well authenticated, respecting the meteors, and the remarkable opening of the heavens, on the night of the burning of the old church of St. Augustine, that we will here allude to them. When the flames were encircling the cross on the spire, a large meteor was seen darting from the heavens above it. Late the same night, a strange appearance like a moon the color of blood, was seen directly over the city; this was seen by different individuals in different parts of the city, by some who were, and by others who were not believers in the second advent. A gentleman who resides a short distance from the city, was called up, about the same hour, and witnessed with others, an opening in the heavens, revealing a brightness beyond, and such was its unearthly glory, that he supposed the Judge would immediately appear. Many who have been opposed to our views, now begin to consider whether indeed these things are not so; even some of our Catholic neighbors have said, "Well this looks as if what the Miller people say, is coming to pass." On the other hand, the little company who are waiting for Jesus are confirmed in their hopes, and feel calm and unmoved amidst the fury of the storm. An aged sister, who is a widow, and resides alone in the vicinity of the scene of terror, was asked how she was sustained, while many around her were filled with consternation, moving their goods, and flying from their homes. She answered that she closed her door, and took her Bible before the Lord, and felt a sweet peace and confidence that He was near, and would soon deliver her from the wickedness that was destroying the earth. In the midst of this tumult, what an anchor of hope is the sure promise of the immediate return of the Lord. It has been a strong hold, and a sweet refuge to every heart who confides in Jesus NEAR. In this confidence we have felt secure, and while looking upon the angry flames as they were ascending to heaven, the words of the prophet stood out before the mind in bold relief: "Behold the plagues are sent, and shall not return again, the fire is kindled and shall not be put out, till it consume the foundations of the earth." "The dead shall be cast out as dung, and there shall be no man to comfort them, for the earth shall be wasted, and the cities shall be cast down." "O my people, hear my word, make you ready to the battle, and in those evils be even as pilgrims upon the earth." "For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you." "Hear, O ye my beloved, saith the Lord, Behold the days of trouble are at hand, but I will deliver you from the same, be ye not afraid, neither DOUBT, for God is your guide."

At present the city is under the guard of the military, and the surface is quiet. May the Lord keep us in this perfect peace, and deliver us from the approaching hour that is to try all that dwells upon the earth.

Still waiting, C. S. M.

BRO. HUTCHINSON—THE VOICE OF ELIJAH.

Dear Bro. Himes,—In consequence of my visit to Toronto, I have not been able to issue "The voice of Elijah" at the *regular time*. I wish those to whom I send it, both in the States and Canada, to be acquainted with this fact. It is at present problematical whether I shall continue here or return to Canada East. Wherever I am, I intend to publish the paper according to *my means*. You will oblige by publishing this in "The Advent Herald" and "The Midnight Cry."

Yours in "that blessed hope," R. Hutchinson.

* * *

To the Patrons of the "Midnight Cry."—I am happy to inform our patrons that it is expected that our beloved *Bro. Southard* will be able to resume his labors in a few weeks. Till then, *Bro. Bliss* will have charge of the paper. Our friends who have so liberally sustained us in this enterprise, may be assured that the character of the "Cry" shall be fully sustained in its spirit and general character, for the edification of all, while it may be needed. Let each one do all he can to extend its circulation, and thereby support it without embarrassment.

J. V. Himes.

New York, May, 1844.

Bro. Geo. W. Miller writes, his father's health is much improved, and that he will endeavour to meet the friends in Boston on the 28th inst, Providence permitting.

WAITING FOR JESUS.

For whom is this honor reserved? might the Prophets, Apostles, and Fathers inquire, who longed to see this hour, but saw it not. And what are we that we should be counted worthy to wait for the King of King's; what humility should our position inspire; what deep searchings of heart, and what sacrifice of self; and is it so: have we this glorious privilege, which Angels might desire. Is it reserved for us, to wait and watch for the coming of the Son of Man: And *may* we also claim that peculiar promise, "blessed is that servant, whom the Lord when He cometh shall *find* watching." What zeal should this inspire, yea, what carefulness to be found in all things, without spot and blameless. If when the Lord once descended on Mount Sinai, to give laws to the people, they were commanded to wash themselves with water, to cleanse and sanctify themselves, lest his anger should break out upon them: how much more when he is coming to make his dwelling among men, should we sanctify ourselves and "keep ourselves in the love of God," and seek his cleansing blood, and the immersion of the Holy Ghost; for he that hath not His Spirt, is none of His. Who shall stand when He appeareth, or who shall abide the day which shall try us by fire, every man's work of what sort it is. Let us be diligent; let us not sleep; lest when He comes, our raiment should be found stained with the shades of worldliness and sin. But let us *realize* the peaceful and glorious position of *waiting for Jesus*.

Phil. C. S. M.

EXPLANATION.—I see there are some who misapprehend me in my remarks on the Sanctuary, as published in the Cry of April 25th. Perhaps the fault, if it be one, is my own, in not stating more definitely that the dominion of our blessed Lord, at the commencement of the thousand years, will be over the *whole earth* as well as over the Sanctuary cleansed. I think, however, if that article is read carefully, it will be seen that I have not *confined* the reign of our Lord to the territory of Judea, as some suppose I do. I certainly did not *design* to convey any such idea. My object was to show that the territory I described, is the Sanctuary to be cleansed at the termination of the 2300 years; that there is where the battle is to take place, described in Rev. 19th and other parts of the Scriptures; that thus the fifth universal kingdom, viz., the kingdom of God will be set up "IN THE DAYS *of these kings*," viz. in the days of the ten kingdoms into which the fourth or Roman kingdom has been divided; that then would be fulfilled that written in the 110th Psalm—"Rule thou in *the midst* of thine enemies;" and also that written in Dan. 2: 44, "It shall break in pieces and consume all these kingdoms:" and, of course, should itself "*fill the whole earth.*" Any one, therefore, is mistaken, who supposes that I intended, in my remarks on the Sanctuary, to limit the inheritance and kingdom to old Judea. The saints are "to inherit *all* the earth." Our Lord will be "King over all the earth." Zech. ix. 10, shows that "his dominion shall be from *sea to sea*, and from the river to the ends of the earth," consequently *universal* BEFORE the final conflagration, as on the new earth there is to be "no more SEA."

GEO. STORRS.

NOTE. By the phrase, "from sea to sea, and from the river to the ends of the earth," we understand simply that it will be universal; and not that the present seas must necessarily then exist. It denotes it will cover the entire earth.

Again, by the phrase "and there was no more sea," we only understand the revelator as teaching that the present sea will pass away, when the present heaven and earth shall pass away. As in the creation, when God created the "heavens and the earth," the "waters" were gathered together and called "Seas," while the "dry land" God called "Earth:" so in the New Earth, they had all passed away. "When he says "the first heaven and the first earth had passed away," the question might arise, Did the first sea continue? but we are informed that neither was the first sea any more; they had all passed away, and a new creation occupied their place. By that phrase in the original, it is said that nothing is intimated respecting there being, or not being a sea in the New Earth. ED.

CONFERENCE AT WEST TROY.

Dear Bro. Tullock,—The conference in this place closed with last Sabbath. A good number of lecturers were present, and the meat with which they fed the flock was *that* "in due season." Those that spoke appeared to be men called of God, and well instructed in the kingdom of heaven, "bringing forth out of his treasure things new and old." There was one subject discoursed upon by Bro. Buckley, which I conceive to be very timely and important, and I hope it will be dwelt upon and enforced by all our ministering brethren throughout the land. It was the danger of being connected with the human governments of this world, which we believe are soon to be dashed in pieces. He clearly showed that the Lord is our King, Lawgiver and Judge, and that to vote and electioneer for any other ruler is to be identified with that ruler and government, and high treason against the majesty of heaven. If time should roll on a few months longer, I do pray that, as Second Adventists, not one of us will be found taking sides in the approaching political campaign, but be united to a man in our glorious candidate, the Son of God, the true heir to David's throne.

The congregation was not large, but the meetings were spiritual, and all felt that it was good to be there. There was a labored effort among the daughters of the old mother to keep away all from the meeting they could. One minister says it is a damnable heresy; another that it is a doctrine from the bottomless pit, and the third that we are soothsayers and fortunetellers, because we tell the fortune of the saints, their settlement and inheritance in the new heavens and new earth. They seem determined to make themselves conspicuous as evil servants, and to place themselves where God has said he would send them strong delusion, that they should believe a lie, that they all might be damned.

The conference has done us good—we feel cheered and strengthened, and more determined to separate ourselves from this world, that we partake not of her sins, and receive not of her plagues. Many interesting experiences were told, and facts related, in relation to the cause in different parts of the land, which caused our hearts to swell with gratitude and praise to the glorious King in Zion for the wonders he is performing for his bride, that she may make herself ready, and at the first signal, go in to the marriage supper. May the Lord keep us humble, clothe us with humility, sanctify us by his truth, and preserve us blameless to His coming.

Affectionately yours in the blessed hope of His appearing, S. C. CHANDLER.

West Troy, May 15, 1844.

THE CONFERENCE IN PHILADELPHIA.

Dear Bro. Tullock,—The past week has been a season of refreshing to many waiting hearts, and we have had the privilege of meeting with some, who have long been faithful and tried friends to this glorious cause. Among these were Brn. Himes, Snow, Gates and Robinson, from abroad, and Litch, Ossler and others, of our city. The conference was held at Julianna Chapel, and, as usual with Adventists, the exercises consisted of a Bible class in the morning, with lectures in the afternoon and evening of each day.—Several subjects of interest relating to the glorious gospel of the kingdom were ably discussed, as the reason of our hope, the faith of our dispensation, and the closing hour when the vision would seem to tarry, &c. Our position, as waiting in these last moments of expectation for the Master, occupied much attention. It was illustrated and confirmed from the testimony of the prophets, as a portion of unprecedented interest and unspeakable responsibility, and a point that fills up the last niche in prophetic history. As the appointed hour arrived, a despised company met standing fearlessly upon the promise, a scoffing world within and without the church, crying, "Where is now your God?" and the believers still looking upward, with loins girded, lamps burning, and an overcoming faith that knows no denial, crying continually, "Thy kingdom COME."

Many thrilling appeals were made, to strengthen the things that remain, to encourage and comfort the weary, and to sustain the faint hearted. A feeling of unison and love pervaded the meeting, and a oneness of faith and hope and decision. A confirmed conviction that we stand upon the threshold of time, a determination through grace to persevere even unto the end, and an increasing confidence in the reasons of our hope was manifested in all the lectures. The interest has been well sustained; and we have noticed in the congregations individuals of different churches, who are coming in to the truth at the eleventh hour. Since the riotous scenes of the week previous, there are some who begin to consider more seriously whether these things are not so. The late accounts of outrage, wrong and violence from Europe confirm these apprehensions, and in a lecture from our indefatigable Bro. H., these alarming features of the last days were presented with the graphic power of reality.—The brethren and sisters continue unshaken, having no desire to cast away their first confidence, but are waiting patiently, knowing assuredly that yet a little while and He that that shall come, WILL come, and will not tarry. C. S. M.

"THE TIMES OF THE GENTILES."

Luke 21: 31, "So likewise, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Mat. 24: 33, "So likewise, when ye shall see all these things, know that (he) is near even at the doors." What things? All mentioned in Mat. 24: 1—30, Mark 13: 1—26, and Luke 21: 1—27, must be fulfilled before that which follows can take place. One of the events is *the times of the Gentiles*, Luke 21: 24. What was to be done in those times? "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles," how long? "until the times of the Gentiles be fulfilled." These times I understand to be the length of time the Gentiles are to have dominion over the people of God, especially the land of Canaan, Lev. 26: 18. Then what is to take place? Are the literal Jews to re-possess the land? No. For after they were carried away by the Romans, it is said to them, Deut. 28; 68, "Thou shalt see it no more again." But the greatest and best of prophets tells us what to know "when ye shall see all these things come to pass."—Then "know ye that the KINGDOM OF GOD is nigh at hand, even at the doors." Have the Jews fallen by the sword? been scattered and carried away captive into all nations? has Jerusalem been destroyed and trodden down of the Gentiles, as described in Lev. 26, Deut. 28, Luke 19: 43, 44, and 21: 24? Most assuredly; and still remain so. Where must the times of the Gentiles have commenced? No other time can be assigned than when the Jews lost their independence as a kingdom, which they have never since regained, which was when Manasseh was carried captive to Babylon, about the year B. C. 677, 2 Chron. 33: 11. Seven times (Lev. 26: 18) multiplied by 360, the number of days in a time, (see Rev. 13: 6, 14,) makes 2,520. Take from this last number B. C. 677, and it leaves A. D. 1843. This must be Jewish reckoning, and must end about the present time. But in what month I have not yet learned, as the year is only given. But supposing there is not a day wanting to make up the full time, are we left now upon uncertainty? No. Listen to Him who never spake amiss, "Know that the kingdom of God is nigh at hand, even at the doors." Glory to God my faith grows stronger. Very soon will the prayer of the saints (Thy kingdom come) be answered. Yes, very soon God will "avenge his elect that cry unto him day and night." Evidently now is the time that God says "the days are at hand and the effect of every vision." "There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God," Ezek. 12: 23, 28. "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come it will not tarry.—Behold his soul which is lifted up is not upright in him; but the just shall live by his faith," Hab 2: 3, 4. Paul applies this to the coming of Christ, Heb. 10: 35—39, "Cast not away therefore your confidence which hath great recompence of reward: for ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." H. V. TEALL.

"Many live in good peace of mind, when things are done according to their will and opinion, but if things happen otherwise than they desire, they are straitway moved and much vexed."—*Kempis.*

LETTER FROM BRO. LINFEST.

WARREN, Baltimore Co. Md. May 8, 1844.

Dear Bro. Tullock:—If you have room in your paper and think that it will subserve the cause of God, I should like the privilege of saying a few words in regard to the expiration of the time, still believing that at the time appointed, the end shall be.

The cry now is, "your time has expired, and your reckoning is up." Well suppose it is; does that alter the length of the vision? Does an error in our calculations effect the sure word of prophecy? Most certainly not. Let us suppose for instance that a ship sails out of one of our ports, bound to Liverpool: she takes her departure from some prominent point or light on the coast, and from that point the distance is 2000 miles.—Well she gets to sea, and her officers begin to keep her reckoning, which is done in the following manner: each officer in his watch, keeps a look-out for the ship and water, and to state the distance the ship sails during his four hours watch on deck. This is corrected each day, and copied into what is called a Log-Book; and thus the reckoning is kept during the whole voyage. At length the distance she has sailed each day, being reckoned up it is found to be almost 2,000 miles; and the crew begin to look-out for the land, but no land appears. At length her reckoning is out, and still no land is to be seen.

Well, here is the ship with her reckoning out; does that alter the distance she had to sail in order to make her port? No, certainly not: the distance remains the same; and the conclusion they would come to, would be that they had not run quite 2,000 miles—although their reckoning would seem to show that they had. But will they therefore give up the voyage, sit down, and fold their arms, and leave the ship to the mercies of the winds and waves? No, by no means, they have still their chart; their error in keeping their reckoning has not effected either the distance between the two ports, or the correctness of their chart: both remain the same as ever; and now all they have to do, is to keep a good look-out for the land until they make it: and in the meantime have all ready to enter the harbour at a moment's notice.

Now this is just where we stand; our heavenly Father has given us the distance from a certain point in this world's history, to the heavenly port; and our chronolgers stand in the same light to us, that the officer's reckoning does; each in his watch, "or life" has kept a look-out from the gospel ship, and noted the progress she made. This reckoning has from time to time, been corrected by the very best authorities, and copied into the "Log-book" of this world's history; and now after a long time, the distance she has sailed from century to century, has been reckoned up, and found to be 2300 years. For some years the crew, "*a part of them at least*," have been on the look-out for land, but no land has as yet appeared; our reckoning is up, and still we find ourselves out on the stormy ocean of time. But does our having run out our reckoning alter the length of the vision? No, certainly not: it stands the same as ever, written by the finger of the Almighty; and sooner will heaven and earth pass away, than one jot or tittle of his word fail. The conclusion we must come to, is simply this; not that the vision has failed, but that we have not run quite 2300 years; although our own reckoning "*according to the best chronolgy*" would seem to show that we had. Well our reckoning is up; but does it therefore follow that we should give up the voyage, and sit down in cold and stupid indifference; or fold our hands in careless security? and thus expose ourselves to the danger of being overtaken by that day as a thief in the night? God forbid. Let us rather like the seamen when his reckoning is up, still continue to look for the land until we make it. We still have the word of God for our guide; our error has neither effected the length of the voyage or the correctness of our chart. Both stand the same as ever and we shall like faithful seamen keep a more vigilant watch than ever, lest after all our labour we make shipwreck of our faith, and perish in the whirlpool of infidelity.

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LETTER FROM BROTHER I. R. GATES.

Baltimore, Md., May 7, 1844.

DEAR BRO. TULLOCK.—I am now in this city lecturing to large and deeply interested congregations. I have been a strong advocate for "the time" in all the places where I have laboured, and have been honest in so doing, as I believe all our dear brethren were. I could not embrace the novel interpretations of those who oppose us, and make the prophetic periods terminate with the reign of Antiochus.

Many, no doubt, where I have laboured, are ready to ask, "*Will you now give it up*," and settle down in the conviction that the Lord may not come for many years yet? I answer, No. The prophetic streams which we have been enabled to follow, are about emptying into the great ocean of eternity—the signs of the times that our Saviour told us to observe in a particular manner, show us clearly that we are living in a grand and awful time, when daily it may be expected that the curtain of time will roll up, and we be introduced upon eternal and untried scenes.

I shall, by the help of my dear Lord, continue to travel and labour from place to place, so long as a door shall be open. I am confident that we occupy now that period of time when the evil servant will smite, and the vision tarry—and our faith be tried, and the question proposed where is there now any promise of his coming, (seeing *your time is out*,) and I expect that all who have just got a supply of oil for '43, and no longer will find their lamps will go out in this time of suspense, and they will go to buy when they ought to have oil to burn. I have laid in a supply to last through the tarrying time. I can see the wisdom of God in the delay beyond what we expected; it no doubt is to abase those that have been pioneers in this blessed cause, that God may have the glory, and to shake off our trust from an arm of flesh, that our faith may stand alone in the power of God. Now the just shall live by faith, ye are the children of light. I ask what light, if not the sure word of prophecy, which is a light shining in a dark place, to which we have all tried to give heed, which leads us to know most perfectly that the day of the Lord will come like a thief on those that are crying peace and safety, and which will prevent its coming as a thief upon those who watch and wait.

A word to all my dear breehren that are scattered abroad. I am quite certain that the various passages that are found in the blessed book of God, such as "wait and come to the end of the days," and "though the vision tarry wait for it, "let your loins be girt about with truth, and your lamps trimmed and burning, and ye be like unto men that wait fer the Lord," and "so this is our God, we have waited for him, he will save us," &c., are the jots and tittles of that immutable word which must be fulfilled in all its parts.

Let these things, then, admonish us to watch and keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. May we then, in this postponement of time beyond man's calculation, (to fulfil the word of the Most High,) bow submissively to the Divine will, and have no will of our own, that God may in all things be glorified through Jesus Christ, to whom be glory both now and forever.

Yours in the blessed hope, I. R. GATES.

LETTER FROM BRO. J. B. TYLER.

BRO. TULLOCK,—I am bound to express my gratitude to God, that ever I heard the Midnight Cry, and those brethren that spread the news that Christ's second advent is nigh even at the door. I must regard them as the servants called to a glorious work; but little is said in this region, in regard to the end of time: the spirit of the world forbids it, and so does avarice and sensuality; yet I think it has a voice with very many consciences. I wish we might have some lecturing brother to visit us, and raise his voice for the cause of truth. I am trying to do, but it is little for so great a work. Yours in the bonds of Christ,

J. B. TYLER.

The following are the concluding remarks of a letter from Bro. W. Biddle.

I cannot conceal my fear lest some should so apply this term *watching*, to the looking out for the signs of His approach, as to forget the need of watching over their lives, their lips, their hearts. At least, I feel that here is the greatest difficulty with me. My understanding is convinced that there is no Millennium to be expected, till after the second coming of the Lord Jesus in the clouds, with all His Holy Angels: when the man of sin will be destroyed. the body of the beast given to the burning flame. Up to that period, the saints of God are to suffer persecution; and I believe, that the loud call to attention to this subject, is to arouse us from our supineness. Behold I stand at the door and knock. How shall we stand in the day of fiery trial: are our loins girded, and our lamps burning. Are we sober in all things, in eating and drinking, and in our worldly business. Do we watch unto prayer—do we watch in the same with thanksgiving? Have we bitterness in our hearts towards those who do not think on this or other subjects, as we do, or have we above all, fervent love among ourselves? Do we say from the heart, grace be with all those who love the Lord Jesus Christ in sincerity? Or are we continually assaulting their characters and provoking them not to love and good works but to wrath, strife, &c. I confess that I have much fear that my own conduct, would not bear strict scrutiny; and I throw out these hints that others, who are looking for that blessed hope, even the glorious appearance of our great God and Saviour Jesus Christ, may examine themselves also, whether they are in the faith, and prove their own selves, knowing that Christ Jesus is in them, unless they are reprobates.

It is indeed very painful to feel that the affections of those with whom we have walked in Christian fellowship, are alienated from us, because we are frequently mentioning this subject. That such alienation has taken place, is, I fear true: but on the other hand it may be, that Satan has got an advantage over us. If instead of praying for our brethren, who are we think, in darkness on this point, we revile them: what wonder that we do not see them willing to listen to the subject. Standing almost, if not quite alone in my opinions on this subject, in the neighbourhood in which I live, it is apparent to me, that we must endeavour to exercise the meekness of wisdom—to speak the truth in love. And it must be confessed, that this has not been always done. Nay, to me it appears that so much error has been presented in connexion with the doctrine of the second coming of the Lord Jesus, that the minds of many are averse to the latter subject, because they see it associated with various opinions which are in their view anti-scriptural. Harsh denunciation may have the tendency to diminish Christian affections—to cause love to wax cold, but will never I fear lead to the knowledge of the truth, as it is in Jesus. But let the apprehension that the Judge is standing at the door, lead to daily self-examination and prayer; "search me O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

If this is followed by the exercise of repentance toward God, and faith in the Lord Jesus, whose blood cleanses from all sin, and by unfeigned love to the brethren who love the Lord Jesus in sincerity; if we are watchful over our appetites and passions; in short, if we are led by the Holy Spirit, and bring forth the fruits of love, joy, peace, long suffering, goodness, meekness, gentleness, faith and temperance, then indeed will our loins be girded, and our lamps burning. Then, should my expectation of a bitter persecution be realized, should death in some of its terrific forms overtake us: blessed will be the dead who die in the Lord from henceforth. That this may be the case, not only with every reader of this paper, but with all who profess to believe in Christ, is the writer's sincere desire Sensible of his need of the precious blood of Christ, he wishes to preach to others that grace which alone saves the soul. And as the day is fast waning away, and the night comes, in which no man can work, may each be found occupying till He comes whose right it is to reign. Asking the prayers of God's people that I may be faithful unto death, or the coming of the Lord, I subscribe myself,

Yours in the bonds of the gospel,

WILLIAM BIDDLE.

New Canaan, C. T. 1844.

OWEGO, N. Y. Bro. A Nesbit writes, that the Advent was first preached there by Bro. L. C. Collins, about one year since: and has been succeeded at different times by Bren. Gates, Penny, and Reid. They have encountered much and bitter opposition, which has kept many from the truth: yet, he adds "There are at Owego a little band of believers in the Second Advent nigh, few and feeble. though we be firm in the faith and giving glory to God. If Brn. Galusha or Whiting, who are known here, or some such able advocate would visit us, good might be done. If any lecturers should pass through this part of the country, at my house they will find a hearty welcome."

Yours in Hope.

A. NESBIT.

* * *

AVOCA, STEUBEN CO, N. Y, Bro. I. Alden writes:—"I feel to thank God that I ever heard the voice of a herald of the Bridegroom. Br. Charles E. Gillet lectured here in February last; his discourses were blessed to some who are still anxiously expecting the hope of Israel. We continue to hold our prayer meetings three times a week.

We copy the following extract of a letter from the "Banner of the Cross," of May 11, an official organ of the Episcopal Church in Philadelphia.

CONSTANTINOPLE, Feb. 27, 1844.

"DEAR BROTHER.—I have but a moment before the leaving of Post, but I must not let it go without informing you of an event of INTENSE INTEREST, and incalculable importance.

In former letters I have told you of the execution of an Armenian and a Greek, for refusing to become Musselmen. The English government have now made a formal demand upon the Porte, that they PLEDGE THEMSELVES, that persecution on account of religion, cease henceforward forever; otherwise England must withdraw from the European alliance, which supports Turkey, and leave her to stand or fall as may be. There is no violence or threat of war in the demand, it specifies only the condition on which England is willing to give her aid to Turkey. It has created a great commotion at the Porte, and rumors innumerable are afloat, but you may depend on what I have told you as the exact truth. The religious orders are very much excited. Learned Musselmen say that, if conceded, a fundamental principle of their religion will be overthrown. The excitement is UNPRECEDENTED by any thing that I have seen in Turkey. I think that in some of my former letters, I predicted something like the result which seems now to be hastening on. Of what immense moment it will be to the destinies of the Eastern churches, and of the false religion which has so long oppressed them, I have not time to speak."

MIAMI, IND.—Bro. Wm. G. Greenleaf writes, "that he is alone in that region, proclaiming the approaching judgment. Amid the opposition which exists on every hand, he finds a few who are convinced of the shortness of time."

THE DAY OF REST—Few blessings have been bestowed upon the race of man more precious than the rest of the Sabbath. If we but rightly value it, we never should present our thanksgivings to God, without praising Him for the appointment of this day. We make a sad mistake, if we judge of the value of the Sabbath by the manner in which it is regarded in our fallen world. The greater part of mankind esteem nothing to be desirable that calls their attention to serious things, and especially to the concerns of the soul. They would rather pursue their giddy pleasures undisturbed, than to turn aside from them even a single day to think of God, and heaven, and eternal life. But to one whose heart is right in the sight of God, the Sabbath is a day of inexpressible delight. Such a one longs to shut the world out of his thoughts—to take the Bible and study it with diligence—to examine himself—to survey the past and the future—to contemplate the divine perfections, and to attend on the appropriate duties of public and private worship.—*Gos. Press.*

REMEMBER,—That while all our opponents are agreed that the Advent doctrine must be put down *some how*, yet one portion of them admit that we cannot be far out of the way as it regards the *time*, but deny the event, while another portion of them who deny that any thing can be known respecting the time, admit that we are right in the *event*. And thus among them all, they give us the *whole question*. Dr. Jarvis admits we are right in the event; and Prof. Bush admits that we are nearly correct in the time. And yet, while we are fanciful and fanatical in *all* our opinions respecting it, those gentleman are perfectly sound and enlightened in *all* their views Does not this fact show that the sole object of our opposers in the opposition is to satisfy their consciences, that the Lord is not at the door.—*Advent Herald.*

A PRAYING FAMILY PRESERVED.—A credible historian tells us that about a century ago there was an earthquake in Switzerland, by which part of a mountain was thrown and fell upon a village that stood under it and crushed every house and inhabitant to pieces, except the corner of one cottage, where the master of the house with his poor family were found praying together unto God.

CHINA—The massacre of three Catholic Bishops, with seventy Christians, at Corea, is confirmed.—They were all beheaded, and about 180 more were said to have been strangled.

THE NATION'S DESTINY.—It has run fast in the race towards Ruin, so much faster than other nations, commencing their course long before it, that it will reach the goal as soon as they. From so great a comparitive height of light and liberty has it plunged, that its downward velocity is proportionally rapid. It will soon have ripened itself for destruction, ready to its simultaneous sinking with the rest of the world's great Babylon, to complete and final ruin, "as a millstone cast into the depths of the sea," giving place to the New Jerusalem, "coming down from God out of heaven."

ANNIVERSARY WEEK IN BOSTON.

CONFERENCE AT THE TABERNACLE.—Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Saviour Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.

CAMP-MEETINGS.

Providence permitting.

At Patchogue, L. I., to commence on Thursday, May 30, and continue several days. Several lecturers will be present

THE ORWELL CAMP-MEETING, VT., *at Shipman's Landing, on the shore of Lake Champlain.*—The arrangements for this meeting will be made by a committee of the following brethren:

D. SMITH, Addison.
H. SHIPMAN, Fort Ann.
A.G.W. SMITH, Castleton
S. FANCHER, Sandy Hill.
L. WILCOX, Orwell.
C. BEENS, Burlington.
C. WINES, Vergennes.
R. MILLER, Low Hampton
E. MARTIN, Benson.

The above committee are requested to meet on the ground, at Orwell, on the 3d of June, to make definite arrangements.

NOTE.—Some of the friends desired to have the meeting commence on the 25th of June. But we cannot attend at that time, on account of the Gilmanton camp-meeting, already appointed. The committee will consider this, and make the arrangements for the 11th of June, accordingly. Brn. Miller, Litch, Cole, and Himes, providence permitting, will be in attendance.
J. V. HIMES.

SECOND ADVENT CONFERENCES.

Providence permitting.

At Jamaica, Vt., to commence on Tuesday, May 28. All the ministering brethren in the advent faith, and the friends in that vicinity, who can attend, are earnestly requested to be present.
S. C. CHANDLER,—for Committee.

At South Woodstock, Vt., to commence on Sunday, June 9, and continue through the week. Brethren Himes, Cole, Shipman, and others, will attend.

WEST TROY, May 13, 1844.

A SECOND ADVENT CONFERENCE will be held, (if time continue,) at the Baptist Meeting House in Danville, Vt., commencing on Thursday, June 20, at one o'clock, P. M., to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other advent lecturers are invited. We hope the brethren and sisters, all through that section will attend.
By request, L. KIMBALL.

THE ADVENT SHIELD.

Will be published about the 25th of this month, a work with the above title, containing among others, articles on the following subjects—"The Millerite's Confession, and Adventist's Apology," by A. Hale.—"The rise and Progress of Adventism," by J. Litch.—"Prophetic Chronology," by N. N. Whiting.—"The Fall of Babylon," by S. Bliss, &c. &c. These subjects are treated of at great length, and their merits fully investigated. It will contain about 150 large pages, on fine paper and new type. There being a limited number printed, those who wish to secure a copy will do well to send in their orders immediately. Price, 50 cts. single, $4 per dozen, $30 per hundred.
J. V. HIMES.

NEW WORK.

"THE ADVENT MESSAGE TO THE DAUGHTERS OF ZION, Vol. 1, No. 1.; Mrs. C. S. Minor, of Philadelphia, Editor. Boston: Published by J. V. Himes, No. 14 Devonshire Street."

The first number of this paper is received, and for sale at this office. Its design is to advance the Advent cause among the women of our land. It will not be published periodically, but may be continued as needed. Price 10 cents per single copy, or 12 copies for $1.

"*Sanctify them to day, and to-morrow, and let them wash their clothes.*"

Deep were the gushing waters of that fount,
That in the desert sprang by Sinai's mount;
Where gathering throngs of weary pilgrims came
Led by the pillar, and the cloud of flame,
While on the mountain fearful darkness stood,
In haste they seek the pure and cleansing flood—
For yet three days, their tribes must all appear,
Before the Lord, his searching Law to hear:
And they obedient to his own command,
(That purified they might accepted stand,)
Then cleansed, and washed with water white and clean,
Till not a stain on all their robes was seen—
For well they trembled for the appointed hour,
That soon should test their faith, and virtue's power.

Learn we no lesson by this thrilling sight,
Where soiled and way-worn travellers unite,
As weary from the wilderness they come;
Before they enter yet their Canaan home:
To wash their clothes, and cleanse with ardent zeal,
That they might know the Lord's approving seal!
Yes, for this type will now be soon fulfilled,
The cleansing that through Christ, the Lord has will'd,
"Many shall be made white, and purified,"
And in these closing hours of watching, TRIED;
Then like the pilgrims of the wilderness,
Let us now haste in all our weariness,
To cleanse and wash our robes, that we may know,
A full salvation from all sin and woe,
For yet before the third full day is come,
We may with joy be gathered to our home,
Where all who rise, must walk with him in white,
Reflecting all the glory of his light.

The sickly joys that bloom on earth
In all their false array,
When the approaching storm shall come,
In flames shall pass away.

But the meek flowers around the cross
Shall patiently endure,
For while the tempest sweeps, they rest
From all its rage secure.

Then choose the precious buds of grace
That spring so sweet and free—
So shall our joys like flowers expand
Through all eternity.

Phila. C. G

LETTERS RECEIVED DURING THE WEEK ENDING MAY 21.

POSTMASTERS.—Pomfret Landing, Ct., 50 cts. | Akron, O.—Orrington, Me—North Boston, N. Y.—Charlestown Va.—Attica, N. Y.—Yocumtown, Pa—Lexington, Ind—Cleveland, O.—Clinton, N. Y., each $1. | Ontario, N. Y.—Syracuse, N. Y.—Middletown, Pa., each $2. | Ridge, N. Y., $5. | Lodi, S. C.—Lima, N. Y.—Groton, Mass.—Nanticoke, Pa.—West Wrentham, Mass.—Brooklyn, L. I.—Litchfield, Ct.—Attica, N. Y.—Kingston, N. H.—Waterford, N. Y.—Milford, Pa.—Shippensburgh, Pa.—Geneva, N. Y.—Southbridge, Mass.—Farmington, Miss.—New Portage, O.

INDIVIDUALS.—J. R. Kimble, 37 cts. | Alx Nesbit, $1. | A. Hill—J. B. Tyler—P Alling, $2, (all right.) | Charles E. Gillett—C. A. Ludlow, each $3. | J. Marsh, $4. | J. J. Porter, $5. | S. B. Hotchkiss—James Boggs—L. F. Allen—W. I. Greenleaf—G. W. Miller—C. S. Minor—Sam'l C. Hawking—E. P. Ingersoll—A Believer—J. W. Bouham—E. Gilbert—Anthony Pearce—C. S. Minor—H. Heys.

THE MIDNIGHT CRY!

VOL. VI.—NO. 20. NEW-YORK, THURSDAY, MAY 30, 1844. WHOLE NO. 125.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

LECTURES

AT FRANKLIN HALL, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, Thursday and Friday evenings.

AT THE CHURCH, corner of Christie and Delancey Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings; prayer and conference meetings on Wednesday evening.

AT THE HALL, known as Chelsea Temperance Hall, No. 148 8th Avenue, three times on the Sabbath.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

MEETINGS AT WILLIAMSBURG, are held regularly at the Justices' Court Room, South Second St., on Sabbath afternoon and evening, and on Monday, Wednesday, and Thursday evenings of each week.

THE SECOND ADVENT.

Even thus amid thy pride and luxury,
Oh Earth! shall that last coming burst on thee,
That second coming of the Son of Man,
When all the cherub-thronging clouds shall shine,
Irradiate with his bright advancing sign:
When that great Husbandman shall wave his fan,
Sweeping like chaff thy wealth and pomp away:
Still to the noontide of that nightless day,
Shalt thou thy wonted dissolute course maintain;
Along the busy mart and crowded street,
The buyer and the seller still shall meet,
And marriage feasts begin their jocund strain;
Still to the pouring out the cup of woe,
Till earth, a drunkard, reeling to and fro,
And mountains molten by his burning feet,
And heaven his presence own, all red with furnace heat.
The hundred gated cities then,
The towers and temples, named of men
Eternal, and the thrones of Kings;
The gilded summer palaces,
The courtly bowers of love and ease,
Where still the Bird of Pleasure sings;
Ask ye the destiny of them?
Go gaze on fallen Jerusalem!
Yea, mightier names are in the fatal roll,
'Gainst earth and heaven God's standard is unfurled,
The skies are shrivelled like a burning scroll,
And the vast common doom ensepulchres the world.
Oh! who shall then survive?
Oh! who shall stand and live?
When all that hath been is no more,
When for the round earth hung in air,
With all its constellations fair
In the sky's azure canopy;
When for the breathing earth and sparkling sea,
Is but a fiery deluge without shore,
Heaving along the abyss profound and dark,
A fiery deluge, and without an ark.
Lord of all power, when thou art there alone
On thy eternal, fiery-wheeled throne,
That in its high meridian noon,
Needs not the perished sun nor moon;
When thou art there in thy presiding state,
Wide-sceptred monarch o'er the realm of doom:
When from the sea-depths, from earth's darkest tomb,
The dead of all the ages round thee wait:
And when the tribes of wickedness are strewn
Like forest leaves in the autumn of thine ire:
Faithful and true! thou still wilt save thine own!
The saints shall dwell within th' unharming fire,
Each white robe spotless, blooming every palm,
Even safe as we, by this still fountain's side,
So shall the church, thy bright and mystic bride,
Sit on the stormy gulf, a halcyon bird of calm.
Yes, 'mid yon angry and destroying signs,
O'er us the rainbow of thy mercy shines,
We hail, we bless the covenant of its beam,
Almighty to revenge, Almightiest to redeem?

MILMAN.

A DIALOGUE RESPECTING THE MILLENNIUM.

BY J. L. CLAPP.

PART III.

Ishmael.—I have thought much of our conversation last evening, particularly about the dream of Nebuchadnezzar, the interpretation that Daniel gave of the image that Nebuchadnezzar saw, and your remarks thereon; and I must confess that the ideas you advanced are perfectly new to me, and I cannot gainsay them. It never came into my mind that this image represented different kingdoms that were to exist, and that they were all to be destroyed by the stone cut out of the mountain without hands. I do believe that I shall read the Book of Daniel with more interest than I have before. I have often read it, but never supposed that I could understand much about it. I have supposed that there were mysteries in these visions beyond the reach of man; but I begin to think that there is instruction to be gathered from this book worthy of our attention. You requested me to examine the Bible with regard to the millennium, whether it would take place before the first resurrection or after. I thought, when you named that, I could easily answer that question; for I had always supposed the millennium would take place certainly before the end of the world; but on examining the Bible, agreeably to your request, on that point, I can find but one place where it speaks of a thousand years' reign of Christ, which I suppose means the millennium, and that is in the 20th of Revelations. By the reading of that chapter, it does certainly seem that the first resurrection takes place previous to the thousand years' reign; but I do not know what to make of it all. Have I been all wrong in my views about the millennium? You have brought forward evidence that the wicked will all be destroyed instead of being converted: that, I never dreamed of being in the Bible. I do not know but I shall have to plead guilty to the charge of being a careless reader of God's word. But what do all those passages in the Bible mean, that speak of the glorious state of the righteous on the earth? It does seem that there will be a time when the righteous will enjoy glorious times on the earth.

John.—I perceive you have paid some attention to your Bible since last evening. I hope you will continue your investigations; and I am sure if you do, with an humble and teachable spirit, you will discover new beauties, to which you have as yet been a stranger. You wish to know what those passages mean that speak of the glorious state of the righteous on the earth. The prophet Isaiah, in the 65th chapter, 17th verse, says, "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. Be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." Peter, in his second epistle, after speaking of the last day, with the destruction of the world and all the ungodly, says, "Nevertheless, we, according to his PROMISE, look for new heavens and a new earth, wherein dwelleth righteousness." John, the revelator, saw in vision a new heavens and a new earth: for the first heaven and the first earth were passed away.

Ish.—I know, I have often read about a new heavens and a new earth, but never understood what was meant by it; will you please to tell me what you understand by it.

John.—I will, with pleasure. You know that our first parents were made after the image of God; they were holy beings, and knew no sin; but through the influence of the serpent, they were led to eat the forbidden fruit, and thus fell from that exalted state in which they were created, into a state of sin and death. The earth was cursed in consequence of Adam's transgressions: "Cursed is the ground for thy sake; thorns also and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread." So you see that the curse of sin rests upon the earth in consequence of Adam's transgressions. Now if God should purge and purify this world by fire, destroy all the effects of sin upon it, and bring it back to its primitive state of purity and perfection, I should call it a New Heavens and a New Earth.

Ish.—That is all perfectly new to me. I always knew that the curse of sin rested upon the earth in consequence of Adam's transgression; but it never entered into my mind that God ever intended to bring it back to its primeval state of purity and perfection. Can you bring any scripture to prove that this will ever take place? By the law and testimony let every sentiment be tried.

John.—I agree with you, and wish that sentiment might sink deep into the heart of every son and daughter of Adam. An humble and teachable spirit is a pearl of great price. The first passage I shall bring as proof, you will find in Matt., 17th chapter 11th verse: "And Jesus said unto them, Elijah indeed first cometh, and will restore all things;" also, Acts, 3d chapter 21st verse, "Whom the heavens must receive until the restitution of all things spoken of by the mouth of all the holy prophets;" also see Romans, 8th chapter. You would do well to read this chapter attentively. The apostle speaks of the effect of the Spirit of God in the hearts of his children, and says, "The spirit itself beareth witness with our spirit that we are the children of God;" again, "The earnest expectation of the creation waiting for the manifestation of the sons of God. For the creature was made subject to vanity, or decay, not willingly, but by reason of him who hath subjected the same in hope; for the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." The apostle in this chapter represents the earth as groaning in consequence of the burden of sin, as well as the Christian, even those who had the first fruits of the spirit; and he represents that this earth will be delivered from this bondage, or the effects of sin, when the sons of God are manifested; then this earth will be brought back to its primitive state of purity, and the curse of sin no longer resting upon it, this will be a New Heavens and a New Earth. As it is now getting late, we will leave the subject to reflect upon, hoping that we shall have further opportunity to converse on this interesting subject. [*Exeunt.*

PART IV.

John.—Good evening. Do you recollect the subject we were conversing upon the last evening we were together?

Ish.—I do: it was upon this earth's being purified and brought back to its primitive state of purity and perfection; and I came to see you this evening to have some more conversation with you upon this subject, for my mind has become very much interested respecting it.

John.—The subject is truly an interesting one, and full of consolation to the children of God, and I think worthy of our attention. The last evening I brought forward several passages of scripture, as proof that this earth will be brought back to its primitive purity. I would now call your attention to the 19th of Matt., 28th verse: "And Jesus said unto them, Verily I say to you, that ye which have followed me, in the regeneration (or at the renovation) when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In the fourth verse preceding, our Saviour has said, that it was easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven. His disciples were greatly astonished, saying, "Who then can be saved?" but Jesus said, "With God all things are possible." Then Peter said, "We have left all and followed thee, what then shall we have?" and the Saviour answered, in the verse under consideration, Ye which have followed me, in the regeneration, when this world will be purified by fire and restored to its primeval state of purity and perfection, being completely renovated, when the Son of Man shall sit on the throne of his glory, his elect will all be gathered—will sing the song of Moses and the Lamb, will rejoice and give him honor, for the marriage of the Lamb is come, and his wife hath prepared herself. What John saw in vision will then be realized by the elect of God, the children of Abraham. This will be a glorious millennium. He that sat upon the throne said, "Behold I make all things new, and he said unto me, Write, for these words are true and faithful." Thus Jehovah will comfort Zion; He will comfort all her waste places, He will make her wilderness like Eden, and her desert like the garden of Jehovah. Isaiah 51:3. The righteous shall never be removed, but the wicked shall not inherit the earth. Prov. 10:30. Also, the Psalmist says, the righteous shall inherit the land and dwell therein for ever.

Ish.—I must acknowledge that I am somewhat shaken in my former views as to the millennium; but there are still some things that I cannot see into, if your views of the millennium are correct. There are many places in the prophets that speak of the Jews being brought back to their former inheritance, the land of Canaan; and I have supposed that they would be gathered from among the nations of the earth, whither they have been scattered in consequence of their sins, and brought back to the land of Canaan, would become converted to Christ, and acknowledge him as their king, and be a happy people. The 30th and 31st of Jeremiah and many other of the prophets speak upon the same subject.

John.—That is true: there is much said in the prophets about the Jew's being restored to their former inheritance, and without doubt some of these promises have been fulfilled, and others have not as yet; and perhaps it may be difficult for us to determine with certainty in every case, which have been fulfilled and which have not. You will recollect that the Jews were carried away from their land as captives to Babylon; and some of the prophecies undoubtedly have reference to the return of the Jews from the Babylonish captivity. But those chapters that you have spoken of, I am inclined to think, have no reference to that return. If we keep distinctly in view what the apostles say concerning Israel, it saves us much difficulty in interpreting the scriptures. John, the revelator, says, "I know the blasphemy of them which say they are Jews and are not, but are the synagogues of Satan." The apostle declares that he is not a Jew which is one outwardly, but he is a Jew which is one inwardly; also, that there is now no distinction between Jew and Gentile: this distinction is all done away, for there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus; and if ye are Christ's then are ye Abraham's seed, and heirs according to the promise. The question may be asked, Heirs of what? I answer, of the heavenly Canaan, of which the prophet is speaking. Abraham had two sons, one by the bond woman, and one by the free woman; the son of the bond woman was born after the flesh, but the son of the free woman was by promise. Now this may be allegorical of the two covenants; the one from Mount Sinai that beareth bond children, is Hagar, for "Hagar is Mount Sinai, in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children." Jerusalem and her children, the natural descendants of Abraham, are now in bondage, scattered and peeled through the nations of the earth; but Jerusalem that is above, is free, who is the mother of us all, of every real Jew. Now, we, like Isaac, are children of promise; and the Scripture says, "Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman." So then the real Jew is not a child of the bond woman, but of the free—who will inherit the land of Canaan, after it is renovated—the heavenly Canaan. The prophet says, in the 30th chapter of Jeremiah, that they "shall serve Jehovah their God and David their king whom I will raise up to them, for I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." Those that believe, are the sons of Abraham. The Jews have long been looking for their Messiah to come and restore to them their former inheritance; and they have been blinded and mistaken on this subject, and do not know that they are the sons of the bond woman, such is the blinding power of unbelief. But it is more strange that we, who have been enlightened by the Spirit of God, and profess to believe his word, and the Messiah that has come, should believe on this subject just as the Jew does. They were mistaken as to the character of the Messiah that was to come; they were blinded through the power of sin; they would not have the Saviour for their king, and they will find themselves mistaken in regard to their ever possessing again the land of Canaan. The Saviour declares that the time was when he would have gathered them together, as a hen gathereth her brood under her wings, but they would not. Now, says He, your house is left unto you desolate, and ye shall see me no more until ye shall say, blessed is he that cometh in the name of the Lord. The 36th of Ezekiel speaks of the restoration of Israel; the prophet says, I will take you from among the heathen, and gather you out of all countries, and bring you into your own land; then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. The prophet goes on to say what blessings should be bestowed upon them, and that they should dwell in the land, and be God's people. In the 37th chapter the prophet is shown that the valley of dry bones is symbolical of the whole house of Israel: "Behold they say our bones are dried, and our hope is lost, we are cut off from our parts: therefore prophesy and say unto them, thus saith the Lord God, Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves;" and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all; and David my servant shall be king over them, and they all shall have one Shepherd, and my servant David shall be their Prince for ever." "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people; and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." The prophet speaks plainly and positively, and the subject is made as plain as language can make it. The land of Canaan was promised to Abraham and his seed for an everlasting possession. The Jews took possession of the land, but they lost it in consequence of their sins and rebellion against God; therefore the promise has never been fulfilled, nor never will be to the natural descendants of Abraham, the sons of the bond woman. You recollect that almost everything under the old dispensation was typical, pointing forward to something that had not taken place: it was so with the land of Canaan; it was typical of the heavenly Canaan. And so the promise is made sure to Abraham and his seed. "If ye are Christ's then are ye Abraham's seed and heirs according to the promise;" "for if the inheritance be of the law it is no more of promise, but God gave it to Abraham by promise."

What a glorious thought that we are heirs to such a rich inheritance! The kings and nobles of the earth may boast of their rich inheritances, but they sink into insignificance when compared with the inheritance which is prepared for the disciples of the blessed Redeemer. Is it true that we are heirs to such an inheritance? If we are what we profess to be, the inheritance is ours; for Christ, for this cause, is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were made under the first Testament, that they which are called might receive the promise of an eternal inheritance. Let us praise and adore the God of all grace and consolation, that he has made such rich provision for poor sinful man. Should it not stimulate us to activity in his service, to be diligent in business, fervent in spirit, serving the Lord continually? O let us humble ourselves before God, that we have lived so little to his honor and glory, that we have manifested so much of the spirit of the bond woman.

(Concluded next week.)

The following article was written for the *Christian Palladium*, in reply to an article that appeared in the columns of that paper of April 17, No. 24, from the pen of Elder *David Millard*. We give it to the readers of the *Midnight Cry*, not only because it is an able reply to the article referred too, but also because it is a timely reply to very many similar articles and demands. It is due to the readers of the Palladium after being served with Elder Millard's article, to have the reading of this; and we hope the Palladium will do itself the justice to publish it.

Br. Ross:—I have just finished the perusal of Elder Millard's article. published in No. 21 of the current volume of the Palladium, on what he is pleased to denominate *Adventism*, or *Forty-threeism*.

As the writer does not pretend to advance any argument against the views, or otherwise to unsettle the confidence and hope of those who are looking for their Lord, than in the use of means usually employed by sceptics and scoffers, we can give no other reason for noticing his article at all, than that some sincere Christians may be injuriously influenced in the premises, by the mere name, and *unsupported opinions* of the writer Elder M. well knew that our confidence and hope in this matter, rests upon obvious, clearly defined, and generally admitted principles of prophetic interpretation. If his object was only to correct those errors into which he supposed his Advent brethren had fallen, why not, in an open and manly manner, take up, and *thoroughly canvass* those principles. For any candid, sensible, *religious* man to attempt this, would indeed seem surprising, were it not that in these peculiar times, we ought not to be astonished at any thing. When, for instance, he calls the article under consideration "sober and dispassionate," I confess it would awaken my marvellousness but little, if he should "call good evil, and evil good—put light for darkness, and darkness for light."

But what is the real position of Elder M? Hear him, "The subject, as presented by the Adventists, has awakened no controversy in me against the doctrine that Christ will come, even in relation to the manner of his coming—sudden and unexpected to the world. All this I most solemnly believe." With the *fact*, then, and *manner* of Christ's coming, as advocated by those who are "waiting for their Lord," Elder M. has no controversy—nor does he doubt that we are "living on the last part of time." (Would it not be as easy for Elder M to use Scripture language, "last days," &c? See 1 John, ii. 18; 2 Tim. iii. 1.) But perhaps that sounds too much like "Adventism" to suit him. "But," he continues, "I have objected, and still do object, to any man or set of men pretending to know the precise year in which our Saviour will come." The only question, then, between us is this. whether we can know any thing about the time of that event. This certainly covers all the disputed territory. and perhaps more, for he tells us he has long believed that we are "living on the last part of time." Now, how Elder M. has made this discovery, except by the Scriptures of the prophets and signs of the times, I cannot understand. If they do teach him that doctrine, then we have understood them right, and they teach all that we claim to have learned from them—that the day of the Lord is nigh at hand, "even at the very doors," See Matt. xxiv.

But it is fixing a particular time—it is "Forty-threeism" in his classic style, that the Elder quarrels with. But I understand that he has invited, encouraged, and greatly benefited in the society of his former charge. by the labours of Advent brethren who were expecting the revelation of the Lord in 1843. Why encourage them then. and now that the year is passed, so unmercifully belabour them? Their looking and watching for him was all well enough, but their sin consisted in fixing upon a particular year. Well let us try, this 1843 has passed, and what now? Why Adventists are looking for their Lord, but they have no particular time. Well is Elder Millard any better satisfied with them now? No, not he. He tells us as long as they were wrong, that is, as long as they connected their hopes and expectations with 1843, he neither reproved nor attempted to correct them; but just as soon as they were forced, by the expiration of 1843, upon the right ground, that is, looking for the Lord's speedy return without reference to any particular time, then he opens his battery upon them.

Is not the Elder willing that we should wait and watch for our Lord? if so, there can be no controversy between us. If not, he is requested to read the 23d chapter of Matthew, 13th verse.

But perhaps I ought to notice this matter a little farther in his own language. "I have never believed;" continues he, "that it was given to man to know either the day, month or year of Christ's second coming." Now, taking the most favorable view of the passage he meant to quote [if indeed he intended to support his unbelief by any Scripture authority] it says only, "of that day and hour," &c. Now he knew well enough that Brother Miller, and I believe all those other brethren whose names are honoured with a place on his visionary roll, ever disclaimed any knowledge of "the day or hour"—but says Elder M. "I never have believed" that it was given to any man to know the "month or year." Well, I suppose Father Miller and those other brethren fell naturally into the error of looking for their Lord in 1843, by receiving the Bible as their only rule of faith—as that said nothing about their being unable to ascertain the "month or year"—and as they had not learned that Elder M.'s unbelief, rather than the Bible, was to be the frame work of theology on the Advent question—under the influence and promptings of ardent desire—and fixing upon the earliest possible time for that event to take place, they did look for their Lord in 1843. This, I suppose will have to be their confession.

But says Elder M., "If the interpretation which has been given by the Miller school to those numbers (the prophetic numbers of Daniel) be correct, how came our Saviour to be ignorant of their true meaning." If I understand the writer, he denies that the days in Daniel's vision stand for years. This is the main question. If he does not mean to deny it, I can see no issue which he has raised on the character of prophetic time. But as I cannot be sure, in these days of ambiguity, what he means, I shall dismiss this part of the subject. assuring him, if he feels his ability to work his creed of unbelief in this matter, he can find an anxious respondent in the writer of this review. But says he, "How came the Saviour to be so ignorant of its true meaning?" A question is not always an argument—if so, it would be easy to reply, by asking what the Saviour meant by assurimg his disciples that those who believed on him should be able to do not only the same works which he did, but even greater? John xiv. 12. Besides Elder M. is aware that a liberal (and I doubt not just) criticism on the text quoted by him, (Mark xiii. 32) represents the Saviour only as saying—it was not his business then to make the day known. But continues he, "I once heard Father Miller say, 'We don't pretend to tell the day nor the hour; but we do tell the year;' yet he interpreted each of Daniel's days to mean a year, and if correct in that definition, he did pretend to tell the day in one important sense, in which he used the term." Does Elder M. feel satisfied that he has produced the elements of an argument in the above quotation? If so, I must think him capable of easy satisfaction, that is with his own logic. I can only say, I doubt if his discovery will ever benefit his readers. If it be an argument to him, I doubt not he may safely monopolize its advantages without fearing that any will dispute with him the honor of its fraternity.

The point is here.—Because in Daniel's prophecy a day is put for a year—has generally been so understood—its very character as a part of God's word requested it should be so understood—the fulfilment of nearly the whole series of 2300, and the history of the world with which it is entirely interwoven, demand this interpretation. Therefore, when our Saviour speaks of a day in connexion with other notations of time, by which nobody ever dreamed more was meant than a period of 24 hours—why the twisting of such language into conformity with Forty-threeism, seems to this sober, dispassionate reasoner, "extremely futile."

Elder Millard has no fears that "Forty-threeism" will make Infidels. Why? Because "those who embrace the doctrine are generally of a nervous aud excitable temperament—a great proportion of them extremely visionary in mind, and not a few of them quite enthusiastic. In nine cases out of ten they are unstable, heated, restless, jehu spirits." What a sweeping proof of his "sober and dispassionate" manner!—Well we will bring no railing there—but as one said to another anciently, "the Lord rebuke thee." "These," continues my sober and dispassionate friend, "are not the materials to make infidels of—as well might you think of a burning furnace changing into an iceberg—they live on excitement. which is the very opposite of infidelity." Thank you Bro. Millard; the very opposite of infidelity is perfect confidence in God. I wish I could return the compliment.

Elder M., in all this, reminds me of the circumstance of a wicked woman who is reported to have been an admirer of the eloquence and talent of the late Dr Dodd in his prosperity, but when he had been convicted of forgery—sentenced to the gibbet, and was being led forth to execution—she followed, tauntingly asking—"Where is now the Lord thy God?"

This disposition to take advantage of any seeming failure in the matter of the believer's hope, has always been characteristic of a certain class. See Ps xlii. 3, 10; lxxix. 10; cxv. 2. Joel ii. 10. God has so overruled matters in his providence, that the hope of his children for a little while has seemed in the eyes of unbelievers to deceive them. So it is intimated that the vision of the end should seem to tarry, and in the mean while the apostle assures us, that scoffers should wake up to the old stereotype taunt, "Where is the promise of his coming?" 2 Pet. iii. 4 Dr. Dodd said to his enemy, "Go home and read Micah 7th chapter 8th verse and onward—Jesus directs scoffers to Matt. xxiii. 48, and onward.

What the writer says about "coming out of Babylon," I suppose was intended only as a slant at "Father Miller" because he retains a good standing in relationship with the Baptist Church in Low Hampton. This proves the goodness of his character by those who know him best—and if it proves more—perhaps it is this—that the church in Low Hampton is not so sectarian, or perhaps so far in Babylon as some who profess to be more liberal and Scriptural. And in reply, I have only to say—the cry "Come out of her [Babylon] my people," is made in the language of Scripture; and no more zealously made by Adventists now, than it has been for more than forty years by the society in which Elder M. is a minister. "It is only a few months ago," says he, "since this cry has been heard among Adventists." And as in the case above alluded to, so long as Adventists were wrong—or omitting their duty, Elder M. found no fault with them. So "I confess." adds our sober brother, "this last cry has to me a most unhallowed sound." Well Bro. Millard is not a singular case—there are, it is to be feared, very many persons in and out of the church—in and out of the "sacred desk" to whom, as well as to himself, the language of Scripture and the voice of God "has a most unhallowed sound."

But this only by the way—it is insisted that Adventists should confess the mistake of which they stand committed before the world and before "high heaven." I do not suppose, by arraigning us before "high heaven," Elder M. would intimate that in expecting the Lord, and striving to be ready, we have committed the unpardonable sin—because as for that there can be no forgiveness, so confession would avail us nothing in the premises

But at any rate. all Adventists ought to make a confession, manly, open, thorough confession—this he has understood Father Miller and brethren (one is tempted to smile at our sober brother's claiming relationship to such a prodigy of Jehu spirits, but perhaps it is not be to wondered at that in so large a family there should be one "sober one,") Himes, Litch, Hawley, Cole, Fleming and Marsh, to promise. Well what kind of a confession does the Elder demand: to confess means to "disclose" or "reveal." Does he want them to confess that the world did not end with 1843? If there should be any one not acquainted with the fact, perhaps it would be right enough to do so. Confession means the acknowledgment of a crime, or the unburdening the conscience to a Priest. If these brethren are guilty of any crime, I hope they will confess, forsake and find mercy—but as to the particular object of confession, according to the dictionary signification, our Advent brethren I think would all decline,—those who expect soon to see their Lord will hardly acknowlege Elder M. or any other man their confessor.

But why ask Adventists to confess their mistake, and say nothing about the mistake of Dr. Brownlee, Professors Bush, Mahon, and others, who have opposed our views violently, but admitted that the year 1843 was to be marked by some great event—perhaps the most important event the moral world has ever witnessed. Who calls upon them for a confession? In conclusion, I most earnestly hope and pray that we may all be able to witness still a good "confession" before many witnesses—that we are not ashamed—that we know in whom we have believed, and are persuaded he is able to keep that which we have committed to him against *that day*.

Yours to serve in truth. J. C. Goff.

STATE OF THE CAUSE.

Elder J. J. Porter has returned to Buffalo, and writes that the brethren there are firm in the faith, and meetings well attended. Elder Galusha had been laboring in Buffalo, and returned to Lockport; and we have since learned that he designed soon to visit Cleveland, O. Elder Fitch has gone to Cincinnatti, where the cause is also prospering. Bro. A. A. Sawin and Bro. Hutchinson are in Toronto, C. W. There are a goodly number of believers in that city. At present, however, they are passing through severe trials. The Lord guide his servants, and enable his children there, and elsewhere, to cleave to HIS WORD ONLY in all things: there is safety in nothing else.

Elder D. W. Rice informs us that the brethren at Sommerset, N. Y., still hold on to the faith once delivered to the saints. Br'n. McComber and Bronson bring the same good report, with a few exceptions, from those sections in Canada West, where they have recently labored. God holds the fan in his own hand, and will blow out all the chaff, before gathering the wheat into his garner.

Bro. J. Philips, who says he did not believe the Bible until he heard Br'n Hook and Chase proclaim the coming of the Lord near, is now rejoicing in "that blessed hope," and writes from Camillus, N. Y., that he has seen two hundred on their knees at once seeking redemption; and that God's people there are coming out from the Baptist and Methodist churches, and joining the advent band.

In this city, we have nothing discouraging to say: we are united, happy, and hourly looking for the coming of the Lord.

We hear that souls are being converted at LeRoy, where Br. Smith is laboring. Elders Parsons and J. D. Johnson have gone to Scottsville, where the cause is still prospering. In short, the interest in the advent cause is on the increase in many sections, instead of dying away, as many predicted it would, after the 21st of March.—*Voice of Truth.*

THE MIDNIGHT CRY.

THURSDAY, MAY 30, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the (Jewish) year 1843.

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

NOTE.—*The above was written in the Jewish year* 1843, *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit.* 26*th, was B. C.* 677; *also the captivity of Jehoiakim, the commencement of the Great Jubilee, or* 2450 *years, was B. C.* 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days of Dan.* 8*th and* 9*th was given B C.* 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan.* 12*th was about A. D.* 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish year* 1843. *This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for His coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting His appearing. This we do in accordance with Hab.* 2: 3, "*For the vision is yet for an appointed time, but at the end* [*of the prophetic periods*] *it shall speak and not lie: though it tarry* [*beyond their apparent termination,*] *wait for it; because* [*when they are fulfilled*] *it will surely come, it will not tarry.*"

THE COMMON VERSION OF THE BIBLE.

As many, at the present day, in their haste to disprove the doctrine of the advent, have called in question the correctness of the English version of the Scriptures, it may not be amiss to present the circumstances under which the translation was made; it being the work of the ablest scholars, and most pious men of England, and executed with a care and fidelity unequalled in the annals of bibliography.

In 1603, at a conference held in Hampton Court, where were present many leading Episcopalians and Puritans, Dr. John Reynolds requested king James to permit a new translation of the Scriptures. The request was granted—and it was commanded that the bishops should seek out in their respective dioceses. the men most learned in Greek and Hebrew, that the translation might be as accurate as possible. Fifty-four were thus selected, of whom, seven died before the work was commenced. The remaining forty-seven were men of uncommon attainments. Among them were Dr. Savarin, afterwards Prebend of Canterbury—Wm. Bedwell, the best Arabic scholar of his time—Dr. Andrews, of whom it was said, "the world wanted learning to know how learned he was"—Edward Lively, Regius Professor of Hebrew and an Orientalist of unrivaled learning—Dr. Chadderton, Master of Emanuel College—Dr. John Rainolds, President of Corpus Christi College, of whom it was said, "to name him was to name virtue itself," and who so excelled in the languages, that he was called "a living library, a third university"—Dr. Holland, Master of Exter College, and "a prodigy of almost all kinds of literature"—Dr. Miles Smith, who wrote the preface to the translation—Dr Brett, famous for his knowledge of the Greek, Latin, Hebrew, Arabic, and Ethiopic languages, whose equal could not probably be found in the present English or American Churches—Andrew Downes, Greek Professor at Cambridge—Dr. Abbot, Archbishop of Canterbury, whose works are still the admiration of the studious—Thomas Wilson, Bishop of Winchester, a distinguished scholar and writer—and many others, not inferior to these. Of the whole number, there was not one of whom much might not be said in his praise, had we room to repeat it, and it is doubtful whether so learned a body was ever before assembled, or could be collected again,—much of their peculiar learning, being now almost obsolete.

"They were divided into six classes, and assembled in three different places, to wit: at Westminster, Oxford, and Cambridge. The Pentateuch, and the history from Joshua to the first book of Chronicles were translated by one set—another examined the books from the 1st Chronicles and the rest of the history, together with Job, the Psalms, the Proverbs, Canticles, and Ecclesiastes—another had charge of the four greater and twelve lesser Prophets, with the Book of Lamentations—another, of the prayer of Manasseh, and the rest of the apochrypha—another of the New Testament, the four gospels, the Acts and Revelations—the other of St. Paul's and the remaining canonical epistles. Each one was required to read and translate the whole of the part assigned to his class—these individual translations were submitted to the associates, and when agreed upon by them, were sent to be re-examined by the other five classes. If the lattter objected to the rendering of a passage, or the meaning of a word, the objections were noted, and returned to be corrected by the original translators. If entire agreement was not obtained by this mode, then a general committee finally settled the difficulty, but not without asking the opinions of other learned men, not belonging to the commission. To ensure still further accuracy, three manuscript copies were sent from the three different places of meeting, to Stationers' Hall, London, and there, two from each company attended to read and correct the proofs. This occupied nine months, and when the whole was ready for the press, Dr. Bilson and Dr. Smith again reviewed and revised them. One authority says that the actual method by which the translation was effected in each company was this:—One person read aloud to the others, who followed him word for word, each having a copy of the Bible in his hand. If they agreed, they were silent: if they disagreed, they spoke out."

Thus three years were occupied in the completion of the work, which has been ever since acknowledged as a standard work in the Protestant, English and American Churches—and is recognised by the legal authorities in both countries. It has received the commendations of the learned, which have been loud in its praise; and been regarded with reverence and satisfaction by Christians of all denominations. Says Dr. Adam Clarke, the translators "have seized the very spirit and soul of the original, and expressed this almost every where with pathos and energy."

When we consider the piety and uncommon learning of the translators, and the care they took to render a correct translation, it would seem that no mere human effort could have arrived at a more successful result. How vain then must be the attempts of any who would set aside our English Scriptures, or who ridicule those who are looking for the Saviour, because they read the promise in their own native tongue! Yet there are men whose knowledge of the original, extends perhaps, only to the alphabet of the language, or who are only able to translate by the help of a lexicon, who are ready to call in question the accuracy of our translation, and boast that they "do not write altogether ignorant of the Hebrew:" when they cannot tell from the original text, when there is a "*the*" in the Scriptures.

When men set up their learning against the translation, let us remember that we have the opinions of "forty-seven of the most learned men on the same question, against them. Since the translation was made, the meaning of many English words has entirely changed, and others have become obsolete—so that a reference to the original may often throw much light on the literal signification of many of the words and phrases in the Scriptures: but taking the Bible as a whole, it is doubtful whether another as acceptable a translation could be given to the world at the present time.

So consciencious were the translators, that where in their opinion it was necessary to insert words for a fuller explication of the meaning of the original, than a literal rendering of the original required, such words were inserted in *italics*—and where it was questionable which of two readings would best express the sense of the original, the reading not given in the translation, was given in the *margin*, as in our Polyglot Bibles. We are thus at liberty to substitute the marginal reading for the text, or to omit the italicised word in the text, if by so doing, the sense of the passage is rendered more clear and forcible—but we should never permit any to rob us of our invaluable translation, or to weaken our faith in any of the promises of God's word, because we have only our version as evidence of such promises.

About A. D. 1638, the whole Bible was subjected to a most rigid collation with the original, with the view of correcting any errors which might have been overlooked in the first publication. That this was ably and faithfully done, is the testimony of all who have had occasion to compare the translation with the original. And although there are a few instances where the original is not clearly expressed, yet it is a singular fact, that in no instance does the evidence of Christ's immediate advent, rest upon the disputed translation of the original of any text. In view of the above considerations, we may take our English Scriptures, and boldly bid defiance to any who would disprove the coming of the Lord, in the time and manner there predicted.

BABYLON—Rev. 18.

At the present time, while so much is said about the "Fall of Babylon," it is important that we have correct ideas of what is denoted by the Babylon in the text. It is supposed by many, that by Babylon is denoted the various ecclesiastical denominations now extant; and that its fall is the departure of those sects from the faith once delivered to the saints—a moral fall. But there are many considerations which seem to denote, that however *Babylonish* these sects may have become, something more is included in this prophecy.

1st. When it is said, "Babylon is fallen," it is implied that that which falls, is called Babylon *before* its fall: and this term could never be used to denote the church of God in a state of purity—being applicable alone to the enemies of God. This forbids the idea that it is a moral change.

2d. The kings of the earth will lament her fall, and bewail her, and the merchants of the earth will weep and mourn over her; and every ship master, and all the company in ships, and sailors, and as many as trade by sea, will cast dust on their heads, and weep and wail because of her. Every nominal church might cease to exist, and the majority of the kings, merchants, and sailors, instead of casting dust upon their heads and weeping and wailing, would rejoice over it.

3d. We are told that in the fall of Babylon all merchandise and whatsoever the soul of man lusteth after, will be found no more, and no man will buy her merchandise any more—the merchandise of gold, silver, fine linen, cinnamon, &c., &c., which refer more to the wealth of the world than the church.

4th. The same language, "I sit a queen," &c., and the same fate, are ascribed to her, as to the *daughter* of Babylon, in Isa. 47:, showing that the same thing is denoted here as by the prophet.

5th. The angel that declares "Babylon is fallen" is one who *lightens the earth with his glory* and comes *down from heaven*, which indicates that it is the advent of the Lord Jesus Christ, who comes to put an end to the kingdom of Satan—the Babylon of this world. By referring to Rev. 14: 8, we learn that this angel *follows* the advent angel who proclaims the hour of his judgment come, and who does not descend from heaven, but flies in the midst of heaven, and whose mission continues till the Advent; for when this gospel of the kingdom is preached as a witness to all nations, *then* shall the end come.

6th. The cry "Come out of her my people" is made by a voice from heaven. To respond to it, the children of God must leave Babylon and ascend in the direction of the voice: otherwise, it would be "go out of her." And

7th. In her will be found the blood of prophets and saints, and of all them that were slain upon the earth. This must include more than even Papal Rome; for under Pagan Rome 3,000,000 suffered martyrdom, including the apostles.

By the *daughter* of Babylon, we believe that Rome must be denoted, as it is emphatically such. Ancient Babylon was the first universal monarchy—took its name from Babel, signifying confusion, and reigned over God's people. It was therefore a fit name for Satan's kingdom in this world, and for all that is antichristian, whether in the church or state. It was succeeded by Persia and Greece, which still retained that city as the capital of the world and the seat of the enemies of God. But when the Roman empire succeeded to the dominion of the world, the seat of empire was removed to Rome, which succeeded to all the wealth and honor and power and sin of old Babylon, and is consequently the "DAUGHTER OF BABYLON." Thus the woman is explained by the angel to be "that great city that reigneth over the kings of the earth," and the "seven heads" are said to be "seven mountains on which the woman sitteth." These being *explanations* of symbols, cannot be themselves rendered symbolic, as thus the explanation would lose its force.

In John's day, Rome was the seat of the beast: it possessed the supremacy of the world; and while it retained the supremacy, was the representative of Satan's kingdom, and consequently the Babylon. As Pagan Rome lost its power, Papal Rome succeeded to it; but when it lost its supremacy, the ten kingdoms, the daughters of the old Roman empire, succeeded to the supremacy; and must therefore now, including everything in the world in opposition to the coming of Christ, be the Babylon, which, like a great millstone cast into the sea, shall with violence be cast down and be found no more at all. And which, when the Lord shall descend from heaven and lighten the earth with his glory—the restraining influences being taken from men, will be truly a habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. All nations having drank of the wine of her fornication, God will give unto them "the wine of the fierceness of his wrath." How welcome then will be the invitation from heaven, "Come out of her my people." Thus shall the children of God escape the consequences of her sins and receive not of her plagues.

The only difficulty we can conceive of to this view, is their standing afar off for fear of her torments when they see the smoke of her burning; but this is obviated, if we suppose this burning shall first commence after the Advent upon the nations which are symbolized by the toes of the image, and by whom had been shed the blood of the martyrs of Jesus. Then will be fulfilled Isa. 47: 1, 5—11, "Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Sit thou silent and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called The lady of kingdoms. I was wroth with my people, I have polluted mine inheritance, and given them into thy hand: thou didst shew them no mercy: upon the ancient hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thy heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thy heart, I am, and none else besides me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." And also Isa. 14: 1, 3—8, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against thee."

"MEN OF ONE IDEA."

The only argument which some have to offer against the Scriptural evidence of Christ's immediate advent, is, that those who are looking for the Lord are "men of *one idea*." Those who are so restricted in their mental resources as to be confined to such a threadbare and puny weapon, need not fear of being suspected by their fellows of possessing a superabundance of ideas. While we were in the Methodist conference one day last week, a Mr. Slicer, from the Baltimore conference, attempted to be very witty by ringing a few changes on this phrase. Laying his fore-finger perpendicularly upon his sloping forehead, which no phrenologist would select as the originator of ideas, he said that some men were possessed of *one idea*, it made no difference whether it was a Millerite idea, a Mormon idea, or a morus multicaulis idea—any hobgoblin that haunted them night and day. This, in plain English, was asserting, that looking for and loving the appearing of the Lord was a hobgoblin which would greatly frighten him, if he thought it could possibly be true; and yet it was received with much applause by some, the *only* burden of whose song was "our beloved Methodism."

Since writing the above, we learn that this Mr. Slicer *is* a good deal haunted by this, to him a hobgoblin, the coming of the Lord. While on his way to Washington, a few days since, to attend the Baltimore conference, Mr. Slicer began a tirade against Millerism, and volunteered to demolish it as a "humbug" by twelve different propositions, which he attempted to sustain by an *idea*. A brother in the cars perceiving that he had disburdened himself of everything he possessed pertaining to an *idea* on the subject, took up his propositions one by one, backed him from the ground he had assumed, and obliged him to acknowledge that he was not familiar with the question; but he *supposed* there were arguments which would overthrow it. We would advise Mr. Slicer to examine the question, and if he finds it such a hobgoblin as to be frightened in view of it, to prepare himself accordingly.

Mils, N. Y.—Bro. C. E. Gillett writes: "That his labors in this place have been blessed to some extent—and also in Dundee, where a spirit of enquiry has been awakened, and souls have been converted to God.

TO CORRESPONDENTS.—"Delivering up the kingdom, in 1 Cor. 15: 24—28," by J. P. Y., seems to be, as the writer says, a "partial conclusion of the matter." The design of the article seems to be, to show that the kingdom is delivered up by God the Father to God the Son: in proof of which many texts are quoted, the relevancy of which we cannot see. The writer has also failed to present clearly his own views of the question. If he will examine the question more closely, we think he will see that his position is untenable.—The original of the words "delivered up" does not imply a relinquishment, but "to rescue." The following paraphrase presents our view of the passage. The apostle is speaking of the resurrection of those who are Christ's at his coming, and adds, "Then cometh the end [of Satan's kingdom, which he has usurped since the fall] when he [Christ] shall have delivered up [or rescued from Satan] to God, even the Father; when he shall have put down all [opposing] rule and authority and power. For he [Christ] must reign till he hath put all enemies under his feet. The last enemy shall be destroyed—death. For he [the Father] hath put all things under his [Christ's] feet. But when he saith, All things are put under him; it is manifest that he [the Father] is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Lord also himself [continue as before to] be subject unto him that put all things under him that God [the Father] may [continue to] be all in all."

Thus Christ redeems to the purchased possession from Satan to God the Father, who then places all things under the feet of Christ, and Christ not only reigns till all enemies are put under his feet, but for ever and ever.

The communication of J. G. is somewhat interesting; but the dates are not sufficiently fortified with historical evidence. The decree of Phocus confirmed no additional power on the Pope. The decree of Justinian is now admitted to be the foundation of the Papal power.

"PRAY WITHOUT CEASING."

When the heart rests in God, how precious is the communion of the soul with its Maker. The worship of spirit and truth continually ascending in thanksgiving and praise, is the breath of prayer that ceases not. This is oneness with Christ, and the heart thus filled with his presence flows out in spontaneous love to every child of God. This is life, and joy, and peace, and accompanies perfect submission and confidence in Jesus. The tempest may gather, the nations rage, and the earth tremble, but the soul thus united to the divine and the eternal, abides in the secret pavilion of the most High.

Phil. C. S. M.

"BRETHREN, PRAY FOR US."

In these closing hours of trial and darkness, how welcome is the kind greeting of a fellow pilgrim, whose eye is fixed upon the same star in the east. How encouraging is the interchange of confidence, and the mutual expression of faith and zeal, and how unspoken the chord of union that binds to the cross of a coming Saviour. But for a little moment, we still meet to part again, and the farewell pledge is often spoken, "brethren, pray for us."

Oh, it is a sacred word that often echoes long around the secret altar of the heart. And can we then forget! No, brethren, let us *pray*, and ever bring in the prevailing hour our fellow watchers, to the MERCY SEAT. C. S. M.

It is expected that Bro. Elon Galusha will lecture a part, or all of next Sabbath, at Franklin Hall in Chatham Square, of this city. He lectured there the afternoon and evening of the last Sabbath.

FOREIGN NEWS.

BY THE BRITANNIA.

The news frow the Old World is of a very interesting character, particularly from Turkey. It would seem that she is rousing herself for a last desperate effort.

"The news from Turkey is at once startling and characteristic. The government had issued a summons to its Musselmen subjects, commanding their attendance in their mosques on a stated day, to hear an Imperial decree which materially affected their interests. All the troops in the garrison were got under arms, and, with their assistance, the mosques were surrounded, and some 15,000 men, including the survivors of the famous Janissary corps, were seized under pretence of military service, and transported in steamers and ships of war to the islands in the sea of Marmora. They were then rigidly examined; many of those who were known to be living in service were sent back to their masters, while the rest were ordered to be enlisted in the naval or military services. This extraordinary measure is attributed not to any actual necessity for fresh conscripts, but to a prevailing rumor that a conspiracy was in progress for the purpose of making a general attack upon the Franks, as a retaliation for the late concessions to France and England in regard to renegades. On the 28th ultimo the Porte added 8000 men to its army; and it was said that a levy of 10,000 Armenians, 7500 Greeks, and 3000 Jews, was about to take place in the arsenal, rope-walks, tanneries, the cloth factories, &c., in order to strengthen the naval and military force of the empire; 8000 men being about to be sent to Syria. The Porte has given way on the subject of converts to Mahomedanism. A communication to this effect had been made to the British Ambassador. In future, seceding converts are not to be punished on the spot, in the provinces, as heretofore, but are to be sent to Constantinople, to be dealt with by the government according to circumstances—that is to say, are not to be put to death. The Porte is about sending Faud Effendi on a special mission to Madrid, nominally to congratulate the young Queen on her majority, but really to treat of the existing differences between Spain and the Emperor of Morocco. Reschid Pasha the Pasha of Roumelia, has been ordered to send troops to repress the excesses of the Albanians. The excesses committed have been much exaggerated.

A letter dated Constantinople, April 17, says:—The Porte has sent 2000 men in steamers to Salonica, for the purpose of keeping in check the riotous Albanians. As is customary at Constantinople, Russian agents are said to be at work exciting these disorders. A report has been presented to the Sultan by the Greek Patriarch, detailing in vivid terms the atrocities committed by the Albanians. The English and French ambassadors have had frequent conferences with the Porte.—*Liverpool News Letter.*

ITALY.

The accounts from Italy are somewhat contradictory; but matters are evidently in a precarious state.

The accounts from Italy mention another insurrectionary outbreak in Calabria; but the precautions taken by Austria, in conjunction with the local governments, are expected to check any general rising for the present.

The latest advices state that tranquility was every where re-established. The prisoners arrested and in custody in Rome and Naples had been, or were about to be, liberated. The *Augsburg Gazette* has the following from Rome, April 2:—The special tribunal of Bologna has just delivered its judgment against some of the recent promoters of disturbance of the second class. Some have been sentenced to perpetual imprisonment, and others to various periods of confinement, of from 5 to 25 years.

A sergeant in the royal guard, at Naples, has been apprehended on suspicion of an intention to assassinate the King.

Some outrages have taken place in the legation of Forli, in Italy, and the public mind was uneasy, as expecting some extraordinary event. At Rimini, an attempt by a company of pontifical volunteers to disperse a crowd of people was successfully resisted.

Distubances continued in Sicily. The insurgents had abandoned the cities and large towns, but it does not appear that many have been reduced to obedience.

Later accounts from Palermo speak of the famine in Sicily as being almost beyond precedents in that Island. Thousands of people were wandering among the hills, and many had absolutely died of hunger.

In the Valais, Switzerland, much agitation continued to prevail, at the last accounts, in consequence of a growing disaffection with the government, but no immediately serious results were apprehended.

SPAIN.

From Spain we learn that the government has began to interfere with the constitution of the municipal bodies, and that the councillors of Madrid have been entirely changed at the dictation of the Ministry. Several Carlist movements are mentioned, and much activity has been observed of late among the refugees on the French frontier. The quarrel between Spain and Morocco is not adjusted, and the Emperor, having been informed of the hostile intentions of the Spanish Government, is said to have proclaimed the "holy war" against the infidels. Preparations for the invasion of Morocco were making at Puerto de Santa Maria, where a fine Bigrade of artillery, destined for the expedition, has been already organized. M. Castillo was about to leave on a special mission to the Court of Rome.

A letter from Barcelona, of the 18th, states that seven unfortunates, suspected of being Carlist refugees, were shot within the Spanish frontiers, a few days previously.

Letters from Gibraltar of the 17th, state that Abdel-Kader is putting forward pretensions to the throne of Morocco.

From Portugal we have further accounts of the insurrection at Almieda, by which it appears that no impression had been made on the citadel by the bombardment, and that orders have been given to storm the place. It is, however, very doubtful whether the Queen's forces are strong enough to carry even so feeble a fortress, not outnumbering those of the garrison more than three-fold.

The *Augsburg Gazette* states from St. Petersburg that that the Circassians are making great preparations to resist the forces of Russia, and that the troops of the former amount to 90, 000 men, commanded by French and Polish officers.

We learn from Belgrade, April 6, that 60 of the persons in Servia for political offences, the total number of whom is said to be nearly 700, have been condemned to death. Among them are the ex-Minister Rajewitsch, and several senators.

A paris paper announces that the Emperor of Austria has published an imperial ordinance interdicting, under the severest penalties of fine and imprisonment, any Catholic subject of his majesty to embrace Protestantism, without having previously obtained an express permission from the government which will not be granted except in serious circumstances, and until the competent authorities shall have admitted the necessity of such a change.

It would appear that murders are alarmingly frequent in Paris "On Sunday morning," says the Commerce, "the body of a municipal guard was taken out of the Seine, near the bridge of the Invalids. The inspection of the body showed that he had been murdered. It is said that, five days previously, the bodies of two other municipal guards were found in the river; and the guards who indentified their comrade, declared that, in the last fort-night, six municipal guards perish- in the same manner."

The Irish repeal agitation, and the government endeavoring to effect its suppression, are again occupying a large share of the public attention."

SERIOUS RIOTS IN CANADA—PROBABLE REVOLUTION IN THE BRITISH PROVINCES.—We learn from passengers from the Canada frontier, who arrived here yesterday morning, that terrific scenes of riot and disorder were being enacted last week near the Lachine Canal. The facts, as near as we can gather them, are, that the Irish laborers who were recently discharged for their interference at the Montreal election of a member of Parliament, assembled in great numbers on Wednesday or Thursday, and commenced the work of destruction and bloodshed by destroying the works, attacking the contractors and beating the overseers. The military were called out, and marched to the scene of carnage and bloodshed. As the companies approached the rioters, symptoms of disaffection were manifested in the ranks, but concealed from the officers. The spirit of revolt gradually spread among the army, and being drawn up before the rioters, on receiving orders to fire, the soldiers *grounded their arms*! declaring their unwillingness to fire. The utmost consternation prevailed among Her Majesty's officers of the higher grades; while subordinates united with the revolutionists, and ordered the temporary seizure of all who would not join in the revolution.

Such are the facts, as near as we have been able to collect them from gentlemen of respectability who had just arrived from the frontier We confess the story is rather improbable. The arrival of the Albany boat of Sunday afternoon will decide the matter.

LETTER FROM BRO. J. H. KENT.

Detroit, May 17, 1844.

DEAR BRO. HIMES:—We are still waiting, and anxiously looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ, whom having not seen we love, in whom, though now we see him not, yet *believing*. we rejoice with joy unspeakable and full of glory. By the manifold grace of God to us in Christ already given, our faith is, that "now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him;" for when he who is our life shall appear, then shall we appear with him in glory. Therefore, through the medium of this word "our conversation is in heaven," from whence also we look for the Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Is not this a blessed hope? Is it not big with immortality? Is it not to the believer, in these days of rebuke and blasphemy, while the stormful rage of the elements of this world, infuriated by Satanic influence, are, like the proud waves of the troubled sea, sweeping along the mighty deep, and wildly dashing, surge after surge, against Zion's ships? Is it not "an anchor to the soul, both sure and steadfast?" Surely we "have strong consolation who have fled for refuge, to lay hold on the hope set before us," "for He is faithful that promised." And "God willing more abundantly to show unto the heirs of promise the immutability of his counsel, has confirmed it by an oath." Thus, the promise of the believer is made sure, not only pertaining to the fact that he *shall* appear with Christ in glory, and possess the glorious inheritance, the *time when* this shall be realised. Perhaps this may at first view appear startling to some, but it is the truth, and no man can revoke it; 'tis the immutable truth of Him, whom Daniel, in vision, saw "clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like beryle, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude;" from whom he received a revelation, in which is included the resurrection of the just (or wise,) and the inquiry, How long shall it be to the END of these wonders? To which Daniel declares, "I heard the man clothed in linen which was upon the waters of the river, when he had held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, ALL these things shall be FINISHED." Also we find this oath confirmed in revelation to John, chapter x, when the solemn oath is again given, confirming the promise made, "that there should be time no longer, but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be FINISHED as he hath declared to his servants the prophets." To this the testimony of Paul, in 1 Cor. xv 50, when he saith, "Behold I show you a MYSTERY, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the LAST TRUMP." That the seventh trump is here referred to, is evident from the fact, that it brings to view the same glorious event, viz the consummation of the believers' hope. Then the mystery which John and Paul saw, will be *finished*. Then the time, revealed to Moses and Daniel, given under oath, by the *two witnesses* to us confirmed, will be finished; and Christ and his chosen people glorified. For this we are anxiously looking every day, yet patiently waiting, fully as ever believing, that at the time appointed (2300 years) the end shall be; and that it is, according to the oath given, as impossible for that time to expire, and not bring the specified event, as "it is impossible for God to lie." We may be mistaken a few months in our reckoning, but in God's reckoning there is no mistake—it is perfect—immutable—sure. Wherefore, I could say to my brethren who are looking for the blessed hope, be stedfast, immovable in truth—unwavering in faith—"gird up the loins of your mind, be sober, and *hope to the end* for the grace that is to be brought unto you at the revelation of Jesus Christ,—not fashioning yourself according to the former lusts in your ignorance, but as he who hath called you is holy in all manner of conversation, because it is written, Be ye holy for I am holy. And again it is written, "every man that hath this hope in him, purifieth himself even as he is pure." All Israel have their fruit unto holiness and the end everlasting life. How few, alas, O how few there are of the multitudes who profess, who do in reality possess this blessed hope. By their fruits ye shall know them. That they have a hope, we doubt not; but what is the hope of the hypocrite, though he hath gained the world when God taketh away his soul? The hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be as a spider's web He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure. The eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost—the hope also of the unjust man perisheth.

Since we last wrote we have laboured in various sections of Indiana, Ohio, Kentucky, and Michigan, proclaiming the glad tidings of the kingdom of heaven at hand, and have had the satisfaction of knowing in most places, that our labour has not been altogether in vain in the Lord. Zion's children have joyfully received the glad tidings, and are still rejoicing in hope of the speedy appearing of their King and kingdom. Backsliders have been reclaimed—and sinners have been converted to God. To God be all the glory.

Yours in the blessed hope of soon seeing Jesus,

J. H. KENT.

A MAGNIFICENT FESTIVAL.

The following letter was written some years since by the late Rev. Mr. Buckminster, and may be interesting to our readers.

I have seen a picturesque description of a fashionable ball given in the neighborhood of Albany, in honor of the marriage of Mr.——and Miss ——. The guests were many, the accommodations spacious, rendered splendid by all that art and taste could contribute. Fancy and ornament combined their powers to throw a lustre over the delighted attendants. Three hundred silver candlesticks, and an indefinite number of lamps poured their light upon thirty mirrors, which faithfully reflected what they received, in softened brightness. The refreshments were delicious, and served in a style of elegance and even grandeur. The music and amusements were enchanting.

This must have been a scene highly delightful to men of this world, and the daughters of worldly taste and pleasure. But I find *it lasted but for one short night*; nay, it blushed to meet the rising sun, as though conscious that that little lamp would tarnish all its glory. The ladies returned at three, the gentlemen at five; probably both resolved to take revenge on this disturber of nightly pleasure, by despising his charms till they should be lost in the evening hemisphere.

The reading of this description suggested to me the thought of attempting a faint sketch of a marriage festival, for which preparation has long been making, and partial descriptions given from time to time of what is there to be exhibited. To this festival I have the honor of an invitation as a guest. I am entrusted with authority to invite others. I have heard a little, and imagine more of this transporting scene, but could I correctly paint both, the half would not be told you. This festival is to be celebrated at a palace whose length and breadth are twelve thousand furlongs; its height and stories are proportionally elevated. It stands on a foundation of twelve different kinds of precious stones of variegated hue, arranged with so much art as to throw on each other reciprocal and increasing lustre, all producing such a flood of splendor as mocks the attempt of men or angels to describe. To this palace there are twelve avenues, all paved with gold, leading to gates that are entire pearl.—Each gate is of one pearl, neither fractured nor divided. The flooring of the palace is all of pure gold, as it were transparent glass. The ceiling of the house is of jasper. The particular apartments, the hangings, the ornaments, I cannot pretend to describe; but if they bear an increased proportion to the elegance of the exterior, what must they be? Oh! let us be ambitious to go and see.

Of the guests that are invited, I can give you no particular account, and a still less perfect one of those who will accept. Of one circle, there were, long ago, one hundred and forty and four thousand, that had accepted the invitation. Among these were kings and queens, princes and princesses, noblemen and their daughters, priests and prophets. Since that time, the number of inviting servants has been greatly increased, and they have been running with notes of invitation to more distant towns and families; and though they often meet with "I pray thee have me excused," through indisposition, want of taste, or trivial and foolish engagements, yet upon the safest grounds, I can assure you, there will be such a collection that no man can number. Of the dress of the guests, I cannot pretend to give you an exact account. Some few particulars only have come to my knowledge. Their raiment will be of wrought gold, of the most elegant and delicate needle-work, and their general splendor will be as though they were "clothed with the sun, and crowned with a crown of stars." But their principal glory, beauty and excellency are *within* in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, and the entire possession of their souls. They are all glorious; not one worthless character will be found among them, not one who will be watching to make *unfriendly remarks*, not one to render *distance* and *reserve* prudential. The music of the mansion will be all manner of instruments, softened by an innumerable multitude of harmonious voices, so adjusted as to make one *perfect whole*, and pour the full tide of sound upon the enraptured ear. A song is already prepared, and the performers are practising upon it in their different apartments, with reference to the festival. Oh, what will be the effect when they shall perform in full bands!

The entertainments and desserts I shall not touch upon; they will doubtless be in harmony with the rest of the exhibitions. But the *principal* object, the glory of the whole, is yet unnamed. This is the *Bridegroom*. Of him I dare not pretend to give a description. I can only say, he is the chiefest among ten thousand, and the one altogether lovely. Such inconceivable light, lustre and glory continually emanate from his divine person, that the extensive palace needs no other light. Its most distant corners are all illuminated with his rays. And, my dear friend, there is a particular circumstance to give interest to this festival. Every guest has a share in the heart and affections of this glorious Bridegroom, and all, combined in one mystical body, constitute the *happy bride*, for whom all this glory is prepared. This festival commenced, will never close—will never tire. No rising or setting sun, will summon a dispersion: pleasures more and more extatic and refined, will be continually springing up. The heavenly Bridegroom will lead us to living fountains of delight, and all occasions of sorrow will forever cease.

My friend, shall earthly scenes and festivals of pleasure, which, compared to this, are like the glow-worm in the light of day, so interest our passions and engross our thoughts, as to hinder our being *suitably attired* and ornamented that we may be hailed as *welcome guests*. I hope to receive that honor and happiness. I hope to meet the circle you have known here enlarged by those you have never known, and whom I can know here no more. Oh, let us keep this scene habitually in view, and while from time to time we take a part in the innocent festival pleasures of this life, let the fruit and effect be to learn the vanity of these sickening joys, and to increase our desires and endeavors, after those unfading pleasures that flow from God's right hand.

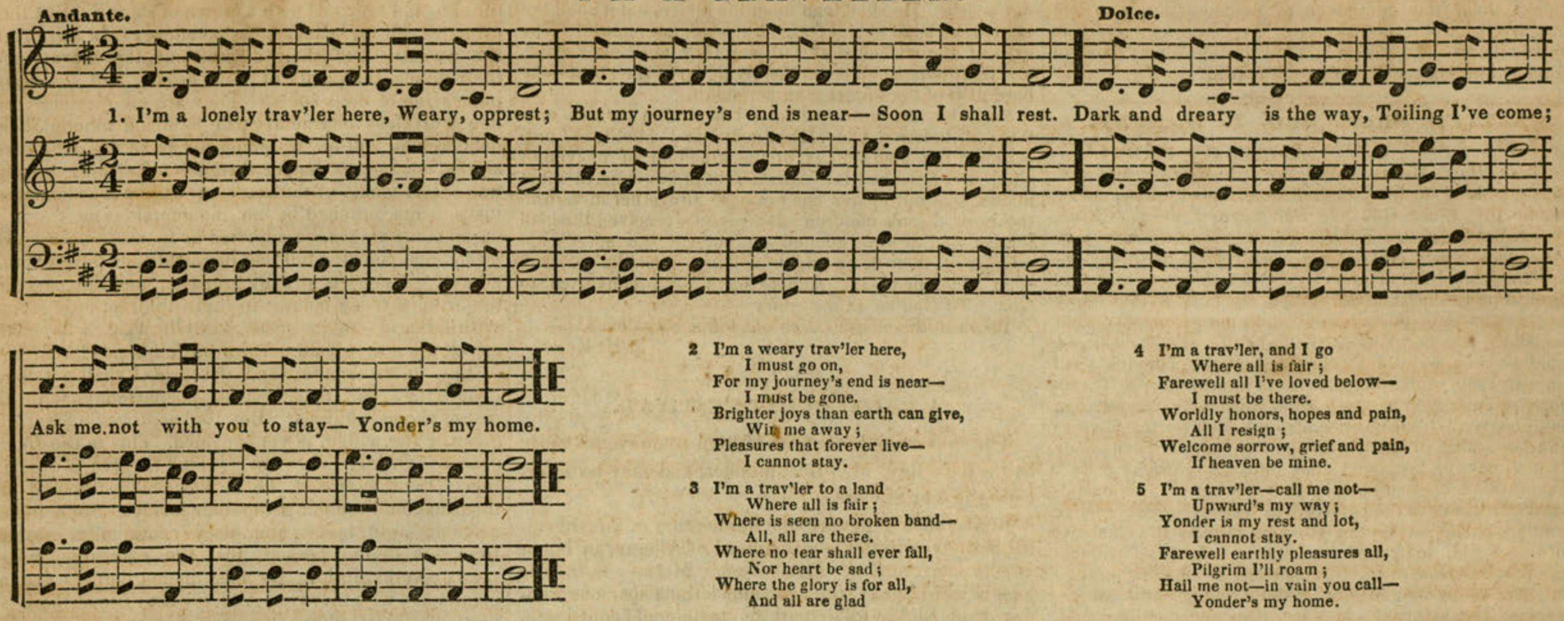
THE CONVERSION OF THE WORLD.

The following article, which we copy from the "Episcopal Recorder," presents in a concise view the *self-denying* efforts which are now being made by the various ecclesiastical denominations for the *world's conversion.*— Beginning with the Episcopal church, he says:

> We find the number of its communicants, given in the Spirit of Missions, to be 60,000; and the amount expended for foreign and domestic missions to be $80.000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant; or about two cents and a half per week.
>
> The Presbyterian (Old School) Church contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about $80,000 to missionary purposes. This makes an average for each communicant of about fifty cents a year, or *one cent* a week.
>
> The New School Presbyterian Church contribute their funds to the American board, and as the operations of this Board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.
>
> The Baptist Church, according to the Baptist Almanac and Register for 1844, numbers 600.000 communicants, and contributes about $100,000 per annum for missionary purposes. This gives an average for each communicant of a little over *sixteen cents a year*, or *one-third of a cent* a week.
>
> The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of *one million* of communicants, and contributes about $150,000 per annum for missionary purposes; which gives an average of about *thirteen cents* a year, or *one-quarter* of a cent a week for each communicant!
>
> If what we have spoken of is really the measure of Christian zeal in this work, when may we look for the world's conversion? I suppose the societies mentioned

"I'M A TRAVELLER."

BY N. BILLINGS.


Andante.
Dolce.
1. I'm a lonely trav'ler here, Weary, opprest; But my journey's end is near— Soon I shall rest. Dark and dreary is the way, Toiling I've come;
Ask me.not with you to stay— Yonder's my home.

2 I'm a weary trav'ler here,
I must go on,
For my journey's end is near—
I must be gone.
Brighter joys than earth can give,
Win me away;
Pleasures that forever live—
I cannot stay.

3 I'm a trav'ler to a land
Where all is fair;
Where is seen no broken band—
All, all are there.
Where no tear shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad

4 I'm a trav'ler, and I go
Where all is fair;
Farewell all I've loved below—
I must be there.
Worldly honors, hopes and pain,
All I resign;
Welcome sorrow, grief and pain,
If heaven be mine.

5 I'm a trav'ler—call me not—
Upward's my way;
Yonder is my rest and lot,
I cannot stay.
Farewell earthly pleasures all,
Pilgrim I'll roam;
Hail me not—in vain you call—
Yonder's my home.

in the foregoing estimate may be regarded as affording a fair representation of the Christian Church. The aggregate number of communicants mentioned is 1,830,000. The aggregate amount of annual contributions for that number is $410,000. And this gives a general averrage of about 22½ cents a year, or less than a *half a cent* a week for each communicant. This is the way in which that Church which the Son of God has purchased with his own blood is *consecrating* itself to the work of converting the world. A *half a cent a week!* "Tell it not in Gath," &c. To those who are looking for the ushering in of the latter day glory through the instrumentalities now employed, the prospect is gloomy enough. For myself, I thank God for not having been led to entertain such a view of the matter. N.

PROXY CHRISTIANS.

Not one of the least remarkable features of the present age, is, the system of doing those things by deputy which our forefathers did for themselves. Provided a man has plenty of ready money, he may recline on the sofa, or loll in the easy chair the greater part of the day, and still be a most active Christian, by deputy. Does his heart yearn to provide for the orphan, or to comfort the widow, to clothe the naked, and to feed the hungry; he has no longer to seek them out as of old; he is not compelled to visit the scenes of destitution and misery; he has but to subscribe a few guineas to some half dozen institutions to qualify himself a "life governor," and for the remainder of his days he is freed from the obligations of Christian benevolence by discharging the mere peppercorn rent of signatures to tickets and proxy paper.—*English Churchman.*

THE MEETINGS

Are increasing in interest. Bro. Fitch arrived on Friday of last week, and lectured to a good congregation in the Lawrence street house, the same evening. He also lectured at the College Hall three times on the Sabbath, and is continuing a regular course of lectures at the Disciples' meeting house on Sycamore street, each evening the present week, except Saturday; the house being hired by the association for the purpose. The friends in this place have been "exceedingly comforted by the coming of" Bro. Fitch, among us at this time. He presents the Scripture view of the Second Advent of our dear Saviour, with all that clearness that has ever been peculiar to himself since he embraced the great truth. He will probably remain with us some time yet, and it is possible, should time continue, that he may remove his family to this place. Some that have heretofore been neutral upon the subject of the advent, are becoming more interested, and many that never have heard of it, except by way of derision, are studying into it, with astonishment, to find nothing but plain Bible truth, put forth in its own simple, yet forcible language.—*West. Mid. Cry.*

"If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking."—*Kempis.*

"He that seeketh any thing else but merely God, and the salvation of his soul, shall find nothing but tribulation and sorrow."—*Kempis.*

ANNIVERSARY WEEK IN BOSTON.

CONFERENCE AT THE TABERNACLE.—Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Saviour Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.

CAMP-MEETINGS,

Providence permitting,

At Patchogue, L. I., to commence on Thursday, May 30, and continue over the Sabbath. Several lecturers from New York and vicinity are expected to attend.

Conveyance by sloop from the foot of Vesey St. By stage through for $1, on Friday, Monday and Wednesday from Carman's Stage House, Brooklyn, Fulton St., near the ferry. Or by railroad every day from South ferry at half past 9.

If Bro. Fitch chances to see this notice, we hope he will make an effort to be at the meeting.

We hope the friends of the Lord will pray for God's blessing on the meeting.

For particulars enquire at the office, No. 9 Spruce St.

B. MATTHIAS.
— ATWATER.
S. JUNGER.

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th of June next, if time continues, half a mile east of Chipman's Landing on Lake Champlain, in Orwell, on the land of Bro. I Sholes. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.

The following brethren are selected to make arrangements:

Brn. C. Wines, Vergennes, Vt—D Smith, Ticonderoga, N. Y,—D. Smith, Addison Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt.—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt. Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton.

WM. MILLER.
May 9, 1844. M. WILLIAMSON

SECOND ADVENT CONFERENCES.

Providence permitting.

WEST TROY, May 13, 1844.

A SECOND ADVENT CONFERENCE will be held, (if time continue,) at the Baptist Meeting House in Danville, Vt., commencing on Thursday, June 20, at one o'clock, P. M., to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other advent lecturers are invited. We hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.

At South Woodstock, Vt., to commence on Sunday, June 9, and continue through the week. Brethren Himes, Cole, Shipman, and others, will attend.

THE ADVENT SHIELD

Is now ready for delivery. The work has been got up with much labor and expense, not only to shield and defend the Advent cause, but the great principles of the Protestant reformation; and especially the principles of prophetic interpretation, as held by the great mass of the old orthodox commentators. It contains the following articles:

ART. I. The Millerite's Confession and Adventist's Apology.
II. The Rise and progress of Adventism.
III. Prophetic Chronology.
IV. The Downfall of Great Babylon.
V. Our position as to Time, Prophetic Periods, and Future Labors.
Review of Prof Chase's "Remarks on the Book of Daniel."

It contains 144 pages. It was advertised at first at fifty cents per copy, the same as book-sellers charge for works of the same size and kind. But in order to bring it within the reach of all and give it the widest circulation, we have reduced the price to 37½ cents single, $4 per dozen.

NEW WORK.

"THE ADVENT MESSAGE TO THE DAUGHTERS OF ZION, Vol. 1, No. 1.; Mrs. C. S. Minor, of Philadelphia, Editor. Boston: Published by J. V. Himes, No. 14 Devonshire Street."

The first number of this paper is received, and for sale at this office Its design is to advance the Advent cause among the women of our land. It will not be published periodically, but may be continued as needed. Price 10 cents per single copy, or 12 copies for $1.

LETTERS RECEIVED DURING THE WEEK ENDING MAY 28.

POSTMASTERS.—Mount Vernon, R. I.—South Glastenbury, Ct.—South Orange, Mass., each 50 cts | Charlton, N. Y.—Princess Ann, Md.—Holland Patent, N. Y.—Antrim Pa. Homer, O. (for Geo. Tight.)—Camden, N.Y.—Geneseo, N. Y.—Middleport, N. Y.—Cleveland, O.—Balston, N. Y.—Marysville, O., each $1. | Royalton, Vt. —Hornby, N. Y.—Norwalk, O.—Meredeth Lake Village, N. H.—St. Albans, Ill.—Middletown, Ct., each $2 | Hamilton, O, $3. | Akron, O., $4 | East Washington, N. H—Attica, N.Y.—Canton, Pa—Alexandria, D. C—Martinsville, Va.—Peekskill, N Y.—Lafayette, Ind.—Rochester, N Y.—Westboro, Mass.—W. Charleston, O—Ware, Mass—Montgomery, Vt.—Warsaw, N Y.—Indianapolis, Ind—Rochester, Wis Tr.

INDIVIDUALS—Lewis Ingalls. $1. | Henry Knoll, $2. | E. Guernsey, $3 | J. R. Gladding, $10.—J. H. Kent—J. V. Himes—J Kilton—W. C. Neff—C S Minor—John Gill—Levi Wiswall—S. S. Wilcox—W. Prideaux—U A S—Safford & Part—Martin T. Eldridge—David Jennings—T. L. Tullock (2)—L. Armstrong—J. V. Himes.

THE MIDNIGHT CRY!

VOL. VI.—NO. 21. NEW-YORK, THURSDAY, JUNE 6, 1844. WHOLE NO. 126.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE ADVENT'S PRESENCE.

The thought of his coming is sweet to my soul,
And sheds o'er my being, a viewless control.

Methinks the radiance of spirit's wing,
O'er my lone path is gently hovering;
And the soft music of its heavenly voice,
Is whispering to me constantly, "REJOICE."
When early dawn first paints the eastern sky,
This PRESENCE wakens me in ecstacy;
And lingers still and beckons me away,
Till the broad sun leads forth the open day;
While with a prayerful song of grateful praise,
To God my earliest emotions raise.
Then, in the path of toil and wasting care,
While wrestling with the world and its despair;
Where the deep waters of unspoken grief,
Still swell around my heart without relief;
It comes again, and raises me above,
Their ceaseless strife, with its subduing love.
And when the shadowy spirit striving even,
Is stealing o'er the etherial blue of heaven,
It charms me with its viewless loveliness;
And makes my spirit full of happiness.
Entranced with its unearthly whisperings,
I revel in their softest echoings.
This shadow then is visible in thought,
And seems in prayer with glorious beauty fraught,
And sheds the glory of the coming power,
Upon the sadness of the present hour,
Awhile its radiance lingers on my rest,
Then fades away in visions of the blest;
And sleep o'erpowering draws the closing scene,
Without the dim reflection of a dream.

Philadelphia. C. S. M-

* * *

THREE MASTERS—There are none like Luther's three Masters—*Prayer—Temptation—Meditation.* Temptation stirs up holy meditation; meditation prepares to prayer; makes profit of temptation, and fetcheth all divine knowledge from heaven. Of others I may learn the theory of Divinity; of these only, the practice. Other masters teach me by rote, to speak, parrot like, of heavenly things; these alone with feeling and understanding. —*Bishop Hall.*

* * *

THE BIBLE.—It pains me to see the Bible treated as it is now a-days, by many who are called learned and good men. I am one of the common people. We need and want the Bible. If our veneration and reverence for, and our faith in it, is destroyed, we are miserable creatures. We cannot draw our consolation from the Koran, nor from the wells of philosophy. Our minds are weak, and much of our time must be spent in earning our daily bread. I would respectfully and earnestly say, O, ye Biblical critics, philologists, theologians, and philosophers, take heed what you say and do. It may be sport to you; it is death to us. Take not our holy Bible away from us, till you have made another yourselves, better, and better suited to meet all our moral and spiritual wants! When you are writing books full of learning and genius, remember the poor. If you teach them to think lightly of the Bible, you will make their degradation and wretchedness complete.—*Christian World.*

A DIALOGUE RESPECTING THE MILLENNIUM.

BY J. L. CLAPP.

(Concluded.)

Ish.—This subject looks truly glorious; and I find I grow more and more interested, as I think, read and meditate. Passages of Scripture once obscure, are now plain and reveal to the mind precious truths. I thought before I conversed with you, that none but fanatics would embrace the Advent doctrine; but I now feel in my very soul to praise God that I have been led to examine the subject: what light I have gives me a longing for more, and I think I shall examine this subject thoroughly. But are we to suppose that our very bodies will rise at the resurrection?

John.—We will examine this point, and see what the Lord says, for the Scriptures are not silent on this subject. Isaiah says, "Thy dead men shall live; together with my dead body shall they arise: awake and sing ye who dwell in dust, for thy dew is as the dew of herbs; and the earth shall cast out her dead." The Psalmist says, in the 17th Psalm, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." Also, Job says in the 19th chapter, "I know that my Redeemer liveth, and that he shall stand at the last day on the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." You know that Christ died and rose again; but Thomas was unbelieving; he could not believe that that body which had been crucified, could have come to life again. Christ knowing his unbelief, and wishing to convince him that it was the identical body that was slain on the cross, directs him to thrust his hand into his side, and see the prints of the nails in his hands, and no longer be faithless, but believing. When Thomas saw this, he exclaimed, "My Lord and my God!" Christ was seen after his crucifixion by Ephas and the twelve, also by above five hundred brethren at once. These all believed that the body which had been crucified had risen. Thus Christ has become the first-fruits of them that sleep. I think this is proof that the identical body will rise. The word *resurrection* implies taking up that which was laid down: if it takes up that which was *not* laid down, it could not be called a resurrection, but a new creation.

Ish.—But does not the apostle say that flesh and blood cannot inherit the kingdom of God; nor doth corruption inherit incorruption? How can you reconcile this passage with those you have brought forward?

John.—I am very glad you have brought forward this passage, as I wish to have any seeming contradiction reconciled. It has long been my sentiment, that if one passage of Scripture seems to contradict another, our view of one must be incorrect. But I apprehend there is no contradiction in the passage you have named with those I have been considering. If you will read the whole of the 15th of 1st Corinthians carefully, you will find it explained satisfactorily to the mind of every candid enquirer after truth. The apostle seems to anticipate the objections that man would make to this doctrine, the resurrection of the body. He says, "Thou fool, that which thou sowest is not quickened unless it die, and what thou sowest, is not the body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his *own body.* After speaking of different kinds of flesh, and of the heavenly bodies, also of the glory of the sun and moon and of the stars, the apostle says, "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body: there is a natural body, and there is a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality:" that is, this body shall pass a change that will make it imperishable; death can then no longer exercise any power over it; it will be immortal, and exist as long as eternity lasts; and live and reign with Christ on this earth, where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

Ish.—Do you suppose that Christ will reign personally on the earth?

John.—I suppose he will.

Ish.—I have thought his reign would be a spiritual reign; but I have proved myself to be so ignorant of God's word, I hardly dare offer an opinion upon any point without an examination, and as I have not examined that point, I should like to have you give your opinion, and your authority for the same.

John.—That I will do with pleasure. I am glad to see that you want my *authority* for my belief. Always require *that* when you hear a sentiment advanced that contradicts the one that you have before entertained, and also be careful to advance no sentiment that you have no scriptural authority for. In this way we shall bring our sentiments to the only true test. That Christ will reign personally on the earth at the time of the millennium, I believe can be abundantly supported by scriptural authority. I think I have shown that this world will be purified from sin, and be a perfect garden of Eden—a blessed abode of the righteous; and that every Jew, or son of the free woman, will be brought back from their graves, wherever they may be, to this land of Canaan; the prophet says, "David my servant shall be king over them." John, the revelator says, in the 15th chapter, 10th verse, "And hast made us kings and priests to our God, and we shall reign on the earth;" also, the 20th chapter, "But they will be priests of God and of Christ, and will reign with him a thousand years;" also, 21st chapter, 3d verse, "And I heard a loud voice from heaven, saying, Behold, the tabernacle of God is with men, and He will *dwell with them*, and they shall be his people; and God himself will be with them, and be their God." Job says, "I know that my Redeemer liveth, and that he shall stand at the last day on the earth." He shall come in the clouds of heaven with power and great glory, and every eye shall see him. The wicked shall see him and call for the rocks and mountains to fall on them and hide them from the face and from the wrath of the Lamb: not so with the saints; Christ will come to be glorified in his saints, and to be admired in all them that believe: and we know that when he shall appear, we shall be like him, for we shall see him as he is. Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. I might bring forward many other passages of scripture for the support of the doctrine of the personal reign of Christ, but the above, I trust, are sufficient to convince every sincere enquirer after truth. The idea that the millennium consists in Christ's pouring out his spirit, and thus reigning in the hearts of his children, and converting the multitude, is not in accordance with the scriptures of divine truth; for Christ has reigned spiritually ever since he ascended into the heavens; and multitudes have been converted to the faith, and been his spiritual worshippers. The disciples in the apostles' days had no idea of such a millennium as many advocate at the present day. They knew that their Lord had ascended into the heavens, and that the heavens must receive him until the renovation of all things; they earnestly longed to see their Lord and Master, and the apostle told them that that day should not come until there came first a falling away, and the man of sin be revealed, the son of perdition, who opposeth and exalteth himself against all that is called God or that is worshipped, so that he sitteth as God in the temple of God, declaring himself to be God; and when this wicked one is revealed and has fulfilled his time, the Lord will consume him with the brightness of his coming. Then the earth will be delivered from everything that opposeth and exalteth itself as God or is defiled by sin.

Ish.—My whole soul is enlisted in this subject. It is on my mind by night and by day; and as I get a little light, it gives me a hungering and a thirsting for more. I have become perfectly satisfied that I have been altogether mistaken as to my former views; and I wonder that I could entertain them—and yet I do not wonder that I so believed, because I was so taught. The Bereans were commended for searching the scriptures to see whether these things were so, even when inspired men preached the gospel. How much more important it is that we should search for ourselves when uninspired men preach. I now take my Bible to read, and I find many passages, that with my former views were perfectly dark to me, but now are perfectly plain; and I can see a harmony in the scriptures that I never saw before. They appear a perfect chain; and it seems sometimes that I can say, "Come Lord Jesus, come quickly." "The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely."

John.—I am glad you see the necessity of searching the scriptures for yourself. The subject is truly a glorious one, and full of consolation to the believer. I do not wonder that the promises of the gospel are called exceeding great and precious. We are told that Abraham sojourned in the land of promise as in a strange country, dwelling in tents, with Isaac and Jacob, heirs with him of the same promise; these died in faith, not having received the promises, but having seen them from afar, and being persuaded of them embraced them, acknowledging that they were strangers and sojourners on the earth: they sought a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city, which we shall inherit if we look for the same promise.

Ish.—Truly our God has rich things laid up in store for those that love him. But it seems hardly possible that the compassion and love of God can be such, that after we have rebelled against him and followed him at so great a distance, that He should prepare such mansions for us. We have abundant reason to praise and adore his name for his great mercy to the children of men. At Christ's coming, the righteous dead will be raised: that is called the first resurrection; but what will be the situation of the wicked dead at this time?

John.—Malachi says in the last chapter, "The day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts; so that it shall leave them neither root nor branch; but to you who fear my name shall the sun of righteousness arise with healings in his wings, and ye shall go out and grow up like calves of the stall; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day when I shall do this, saith the Lord of hosts." At Christ's coming, the wicked will call for the rocks and mountains to fall upon them, and hide them from the face and from the wrath of the Lamb. His coming will be so terrible to them that they will long to get out of his sight; but the fire of God will burn them up, and they shall be ashes under the feet of the righteous for one thousand years; and when the thousand years are expired, Satan will be loosed out of his prison, and will go out to deceive the nations of the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. All the wicked that have ever lived will then come up out of their graves, as saith Ezekiel, 38th chapter, 39th verse, "After many days thou shalt be visited, in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people on the mountains of Israel, which have been always waste, but it hath been brought forth out of the nations, and they shall dwell safely all of them: thou shalt rise like a storm, thou shalt come like a cloud to cover the land, thou and all thy bands, and many people with thee; "it shall also come to pass that at the same time shall things come into thy mind, and thou shalt devise an evil devise, and Satan will seduce them to encompass the camp of the saints about and the beloved city, hoping to regain his lost possession; and fire came down from God out of heaven and devoured them.—And the Devil that seduced them was cast into the lake of fire and brimstone, where the beast and false prophet are, and will be tormented day and night FOR EVER and EVER. So we see that the wicked can gain no victory over death, but he holds his grasp with a still firmer hand, and still claims them as his victims; and they are cast into the lake of fire and brimstone, which is the second death.

Ish.—The various points we have considered seem clear to my mind. The doctrines of the Jews' return and the millennium in time, when tested by God's word, are truly fables; and as those are all that I supposed would precede the Advent, it must be the next event. May the Lord hasten his coming and kingdom.

John.—Amen and amen. Even so come, Lord Jesus. [*Exeunt omnes.*

MODERN PREACHERS.

The following Extract from an English work by R. M. Beverley is an illustration of modern preaching:

There are many manifest inconveniences, as there are also some advantages, in applying learning to the study of the Scriptures; but I fear that the disadvantages greatly preponderate, *when the range erudite theology is entrusted to the ministry.* I need not here appeal to history to prove how many disastrous heresies and schisms have sprung up in the church from the hot-bed of human learning, how many wars and tumults have arisen from the controversies and argute disputations of learned divines. Baronius has asserted, that the greater part of all heresies have originated not with the ignorant multitude, but with men of much intellect and research, with men of talent and of elevated station in the church, with bishops and high dignitaries, who began with disputations and dexterous cavils, and ended with schism and open rebellion. Dr. Owen, himself one of the learnedest of divines, has remarked that it would be difficult to sum up all the mischief that had desolated the church through the labors of ecclesiastics, with subtle heads but unsanctified hearts: and the truth of this remark we can ourselves verify, by turning our eyes to Germany, where the tribe of neologists and sceptics are constantly rising to the surface, with some curious jewel of unbelief, fished up with infinite labor from the deeps of hell; or to America, where the portals of theologic seminaries are pouring forth clouds of Palagian and Sabellian locusts' "like horses prepared unto battle, and with faces as the faces of men."

He that reads the Bible in the old way, seems to be walking with great delight, "by a place of broad rivers and streams where goeth no galley with oars;" the waters are silent, majestic, undisturbed; they are "the still waters," and he by faith is constantly catching a glimpse of the Good Shepherd, who leads his flock by the verdant margins, "to make their souls like a watered garden:" he searches that he may find him; but if he finds him not, he is distressed and perplexed, and, in the language of holy love, says within himself, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside from the flocks of thy companions?"

But when he reads the Bible in the new way, when the glare of modern *exegesis* dazzles his eyes, when the German light has been let in upon the scene, he seems immediately to stand on the shores of a boundless ocean, whose waves are dark, restless, and conflicting; "the galleys pass with oars," and "the gallant ships" in abundance: but it is for an evil trade, and many are shipwrecked before his eyes, swallowed up in hopeless infidelity. The Good Shepherd is gone; he is nowhere to be found; all the winds of heaven seem to conspire to drown the very sound of his name, and the hubbub of "primary meanings," "orientalisms," "historical allusions," "mythic phraseology," "figurative expressions," "allegorical types," "poetical ornaments," "grammatical constructions," "usus loquendi," are called into the scene, to make confusion worse confounded, and to turn the Scriptures of truth into a volume of dishonest trickery or studied obscurity, whose dark pages none but learned academiceans and deep-read scribes can possibly explain.

I give one instance, and it is indeed but one amongst thousands. That portion of the prophecies of Isaiah, beginning with the 13th verse of the 52d chapter, and ending with the last verse of the 53d chapter, is so clear a prophecy of Christ, that no unlearned person could possibly doubt its import. In many passages of the New Testament it is made the subject of either direct quotation or allusion, and our Lord himself distinctly referred to it as a portion of Scripture fulfilled by his mission. (Luke 22: 37.) Evidence like this, one would naturally suppose, must preclude all cavilling on the subject; for no one but a Jew or an avowed unbeliever, would be hardy enough to urge that Jesus Christ and the apostles were mistaken, and that the prophet had quite another meaning. But learned Christians have shewn themselves not less audacious than Jews, Turks, or Infidels. The school of Christian theology had become amazingly more sharp-sighted, erudite and sagacious, towards the close of the last century: and a swarm of celebrated expositors, under a firm conviction, as one of their own favorite writers frankly expresses it, "that the prophets announce nothing of future events but what they might know and expect. without any special divine inspiration," have undertaken to shew that Isaiah had in this passage no prescience of the Redeemer. These elaborate writers suggest, that the subject of the prediction is a "collective" one, that it refers to the whole Jewish people, to the abstract of the Jewish people, to the pious part of the Jewish people, to the Jewish priesthood, to the prophetic order, to king Hezekiah, to the prophet Jeremiah, to an unknown prophet killed by the Jews in exile, to the royal race of David who suffered unjustly, to the Maccabees, or to the prophet Isaiah himself! These are the hypotheses of the Döderlins, the Eichorns, the Schusters. the Telges.the Stephani, the Rosenmullers, the DeWettess, the Geseniuses, the Grotiuses, the Boltens. and divers others of high celebrity in the learned world, who have filled all Europe with the renown of their names, not without a reverberating echo from the transatlantic school of "Celeberrimi."

I have selected this one instance of the audacity of learned men in handling the word of God, both because it is an exhibition of their impiety in attacking one of the noblest bulwarks of the gospel, and because it cannot fail to supply the place of a thousand other instances; for it is obvious that if the men of letters have dealt thus with prophecy, in the splendor of its glory, they must have felt very little scruple in denying and gainsaying the promises of the Holy Spirit, where the light shines with a feebler ray. And true it is, that if any one wished to draw up a vademecum of infidelity, he might easily compile a book from the labors of learned divines, in which every promise of the Messiah, every indication of the gospel, would be flatly denied, and opposed with laborious arguments and profound research.

We cannot deny that the school of Germany has produced a race of literary giants and Anaks of intellect, but many of them, alas! are also Goliahs, who defy the armies of the living God; and though some of the vaunting crew would conceal their intention under the guise of Christians, yet we know that their business has been rather to fabricate fiery darts for the wicked one, than to supply shields of faith for the good soldiers of Jesus Christ.

But it will be said, all this touches not England, and that, in this country, the theologues of the dominant and dissenting sects, have avoided the neology and rationalism of the German sophists. It should, however, be remembered, that till within the last dozen years, we seemed to *know* nothing of the effects of the German school, or to know little more than was brought to us by the vague rumors and short accounts of some of the most popular works. Lately, there has been visible a bias to German literature: we begin now highly to admire their erudition, and may soon, perhaps, proceed to tolerate, and then to adopt some of their fatal spirit of interpretation. Germany and America have pronounced us a nation of theological ignoramuses, and we have tacitly pleaded guilty to the charge. There are not wanting some dissenting ministers, though very few as yet in number, who are in correspondence with the German divines, and who are known on the continent as well affected to the new school, I do not say in scepticism, but in the fashionable style of "exegesis," and in that tendency to novelty and recondite discoveries, or pretended discoveries, which is the distinguishing mark of the German theologues. I would put it as a question, and really not as an insinuation, but simply as a question. Is it quite certain that those who control the education of dissenting academies, are fully aware of the danger apparently threatening the creed of the Reformation? Have they their eyes fully open to the progress of unsound opinions, in the United States of North America? If Germany has not yet exerted her dangerous influence over the minds of those who are educating for the ministry, is there no ground to fear that Professor Stuart's subtile commentaries have opened the way for a further advance towards Pelagian views, and that a writer who has been introduced amongst us, on high authority, as a sound teacher of the faith, has gained many converts in this country to opinions which in his own are already strongly contested? The temptation of mischievous learning is so much to be apprehended, that we must hope, if the tempter should ever come with his deadly intellectual bribe, the guardians of youth will be on the watch, and repulse the enemy, though he assures them "that they shall not die, but shall be as gods, knowing good and evil."

Perhaps it would be premature to say that the effects of continental learning are already discernible in some dissenting pulpits; but *something* is working there even now, which is not for good. We hear now not unfrequently, much, far too much, about "primary" and "secondary" meanings of passages in Scripture. The congregation is sometimes perplexed with a ten-minutes explanation of "the historical sense;" and portions of the word of God which hitherto have without question been applied to Christ, are now explained as having "a primary" view of some Jewish king, priest, or prophet. A preacher will, perhaps, take the 16th Psalm, and at some length explain every word of it as said by David of himself, and shew how it agrees exactly with some parts of David's history; then remembering how the inspired writers have taken a different view of the Psalm, will conclude with the Christian and spiritual interpretation; not much, in my opinion, to the edification of his hearers. It is like plunging the body first in snow, and then bringing it into the rays of the sun; a very capricious and hazardous treatment of the human frame.

I might quote an instance, where one, whose ministry I usually find profitable and instructive, lapsed once in my hearing into this learned mood, and at some length opened out "the primary meaning" of a well known prophetical passage, leaving a painful impression on my mind, which haunted me for some days; and if this effect is produced on one who is no stranger to expository subtleties, what must not the effect be on those who have hitherto read their Bibles in the old way, and who have never suspected that the guide-post to Zion was a Janus with a double face?

The creed of some believers is as a tender root growing out of dry ground, and cannot bear these visitations of blight on its timorous strength. It has need of a kinder and more refreshing treatment.

If I wished to enlarge the prayer, "Lord, increase our faith," it certainly would not be by petitioning for an increase of this sort of preaching which I have here noticed.

> "Who may abide the day of his coming? and who shall stand when he appeareth?"—Malachi III. 2.

To bring this tremendous question home with power to our hearts, let us for a moment imagine that the event which must be near at hand, is now arrived. Let us suppose it to have overtaken us now, just as we are, for in some such way it will come—sudden, short, terrific—"As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." "Behold, I come as a thief in the night." Suppose, then, that the blast of the archangel's trumpet were this moment to ring in our ears; Suppose that the kindling heavens, the falling stars, the sights, and sounds of terror, broke at this moment upon our astonished senses; that all bespoke that time had run its course, and "the end of all things was at hand:"—how would this dreadful summons find us? How would it find us at this moment—this night! Oh! think of the hundreds and of the thousands at this moment, and on this day of holy rest, to be found in the haunts of guilt and shame! Think of the thousands, on this Sabbath of the Lord, engaged in sinful pleasure, or immersed in secular employments; "doing their own ways, and finding their own pleasure;" marking the sacred day with deeper turpitude than any other of the seven. What would be the effect on them, did this dread announcement grate upon their ears? Oh, what pangs, what terrors, what wailings, and blackness of despair, would it cause? "Every heart would melt, all hands would be feeble; every spirit would faint; all knees would be weak as water." Where then would be the wisdom of the wise, the ranks of the mighty, the gold of the rich? The knell, the last knell, which told of dissolving nature, would herald in their everlasting doom. Then would they call on the rocks to fall upon them, and the hills to cover them. And the cry, the exceeding bitter cry, "Too late! Too late!" would break from despairing myriads Ah! with what weeping and wailings would they then think of time mispent, opportunities neglected; goodness, mercy, long suffering, love vast as eternity, abused and slighted; while conscience, quickened into agony, would ring the fearful words in their ears, "Because I called, and ye refused, I stretched out my hand, and no man regarded; but ye set at nought my counsel, and would have none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh, when your fear cometh as a desolation, and your destruction cometh as a whirlwind."

Where, then, O thou profane, scoffing and hardened sinner—desecrating the Sabbath, despising the word of the Lord, breaking the everlasting covenant, forsaking the assemblies of his people, insulting thy God and injuring thy neighbor, oppressing, perhaps, the being confided to thee by God, setting an example of what is vicious and profane to thy children—where wilt thou appear? "Can thy hands be strong, or can thine heart endure?" Alas! the sound will be like the hissing of the fiery serpent, and the lightning of his wrath will blast thy soul. O false and hypocritical man! like the whited and gilded sepulchre outside, while the inside is full of loathsomeness: using religion as a pretext; concealing under the mask of it pride and malice, and impurity—where wilt thou appear? Alas! it will be more tolerable for Sodom and Gommorrah in the day of judgment than for thee. When thou rememberest the light against which thou hast sinned, the convictions thou hast stifled, thou wilt envy the doom of the lowest, the basest in human eyes. So with the formalists, so with the worldly-minded, the indifferent, the hard-hearted, all who have "lived without God and Christ" in the world; all who are unwashed in his blood, unsanctified by his Spirit and not interested in the covenant. These shall not "abide the day of his coming." These "shall not stand when He appeareth."

But the question still remains to be answered," who may abide the day of His coming?" And it is not, blessed be God! a dark impenetrable secret, left for that day to divulge. We know (for it is revealed) that there are those who shall "have confidence before him at his coming;" who will hail his second advent with joy. The thunders may roll; but they will have no terrors for them. "The earth may be moved, and the mountains carried into the midst of the sea;" but they will fear not. (O what a glorious contrast! The calm, impertuable spirit of holy and humble confidence, amidst "the tremblings of heart" of others!) And who are they?—They who know and love him as their *Saviour* now, will never feel terror before him as their *Judge*. O ye who now believe on him with the Christian's *appropriating* faith, know this! Your persuasion, firm and unshaken is, that He will not desert you. "Neither death, nor life, nor things present, nor things to come, shall separate you." And what inspires this confidence? Anything in yourselves? Oh, not so, but the stability of his word, the inviolability of his covenant engagements, the unchangeableness of his love. What have you found him here? A Saviour ever as good as his word. He said, and He fulfilled it—yea, and all He has promised He will fulfil. He said, "Him that cometh to me I will in no wise cast out." You went at his bidding; you took him at his word, and you found it even so as He had said. He did not cast you out. You went in tears, and in shame and self-reproach, and "He received you graciously, loved you freely," forgave you, and remembered your iniquities no more. You found there was virtue in his atonement to lull your fears to rest; to speak peace to your troubled conscience. And what is now the basis of your confidence in the view of judgment? It is the assurance that his word shall never fail, that his love is unchangeable, that "his faithfulness is to all generations." This is what props and supports you: The ground of it is not anything in yourself: it is wholly in Him. It is not the child that supports itself on the mother's bosom; it is the mother that supports the child. And so "it is the everlasting arm beneath you, which holds you up." The word on which you have ventured He will never break. The hope He has himself inspired he will never disappoint. The rock on which you have built, will never fail. It has not failed hitherto, and it will not fail in the last judgment. No! and we believe—did He at this moment "come in the clouds of heaven" to judge the world, that the assurance *you now* feel "that He will never leave you nor forsake you," unworthy as you are (yet grieving over that unworthiness daily, and striving to love him more, and serve him better,) that this assurance would keep you tranquil amidst the solemnities and terrors of the scene, and that a calm confidence would soon be exchanged for a holy rapture, as the thrilling words greeted your ears. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

THE MEETINGS.

The meetings are still continued at the Great Tent, and have increased in interest since our last account—Bro. Brewer lectured on Sabbath A. M. upon the "seven seals." The congregation were much interested. Bro. Fitch lectured in the afternoon, briefly going over the second, seventh and eight chapters of the prophecies of Daniel. The rise and fall of the four universal kingdoms that were to precede "God's Everlasting kingdom," was illustrated in a very impressive manner, by the aid of a carved image, representing the one described in Dan. 2: 32, 33. When proof was adduced that ancient Babylon *fell*, the *head* of the image was *taken off* and laid aside; and so of the breast and arms, the belly and sides, then the legs, leaving nothing but the feet and toes. None but the *wilfully blinded* could help seeing that we are living in the very last days. Bro. Fitch lectured again in the evening from Dan. 11th and 12th chapters. More attentive congregations could not be found, than we had throughout the day. The number that thronged the tent, could not have been much, if any less than 5000 persons to *each* of the meetings P. M. and evening. On Monday evening the rain fell and the wind blew so as to prevent raising the tent, and there was no meeting. On Tuesday evening Bro. Fitch lectured for the last time. Bro. Fitch and wife, and his little daughter, left on the steamboat Cutter, on Wednesday A. M. He goes to Cleaveland by the way of Beaver. Bro. Brewer and his wifewere in his company on the same boat.

Since our tent meeting began, we have heard of many cases of powerful awakening, but no account of any conversions has yet reached us. But we are persuaded such labors are not lost. Indeed they are not; for God's people have been greatly comforted and encouraged: and we humbly hope and pray that when the "Son of Man shall come in the glory of his Father, with his angels, to gather his elect from the four winds," he may find some that have been *sealed* for the kingdom during these meetings.—*W. Mid. Cry.*

THE MIDNIGHT CRY.

THURSDAY, JUNE 6, 1844.

☞ Bro. Tullock returned to the city on Tuesday last. after an absence of two weeks in New Hampshire and Massachusetts, and was present at the conference in Boston several days, which was very fully attended, and the exercises deeply interesting. He accompanied Bro. Milier as far as Springfield, Mass., who was on his way to Low Hampton, and designs being present at the Addison Camp Meeting.

We shall give in our next a full account of the conference, with the ADDRESS adopted by the meeting. There was probably about fifty prominent advocates of the cause present, among whom we were pleased to see Brothers Miller, Whiting, Galusha, Litch, Himes, Hale, Jones, Cole, Hervey, Palmer, Barry, White, Weston, Huber, Turner, Fletcher, Campbell and others. The time was occupied with lectures, Bible Class exercises, and in hearing accounts of the state of the cause, interperced with personal experience and prayer meetings.

Bro. Himes leaves Boston this week for Vermont. He will attend the several camp meetings.

As far as our observation extends, we witness no declension. The brethren everywhere are strong and united, waiting for their coming Lord. In many places an increase of interest has been menifested, and larger places of worship obtained. The lecturers generally are consecrated to the work, and feel determined to continue at their posts, faithfully discharging their duty, until the King of kings comes. On Sunday last the Tabernacle in Boston was crowded; a large concourse of attentive hearers were present, to hear lectures from Bro. Fletcher in the morning, Bro. Miller afternoon and evening.

☞ The Midnight Cry is no longer published.—*N. Y. Sun of June 1st.*

☞ It appears we were in error in announcing the death of the Midnight Cry. That paper is still published. —*N. Y. Sun of June 3d.*

THE TURNING POINT.

Many within the last few years have been astonished at the surprising change which has been wrought in the public mind respecting the nature of the events which were to transpire at the end of this *age*, or world. Till within a few years, the visible coming of Christ to judge the quick and dead, the resurrection of the bodies of those who sleep in the dust of the earth, and the literal burning of the world—the melting of this globe by fervent heat, were never questioned by the orthodox professors in the New England churches. And any denial of either of those cardinal articles, by the members of those churches, would have subjected such to the diciplinary acts of their respective churches; and a denial on the part of any in the ministry, would have subjected such to an ecclesiastical trial. But how is it now? Any view on either of those questions may be held by the ministry or laity in most of the N. England churches without subjecting their opinions to the least scrutiny by those with whom they are connected, unless they happen to believe they are *immediately* to be *literally* realized. *Such* a belief is regarded as most heterodoxical, and worthy of universal denunciation!

It is a well known fact that some of the leading religious journals, in several of the most prominent denominations, have given countenance to principles of prophetic interpretations which entirely subvert those great truths which the church had for so long a time regarded as the fundamental doctrines of Christianity; and have expressed their confidence as being "staggered" and "greatly shaken" in those principles which they had heretofore regarded as "settled beyond a doubt." And yet no note of alarm is sounded in any quarter by any of the patrons of those papers, as there would have been were a departure from old established principles considered by the respective churches as a serious or alarming evil.

Again, we find the professors in some of our theological institutions have made alarming departures from the old landmarks of Scriptural exegesis; and yet no fears of the result are expressed by those from whom we should expect the first warning against innovation. Prof. Stuart, of the Andover Theological Seminary, the most prominent man in the most prominent theological school in New England, where a greater influence is probably exerted over the Scriptural views of those who are entering the ministry, than perhaps in all other similar institutions in that section of the Union, expressly applies the prophesies of Daniel and John, with the words of our Saviour which relate to the consummation and final judgment, to the times of Antiochus and Nero. Also Prof. Chase, of the Newton Baptist Theological School, the most popular school of that denomination in the United States, applies the same prophecies to the same events. And yet the young aspirants for holy orders, instead of being repelled by such applications of prophecy, are the rather more eager to place themselves under such instructions: nor are they restrained from so doing by any dictates of prudence on the part of their religious advisers.

Again, some of the more prominent clergymen among the orthodoxy of New England and New York do not hesitate to acknowledge their doubt respecting a *literal* burning of the world, &c. Dr. Bushnell, of Hartford, in conversation, is free to express his disbelief that this world is reserved unto literal fire, and in the resurrection of our mortal bodies; and while a political discourse which he lately preached was like a firebrand thrown into his congregation, yet his known views respecting the consummation and judgment of the world have produced no known expression of feeling, either on the part of his charge, or by his ministerial consociation. Other clergymen equally prominent maintain similar views on those questions, nor do the great body of the religious community regard it as any injurious change in the faith of their teachers.

A few years since, no questions were more frequently presented from the pulpits of the evangelical churches of our land, than were those which were intimately connected with the closing events of this world's history: now those questions are seldom alluded to in those pulpits. The people have ceased to demand truths of that nature; and instead of watching these truths with the same jealous eye with which in former times they were wont to guard the faith of their fathers, they are beginning to discountenance the allusion to those topics lest the doctrine of the Advent shall tingle their ears. Travel which way you will, by railroad, steamboat or the stage coach, and introduce these topics in conversation with clergymen of any denomination with whom we meet, and in nine cases out of ten they are averse to discussing them, or contend for a spiritual interpretation of the prophesies which relate to those events.

In view of these facts, which are known and read by all men, we are led to enquire the cause of such a mighty revolution in the opinions of the church. And on our investigation of the cause, we find it the unavoidable result of an opposition to the doctrine of the immediate Advent. According to the prophetic periods as interpreted by all the standard Protestant commentators of the English and American churches, we are now in that circle of time that the prophecies to which reference has been made may be expected to be fulfilled; and unless they are to be spiritually and *ethereally* understood, they may now be expected to be *literally* fulfilled. If the dead bodies of the departed saints are to come up in the resurrection, it will follow that Christ will literally and personally come to judge the quick and the dead; and also that the globe will literally be melted with fervent heat. And if either of these events are literal in their nature, each of the others will follow as literal also. The nature of the event is therefore *the turning point* which will decide the whole question of the Advent.

That these events will be literally realized is in accordance with the letter of the Scriptures and the unanimous voice of the church for eighteen hundred years. The *prima facia* evidence is therefore in our favor; so that the whole burden of proof that they are not literal rests with our opponents. And they rely mostly upon the argument which is drawn from *science* of the supposed necessity of a spiritual and fanciful fulfillment. We however believe that those arguments are not the result of logical deductions, and that the "oppositions of science falsely so called" are not the results of correct reasoning. We hope to be able soon to take up these questions, and show that a scientific view of the matter is not contrary to, but in favor of the letter in the fulfillment of these scriptures, and that the ground we occupy is the only tenable ground in any view of the question.

STATEMENT

To THE FRIENDS AND SUPPORTERS OF THE ADVENT CAUSE.

Dear Brethren and Sisters,—It is now about four years since I became acquainted with Bro. Wm. Miller, and became interested in the subject of the Second Advent through his instrumentality. On a candid and patient hearing of his lectures on the subject, I became fully convinced that there was to be no literal return of the Jews, or spiritual reign on earth of a thousand years, before the resurrection of the righteous dead. I also became convinced by his illustrations *of prophetic time*, the advent must be nigh, and the *next event* in order, in historical prophecy. I did not, for several months, embrace his views of the *time*, but was at once so deeply impressed with the truth of its being "nigh, even at the door," that I regarded it as a duty which I owed to the church and to the world, to labor for its universal promulgation.

The paper entitled the "Signs of the Times," was started with a view to a full examination of both sides of the question. During the publication of the first six months, in which the arguments were given for and against the *time*, I became fully settled in the conviction of the truth of Mr. Miller's calculation, and avowed it accordingly.

I then resolved, by the grace of God, and the aid of the believers, to publish this message as far as possible, to the entire world. The instrumentalities to be used, were, the *Press*, public lectures, camp-meetings, conferences, &c. Special arrangements were made for Mr. Miller to visit the principal cities in the Union. Camp-meetings and conferences were held in the less populous parts of the country. And our publications were scattered by the million, over the land and world.

What I have done in this important field of labor, has been from a solemn conviction of the truth of the Advent doctrine. The manifest approbation of God in the progress of every department of our labor, in addition to the strong reasons of its truth, greatly strengthened my faith. The reformation of thousands of the ungodly, the revival of the professors in every branch of the Church, the general approbation of the doctrine by the more pious and spiritual members of the churches, and the universal opposition of the wicked, both in and out of the church, has had a strong tendency to confirm the first convictions of its truth.

The time we have published to the world, in which we expected the prophetic periods to terminate, is now past. We were mistaken as to the definite time, but not in reference to the truth of the general theory. The principles of interpretation, which, giving a day for a year in the prophetic portions of Daniel, and Revelations, and suppose that the prophetic periods reach down to the end of the world, we still believe, and hold with unshaken confidence. The mistake in an exact calculation does not in the least affect the correctness of these views. We therefore look with increased confidence and hope for the advent of our King, as being now at hand. With this view we feel under stronger obligations than ever to carry forward the enterprise in which we have been engaged.

Our faith is based upon the positive testimony of the living oracles. For example; in the second chapter of Daniel, we have the metalic image of gold, silver, brass, iron and clay. Four universal monarchies, Babylon, Media and Persia, united, Grecia and Rome are here symbolized. A *fifth* universal and eternal kingdom was to succeed the entire destruction of the first four *earthly ones*. All that remains to be fulfilled now is this—the stone is to smite the image, and grind it to powder. This is the next event, and may come at any moment.

The seven trumpets also bring us down to the resurrection. The fifth and sixth, confessedly, on all hands, relate to the rise, progress, perfection and fall of the Turkish, or Mahomedan power. The fifth trumpet gives the chronology of five months, or 150 years. From 1299 to 1449. The sixth gives a period of 391 years and 15 days. Beginning 1449, it ended in 1840.* Some commence the last named period in 1453, at the fall of Constantinople; with this view, it will end in June of the present year.

On the termination of this period, the "*Second Woe*" will have passed. And behold, the "*Third Woe cometh quickly*." And, "in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God shall be finished, as he has declared to his servants, the prophets," Rev. 10: 7. The next event is, the sounding of the seventh trumpet. Then the kingdoms of this world are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever.—And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest destroy them that destroy the earth," Rev. 11: 15, 18. This is the time when the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," I Thess. 4: 16.

The recent events in the east, which relate to the Turkish Empire, furnish the strongest evidence of its speedy dissolution. About the time of this event, the seventh angel will sound, and the "mystery of God will be finished." Christ will come in his glory. There is no way to avoid this conviction. *Christ is "at the door."*

Another reason for our faith is founded upon the *signs* of the coming of Christ, as given in the Gospels. In connexion with the descriptions given of his personal and glorious advent in the clouds of heaven, he has given us several *signs*. The sun shall be darkened, the moon withdraw her light, the stars should fall from heaven. Nations should be in perplexity—men's hearts would fail them for fear, &c. *Then*, they were to see the Son of Man coming in the clouds of heaven with power and great glory. And when these things *begin* to come to pass, then look up and lift up your heads: for your redemption draweth nigh. See Matt. 24, Mark 13, Luke 21. These signs have all been fulfilled. Nothing remains now but the grand event, and that must be at the *very door*. Again, we repeat, there is no way to evade the conclusion:—*Christ is at the door*.

It will be seen then, that if the prophetic periods are not fully understood, as to their exact termination, that we have *events* and *signs* there is no mistaking, which show the Advent nigh.

How then shall we give up our faith and hope? We see no way for any mistake in these reasons for expecting the personal advent of Christ, as an event for which we may rationally look every hour.

With these views of this subject, we cannot cast away our confidence, which has great recompence of reward. But shall rather exercise patience, after having done the will of God, lest the promised reward should be lost For yet a little while, and he that shall come, will come, and will not tarry. See Heb. 10: 35, 39.

If the above view is correct, the labors and sacrifices of the friends of the advent cause have not been in vain. All our fondest wishes and blessed, and glorious hopes are soon to be realized. What time remains, then, should be occupied in watchfulness and prayer, and more abundant labors for the salvation of men.

The Advent meetings, lecturers, and papers should be sustained. The publications should be scattered; and not only keep what ground we have gained, but we should make advances into the ranks of those that are sleeping upon their arms. There should be no giving up—no going back—no temporizing—no truce with a Laodicean church.

On! let all the soul within you,
For the truth's sake, go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God.

MY STEWARDSHIP.

In connexion with the above statement of my general views, and course of action, it may be proper to give a brief statement in relation to the business, and financial department.

I have endeavored to conduct the business department under my care from the commencement, on the most efficient and economical principles. I have regarded myself as a steward, and have used the means put into my hands for the advancement of this, the most sacred of causes, according to the abilities which God hath given me.

I began the "Signs of the Times," without means, but not without faith that it would be sustained. In its publication together with that of the "Midnight Cry," at New York, and the "*Second Advent Library*," in this city, with various other publications here and elsewhere, in all amounting to *five millions*—my rule has been to publish and scatter according to the means furnished by divine providence. When I have had little, I proceeded on a small scale, and when furnished liberally, I have scattered profusely. So that I have never been embarrassed, or brought disgrace upon the cause by any financial delinquencies. From forty to fifty persons have been employed, and have all received their just demands. Others with whom I have traded largely as men of business, can testify to our punctuality and faithfulness.

My business transactions are all open to the inspection of both friends and foes. We have been closely watched by the enemies of the cause, and if any thing could have been discovered to impeach my character, it would have been done.

Having said thus much, I now wish to state that I have only sufficient means to meet my present liabilities up to the first of next month. There are subscriptions due on the Midnight Cry at New York, and the Advent Herald in this city, as also, money due for books, from agents, which, if paid in, will enable me to meet the expenses of the offices, and papers up to the end of the present volume, without embarrassment.

I have been thus particular because of the current reports now circulated through the length and breadth of the land. that I have *greatly enriched myself by the advent cause!* Some, no doubt, *really believe it.* I shall not defend myself farther than to say, that my books are at the service of all who wish to make an examination. And that I offer my accusers every facility to obtain the facts in the case.

My purpose now is to continue the papers, and publications as heretofore, while they may be needed. I have no doubt that the means to sustain them will be afforded, as long as they are of use to the cause of God. This I now leave with God, and the friends of his cause to dispose of.

The brethren and friends throughout the country who have aided in the work by donations and labors, will accept my heartfelt acknowledgements for the confidence they have reposed in me, as their fellow laborer, and agent in distributing their appropriations to the cause.

The infallible record is on high. When that shall be opened, and we are called to give an account of our stewardship, may the word be spoken to us all, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Joshua V. Himes.

Boston, May 29, 1844.

THE CRY IN HOLLAND.

We have just received from Holland a letter and two pamphlets on the end of the world, by *H. Hentzepeter*—one printed in 1830, and the other in 1841. They are in the language of that country, so that we are not now able to give any extract from them, but hope soon to be able so to do.

THE TESTIMONY OF THE PROPHETS CONCERNING THE NEW EARTH.

We have long been accustomed to indulge in the imaginary dreams of an etherial heaven, and have lost sight of the simple glory of a primitive paradise. In these last days, many have turned to and fro; through the prophetic word, knowledge has been increased, and we perceive that Christ, the second Adam, will soon return and restore all things to their original beauty. We find the testimony of the Old Testament prophets, clear and abundant, and we read in the following scattered texts a graphic description of the final inheritance of the saints.

"Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind; but be ye glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying;" "and they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them: they shall not build and another inhabit, they shall not plant and another eat;" "they shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord;" "and it shall come to pass, that before they call, I will answer, and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat; they shall not hurt nor destroy in all my holy mountain, saith the Lord;" "for behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." "All the land shall be turned as a plain:" "it shall be lifted up and inhabited;" "men shall dwell in it, and there shall be no more utter destruction." "In that day shall there be upon the bells of the horses holiness unto the Lord." "Thus saith the Lord, Yet once, it is a little while, and I will shake the heavens and the earth and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory :" "then I will turn to the people, a pure language, that they may all call upon the name of the Lord, to serve him with one consent." "The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down, and none shall make them afraid :" "they shall sit every man under his vine and under his fig-tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it." "Upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions," "and the kingdom shall be the Lord's." "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountain shall drop sweet wine, and all the hills shall melt, and I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of them ; and I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." "Judah shall dwell for ever, and Jerusalem from generation to generation, for I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." "It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord." "In that day will I make a covenant for them, with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground ; and I will break the bow, and the sword, and the battle out of the earth, and I will make them to lie down safely." "I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God :" "and the greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all rulers shall serve and obey him." "Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days ; but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." "He will destroy in this mountain the face of the covering cast over all nations ; he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo this is our God, we have waited for him, and he will save us : this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the days that the Lord bindeth up the breach of his people." "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest :" "and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever ; and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." "Thine eyes shall see the King in his beauty ;" "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken, but there the glorious Lord will be unto us a place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ships pass thereby, for the Lord is our lawgiver, the Lord is our king, he will save us." "The inhabitants shall not say, I am sick ; the people that dwell therein shall be forgiven their iniquity." "The glory of the Lord shall be revealed, and all flesh shall see it together." "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose ; it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it ; the excellency of Carmel and Sharon ; they shall see the glory of the Lord and the excellency of our God." "An highway shall be there, and it shall be called the way of holiness ; the unclean shall not pass over it," "but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall be done away." "Behold, the Lord God will come with strong hand, and his arm shall rule for him : behold his reward is with him, and his work before him ; he shall feed his flock like a shepherd, he shall gather the lambs with his arms and carry them in his bosom." "I will plant in the wilderness the cedar and the shittah tree, and the myrtle and the oil tree, and I will set in the desert the fir and the pine and the box tree together." "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors and lay the foundations with saphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord, and great shall be the peace of thy children ;" "their pastures shall be in high places, they shall not hunger nor thirst, neither shall the heat nor sun smite them, for he that hath mercy on them shall lead them ;" "there is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off. Thus saith the Lord, Keep ye judgment and do justice, for my salvation is near to come, and my righteousness to be revealed : blessed is the man that doeth this, and the son of man that layeth hold of it." "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the EARTH."

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* See Litch's Exposition, vol. 2.

Well may the Master say unto us, "O fools, and slow of heart to believe all that the prophets have spoken," if we now reject such testimony. In these last moments, when the glimmerings of the true and the eternal already illuminate our path—when the hearts of many have been opened to understand the Scriptures—when the confirming records of the ages that sleep in death, have fulfilled each immutable promise down to the momentous crisis of the coming of the Son of Man, how fearful is such skepticism ! how fatal such unbelief ! For soon the avenging wrath of Jehovah will sweep as the whirlwind, and cleanse with fire a sin-polluted earth, and the succeeding glory unfold to us the Eden loveliness of a redeemed creation. C. S. M.

Philadelphia.

FOREIGN INTELLIGENCE.

The British steamer Caledonia arrived at Boston on Saturday, being 12 1-2 days from Liperpool. The news is not very important ; yet everything shows that the world is still progressing towards some great crisis.

France.—In France there is discontent in the army, which is attributed to jealousy, caused by a distribution of decorations and promotions on the king's birth-day.—The Mexican Minister in Paris has contradicted the statement that several French gentlemen had been massacred in Mexico. It is said that negociations in progress for the marriage of Prince de Wappani with Queen Isabella of Spain, promises to terminate successfully, notwithstanding the opposition of Louis Phillippe.

Spain.—In Spain the Ministry of Gonzales Bravo is numbered with the things which were. Poor Spain ! Seven Ministries in the course of twelve months ! The Council of Nervaez is not more likely to have a more enduring existence than its predecessors. The following is the list of the new cabinet : General Narvaez, President of the Council and Minister of War ; the Marquis de Villunia, Minister of Foreign Affairs ; M. Mon, Minister of Finance ; M. Pidal, Minister of the interior ; M. Mayans, Minister of Justice ; and General Armero, Minister of Marine. The names all belong to the Ultra-Moderado and Afrancesado party. M Gonzalez Bravo is appointed as Ambassador to the court of Lisbon.

Portugal.—After a most striking display of the weakness of the Portuguese government, Almeida has surrendered, and Bomfim, with all the other chiefs and officers, have been permitted to retire into Spain. The men, on laying down their arms, were allowed to disband and proceed to their former occupation of brigandage without the slightest molestation.

Bavaria.—There was a riot in Munich in the early part of May. A rise in the price of beer was the cause. Several breweries were destroyed by the mob. Finally the rioters were charged by a troop of cavalry, and three persons killed. The riots continued three or four days, and the upshot of the affair was that the government ordered that the beer should be sold at the old price.

Italy.—The Neapolitan insurrection had assumed an alarming aspect : so much so, that Calabria no longer obeyed the orders of the king. There is, however, some doubt of the authenticity of the intelligence.

Letters from Bologna state that the sentences passed upon the last batch of prisoners tried before the Military Commission, for the part they took in the attempted rising at Bologna last year, have been confirmed by the Papal government.

According to the last accounts, political executions had commenced in the Roman States. Seven of the twenty individuals sentenced to death by the military commissioners sitting at Bologna, were shot in that city on the 14th inst. The best friends of the Papal government deprecate these executions.

The Overland Mail — India and China.—By this intelligence has been received from Bombay to the 1st of April, from Calcutta, Agra and Delhi to the 22d of March, and from Madras to the 23d of that month. The accounts from China are to the 27th of February—the latter contain nothing of interest, further than that all was quiet, and that the arrangements of the government for carrying on business had proved so far successful.

The British Consul at Ningpo having issued various regulations relative to the conduct of the English at that port, the same was adopted by Sir H. Pottinger, and published for general information. The following is among them :

"There being no longer security for merchants to pay the debts and fulfil the engagements of those who are unfortunate, or of those who commit acts of frauds,—British subjects are hereby cautioned against giving credit to any large amount. A barter trade will be found the best and safest in the end ; and no matter what the sum may be, whether in making sales or purchases.—British subjects are strongly recommended to exact a sale or purchase note (vulgarly called a Hong-chop.) without which document, in the event of fraud or failure, the sufferer would find great difficulty to establish his claim in a Chinese court of law."

The news from India is unimportant. Lord Elenborough had returned to Calcutta on the 28th of February, the second anniversary of his arrival in India.

In Scinde, everything is tranquil, and the troops appear to be healthy and comfortable. There have been no more disturbances in Gwalior, and India throughout is peaceful and prosperous.

Turkey.—Accounts have been received from Albania of another dreadful massacre : hopes are entertained that they may prove exaggerated, but there is every reason to suppose that they are too true. The Greek town of Egri Palanka, situated between Uscup and Giustandio, in Roumelia, is said to have been attacked, pillaged and burnt by a large party of insurgent Albanians ; and it is added that upwards of *two thousand* of the Christian inhabitants were massacred. The Turkish troops, which have been marched into Albania, and ten thousand of which have been concentrated at Monastir, appear quite unequal to the task of quelling those fercious marauders, who, while evading an engagement with them, ravage the country and murder the defenceless inhabitants.

Beder-Khan-Beg, the Crudish chieftain, who commanded the expedition last year against the mountain Nestorians, has been plotting similar schemes of vengeance and massacre against the Jacobite Christians of Jabel Touri. Recent letters from Mardin state that the emissaries of this man had succeeded in inveigling the Patriarch into an ambuscade, where he was taken and murdered.

The Death Warrant of Jesus Christ.

Dear Brother Southard :—I will give you one or two reasons for believing that there is no dependence to be placed upon the engraved plate said to be found in a case : which places the death of Christ in in A. D. 31. March 25th. Ferguson in his table puts the Jewish full moon when the passover was held, on the 27th of March, and the day of the week, was Tuesday. If Tuesday therefore was the Jewish 14th day of the month, and Christ was crucified on Friday, it would take us back to the 10th of the Jewish month, and the 23d day of March. Or if we go forward to the next Friday, it would be the 17th of the Jewish

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month, and the 30th day of March. Therefore Ferguson is in an error, or the plate is spurious and is calculated to mislead the enquirer.

2d.—The plate states that a similar one was sent to each of the twelve tribes; Bible readers understand there were no organization of the ten tribes after the captivity, and indeed they have begun to lose their distinctive characters soon after the revolt by Jeroboam 2 Chon. 11: 16, 17. 15: 9, 31: 6. Ephraim was to be broken and be no more a people. After the return from Babylon what piety there was among the dispersed ten tribes, was mixed up in the two tribes of Judah and Benjamin, and were afterwards known as the house of Judah. The majority of part of the tribes, at least, where they were taken by Tilgathpilneser when Ezra wrote in Chronicles, 1 Chron. 5: 26. That Ephraim and Manasseh were (or so many of them as were then) mixed up with Judah, see 1 Chron. 11: 3. The evidence that there were not twelve tribes to whom the record could be sent; is another evidence that the production is spurious. C. B. Hotchkiss.

NOTE. We do not see evidence of the plate's authenticity, and place no reliance upon it.—Ed.

LETTER FROM BRO. TULLOCK,

Portsmouth, N. H. May 25th, 1844,

Dear Brother Bliss:—I address you from this town, the place of my nativity, where I was nurtured and sustained till within a year or more past, when I bid farewell to those who were endeared to me by the strong ties of christian fellowship and affection, for the purpose of contributing my feeble services to the advancement of the Advent cause in other places. Here, I had formed strong attachments: and to be again permitted to mingle with those of like precious faith, with whom we have in times past taken sweet counsel together—to enjoy the company of dear relatives and friends, who are allied to us by ties endearing, was truly pleasant. After close and incessant application to the business of the office for months past, it was a great relief to the mind and strengthening to the body to have a short respite. I find it has done me much good. In the kind providence of God, you visited New York City for the purpose of attending our conference, and kindly consented to remain and take charge of the paper during my absence, as Bro. Southard's health was not sufficiently restored to enable him to resume his duties fully, but no doubt he will be able to contribute much to the columns of the paper by the time I reach the city. I accordingly absented myself for a week or more, and in company with Bro. Himes left New York on Friday of last week for Boston. Had a very pleasant passage and arrived at the place of our destination early the following morning, remained there several hours and called on a few friends. Had the pleasure of seeing several devoted brethren, among them Bro. A. Hale, who has charge of the Herald during your absence. His health is pretty good, but not able to endure much fatigue, also Bro. I. E. Jones who is now labouring with the brethren in that city. The Tabernacle is well sustained and the meetings very fully attended. It appears as if the interest increases as time advances; the friends to the cause remain steadfast, and we hear of no declension either in interest or numbers: May the Lord preserve them blameless unto his coming and kingdom. Called on Bro. F. G. Brown who was then at the house of a brother, and had been quite unwell, found him much better than I expected. He was to leave for Westboro', Mass. in a few days, where he will remain till his health is sufficiently restored to enable him to lecture. His faith is strong, waiting for God's Son from heaven.

Arrived home on Saturday evening. My visit was quite unexpected to my friends; however, I was cordially received and enjoy their presence much. Attended the Advent meeting next day and had a precious season. Bro. Osgood being absent from town, we had a social meeting, and I had the pleasure of listening to the remarks of many of the brethren. They all appeared strong in the faith—happy in the Lord and are a devoted and tried band. Meetings are held in Academy Hall, and at private houses occasionally. The brethren contemplate erecting a temporary building or procure a larger place of worship, as the Hall is not large enough to accommodate all who desire to attend. The cause is evidently advancing in this place. Brethren Osgood, Pierce and Ritson, reside here. Bro. O. has until recently been connected with the N. H. Conference of the M. E. Church, and was highly esteemed among them as a valuable minister of the gospel, but he has withdrawn from that body, and has devoted himself to the Advent cause, and is proclaiming the hour of God's judgment. Bro. S. Hoyt of Newington, a town adjoining this, an excellent brother and respected member of the same conference, has recently avowed a full belief in the near coming of Christ, and preaches accordingly; he lectured for the brethren here a few Sabbaths ago. Meetings are held in this town every evening in the week, and three times on the Sabbath, and are deeply interesting. Many have been obliged to separate themselves from the nominal church, and now meet together as an Advent band—happy and united, waiting for the restoration, the final and complete redemption of the sons of God.

I well remember the interest which pervaded this community when Bro. Miller lectured here, several years ago; a deep feeling was everywhere manifested, and the churches were generally quickened and blessed; large accessions were made to their numbers. The town had seldom if ever experienced such a season of refreshing, the mercy and salvation of our God attended the efforts of his servants. Bro. Miller had the co-operation of several ministers. Bro. D. I. Robinson was at that time stationed here; Elder David Millard, in whose house Bro. M. preached was also deeply interested, and every church enjoyed much of the favour of God; since that time many lecturing brethren have been here, and Advent meetings have been regularly sustained. Our beloved brother Geo. Storrs, formerly preached here and is well and favourably known in this vicinity, as elsewhere; also Bro. F. G. Brown and T. F. Barry, were pastors of two large congregations till they resigned their pastoral charges, to occupy a wider field of labour, and their warning voices have been heard far and near. There are a large number in this State who have embraced the doctrine of Christ's speedy coming, and in many places, meetings are regularly sustained. New-Hampshire has furnished many devoted and able lecturers to the Advent cause; several of her ministers have consecrated themselves to the preaching of the glad tidings of the Kingdom at hand—the CROSS and the CROWN.

In the afternoon of last Sabbath I attended the M. E. Church (where I was formerly connected,) and heard a minister who is stationed in a neighbouring town, preach on the Judgment. I was somewhat surprised when I heard the text announced, as preachers now generally studiously avoid an allusion to the subject, and if they do, they most emphatically deny that they have any sympathy with *our peculiar views;* however, he said much which was very good. His text was Jude 1: 6. and he continued by saying that no doctrine was more plainly taught in the word of God than the judgment of the great day. He quoted one passage, " God hath appointed a day in the which he will judge the world in righteousness, &c. Acts 27: 30, 31 and remarked that if he could not cite another passage, that one would forever settle the question; but the Bible abounds with plain and positive declarations on that point. Although he did adduce much scripture testimony in support of his several positions, yet he declaimed considerable on the certainty of the event —the character of the Judgment, and the scene which would then be revealed, but he knew nothing about the time, nor any one else. No, nor ever could! Christ would come, but the world would be performing her regular revolutions; the inhabitants of the earth would be unconscious of what awaited them, and in proof he repeated several passages or parts of scripture quite rapidly without noticing either connection or meaning. He will come suddenly—as the lightning —as a thief, &c., and we should have nothing to admonish us until the trumpet's blast should startle us. Indeed! I suppose many thought the sermon an admirable one, for I used once to think myself profited under almost any sermon if the language was good, but now we can feed only from the word—we want to know what the Lord hath spoken, and can easily detect light from darkness. I should have been pleased to have asked the brother, if God had appointed the time, (as one text he read declared He had,) and discussed the prophecies of Daniel and other prophets in relation to the prophetic periods which they have given for our instruction, to have enquired what and what manner of time the prophets searched diligently for, &c., and what things the angels desired to look into, 1 Peter 1: 10—13; and to have read the context to the several passages he quoted, to prove we could know nothing respecting the time. Our Saviour truly says: as the lightning cometh, &c., so shall also his coming be, yet he goes on (Mat. 24,) and gives us infallible signs which are to indicate his near approach, and commands us to watch—to know that He is near, even at the door. He will come as a thief, but, the apostle continues: but ye, brethren, are not in darkness, &c., 1 Thes. 5. He discarded the idea of two resurrections as held by *some;* he believed that the three great empires of God would be congregated together—all the inhabitants of heaven, earth and hell, would at once appear before the great white throne, &c. Said he, the righteous living will not be changed till after the resurrection of all the dead, and then we are all to be judged. I thought if he had referred to his Bible, and quoted the verses entire, he would have found that *the dead in Christ* are only raised, 1 Thes. 4: and to Rev. 20, that the rest of the dead lived not again until the 1000 years are finished. Blessed and holy is he that hath part in the first resurrection. In speaking of the Judgment, he repeated several verses in Daniel as describing that event. If he admits that those verses have reference to the day of days, how can he avoid our conclusions? He cannot if he follows out the argument. I have not time to pursue the subject further.

Yours as ever,

Thos. L. Tullock.

* * *

Detroit, May 20th, 1844.

Dear Bro. Southard:—There are a few of us in this city who are looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ. Our souls feed upon the blessed truth: we can in some measure sympathise with the apostle when he exclaims with rapture, blessed be the God and Father of our Lord Jesus Christ who hath begotten us again unto a lively hope, not simply by the resurrection of our Lord, but by the anticipation of his speedy appearance the second time without sin unto salvation. We were favoured last week with three lectures by our Bro. Kent from Cleaveland, and we can truly say our souls rejoiced in the truth which he presented from God's word. Oh, that God would open the eyes of the professed church that they may see this truth blazing upon almost every page of his word! We have not had the privilege that many of our brethren have at the east, but we hope if time continue, that some of our Advent lecturers will favour us with a visit. We should be happy to see and hear from our Father Miller. I think he might do much good if he would labour for a season in Michigan.

Yours in the blessed hope,

Luzerne Armstrong.

* * *

Darwin, Clark Co., Illinois, May 23d, 1844.

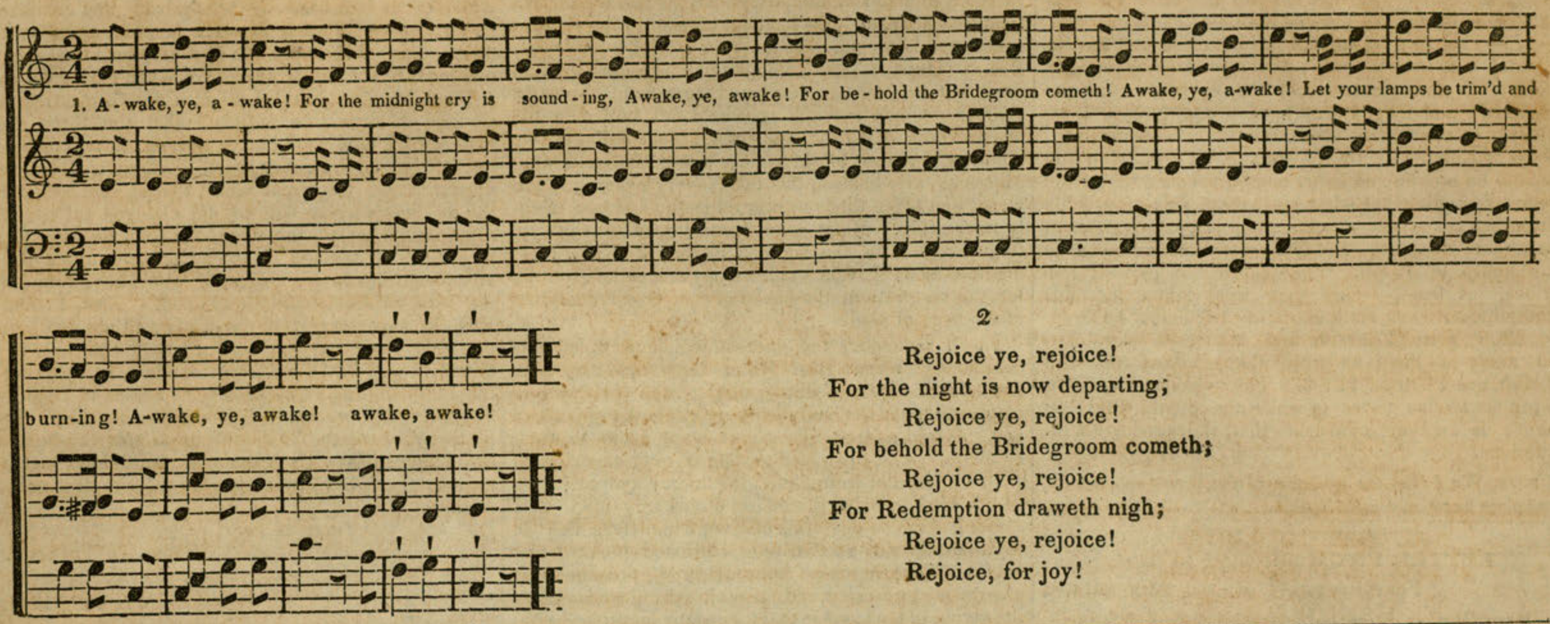
Dear Brother Himes:—Through the kindness of providence in granting us life and the blessings thereof, I here again address you on the great and momentuous subject of the souls salvation. The great mass of the people in these parts are often enquiring why dont you that believe in the second Advent, do something to have a preacher come this way, we believe that great good would result; some of the old lights which had nearly gone out have been made to shine by reading some of those books you sent me, together with that excellent paper called the Midnight Cry. A local M. E. preacher living here has partially embraced the doctrine, but still wants light, and a number more of Methodist and Baptist are partial believers, while some are looking for the speedy coming of the Saviour Jesus Christ. I think the only reason why people oppose the doctrine so strong, is because they are unprepared to meet the Lord in peace.

Prejudice goes a great ways with some folks, and I fear it will be the ruination of many precious souls. Brethren, be up and doing while it is called to-day, and if the Lord has called you to do his work, dont you reject the call. My soul is made to rejoice some times in anticipation of seeing some one of you here, and hearing you preach the gospel here in its purity— May the Lord call you to this place speedily, for I do think you are much needed here and if you think it is your duty to come, come; for the brethren say come, the sisters say come, the world say come, and I pray thee come, and try to come; we are all poor here, but the poor want the gospel preached to them. What we have, thank God, we feel a disposition to divide with the needy, for we have more than we actualy deserve considering our unthankfulness; may the Lord make us more thankful and make us more liberal.

I still remain your brother in Christ, &c.

M. C. Cary.

"AWAKE! YE, AWAKE."


1. A-wake, ye, a-wake! For the midnight cry is sound-ing, Awake, ye, awake! For be-hold the Bridegroom cometh! Awake, ye, a-wake! Let your lamps be trim'd and
burn-ing! A-wake, ye, awake! awake, awake!

2

Rejoice ye, rejoice!
For the night is now departing;
Rejoice ye, rejoice!
For behold the Bridegroom cometh;
Rejoice ye, rejoice!
For Redemption draweth nigh;
Rejoice ye, rejoice!
Rejoice, for joy!

THE SIGNS OF THE TIMES.

When from scattered lands afar,	Matt. 24 : 6—8
Speeds the voice of rumor'd war,	Luke 21 : 25
Nations in tolmultuous pride	Hag. 2 : 7
Heav'd like ocean's roaring tide :	He. 12 : 26—29
When the solar splendors fail,	Matt 24 : 29
And the crescent waxeth pale,	Rev. 16 12
And the powers that star-like reign,	Matt. 24 : 29
Sink dishonor'd to the plain ;	Joel 2 : 10, 31
World ! dost thou the signal dread ?	Lu. 21 : 26, 36
We exalt the drooping head,	Lu. 21 : 28, 28
We uplift th' expectant eye,—	Eph. 1 : 14
Our redemption draweth nigh.	Ro. 8 : 19, 23
When the fig-tree shoots appear,	Mat. 24 : 22, 23
Men behold their summer near :	Lu. 21 : 29, 31
When the hearts of rebels fail,	Isa. 59 : 18. 19
We the coming Conqueror hail.	Rev. 19 : 11, 16
Bridegroom of the weeping spouse	Rev. 19 : 7, 9
Listen to her longing vows,	Rev. 6 : 1 0
Listen to her widow'd moan,	Lu. 18 : 3, 78
Listen to creations groan !	Ro. 8 : 22, 23
Bid, O bid thy trumpet sound ;	1 Thes. 4 : 16
Gather thine elect around ;	Matt 24 : 31
Gird with saints thy flaming car :	Jude 14
Summon them from climes afar ;	Isa. 24 : 13—15
Call them from life's cheerless gloom.	Matt. 24 : 40, 41
Call them from the marble tomb,	Rev 20 : 4—6
From the grass-grown village grave,	Lu. 14 : 14
From the deep dissolving wave,	Ps. 49 : 14, 15
From the whirlwind and the flame,	1 Thess. 4 : 17
Mighty Head ! thy members claim.	Col. 1 : 15
Where are they whose proud disdain	Lu. 19 : 12, 27
Scorn'd to brook Messiah's reign ?	Mat. 13 : 41, 42
Lo, in waves of sulph'rous fire	Lu. 17 : 27, 30
Now they taste his tardy ire,	Rev. 19 : 20, 21
Fetter'd till the appointed day,	Rev. 18 : 3, 5, 9
When the world shall pass away,	2 Pet. 2 : 9
Quell'd are all thy foes, O Lord ;	Rev. 19 : 15, 21
Sheath again the dreadful sword.	Ps. 110 : 5, 7
Where the cross of anguish stood,	Isa. 53 : 3, 5, 12
Where thy life distill'd in blood,	Mark 15 : 27
Where they mock'd thy dying groan,	Mark 15 : 29
King of nations ! plant thy throne ;	Isa. 24 : 23
Send thy law from Zion forth,	Zec. 8 : 3
Speeding o'er the willing earth—	Dan. 2 : 35, 44
Earth, whose Sabbath glories rise,	Isa. 40 : 1, 9
Crowned with more than Paradise.	Ps. 67 : 6
Sacred be the impending veil !	1 Cor. 13 : 12
Mortal sense and thoughts must fail,	1 John 3 : 3
Yet the awful hour is nigh,	Lu. 21 : 31
We shall see thee eye to eye.	Rev. 1 : 7
Be our souls in peace possessed,	2 Thess. 3 : 5
While we seek thy promised rest,	Heb. 4 : 9
And from every heart and home	2 Tim. 8 : 9
Breathe the prayer, O Jesus, come !	Rev. 22 : 20
Haste to set the captive free ;	Isa. 49 : 9
All creation groans for thee.	Rom. 8 : 19

Charlotte Elisabeth.

CAMP-MEETTING AT PATCHOGUE.

Bro. Matthias writes that this meeting has commenced with interest, and will be continued over the next Lord's day.

THE LEOPOLD FOUNDATION.

This is a society, the seat of whose operations is at Vienna, in Austria, and whose design is to aid Catholic missions in America. It was originated in 1829, at the suggestion of Frederick Reese, Vicar General of Cincinnati, who visited Austria for the purpose of awakening an interest in behalf of Catholic missions in the west. At once it obtained the sanction of the Pope, and was taken under the patronage of the Austrian emperor. Among other regulations of the society, every member engages daily to offer one pater and ave, with the addition " St. Leopold ! pray for us," and every week to contribute a crucifix, and thus, by this small sacrifice of prayer and alms to concur in the great work of promoting the true faith.

The society raised $61.000 for American missions, the first year ; and now probably, contributes $100,000. Besides this, a similar society at Lyons, in France in the year 1840, appropriated more than 160,000 for Catholic missions in North America.—*N. E. Puritan.*

THE ADVENT SHIELD

Is now ready for delivery. The work has been got up with much labor and expense, not only to shield and defend the Advent cause, but the great principles of the Protestant reformation ; and especially the principles of prophetic interpretation, as held by the great mass of the old orthodox commentators. It contains the following articles :

Art. I. The Millerite's Confession and Adventist's Apology.

II. The Rise and progress of Adventism.

III. Prophetic Chronology.

IV. The Downfall of Great Babylon.

V. Our position as to Time, Prophetic Periods, and Future Labors.

Review of Prof. Chase's "Remarks on the Book of Daniel."

It contains 144 pages. It was advertised at first at fifty cents per copy, the same as book-sellers charge for works of the same size and kind. But in order to bring it within the reach of all and give it the widest circulation, we have reduced the price to 37½ cents single, $4 per dozen.

NEW WORK.

"The Advent Message to the Daughters of Zion, Vol. 1, No. 1. ; Mrs. C. S. Minor, of Philadelphia, Editor. Boston : Published by J. V. Himes, No. 14 Devonshire Street."

The first number of this paper is received, and for sale at this office Its design is to advance the Advent cause among the women of our land. It will not be published periodically, but may be continued as needed. Price 10 cents per single copy, or 12 copies for $1.

ORWELL CAMP-MEETING----PLACE CHANGED.

Providence permitting,

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th of June next, if time continues, at Chimney Point, Addison, on the east shore of Lake Champlain, about 20 miles north of Orwell. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.

The following brethren are selected to make arrangements :

Brn. C. Wines, Vergennes, Vt—D Smith, Ticonderoga, N. Y.—D. Smith, Addison Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt.—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt. Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton.

Wm. Miller.
May 9, 1844. M. Williamson

A Camp-meeting will be held at Gilmanton, N. H., on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath — All necessary preparations will be made by the committee for the comfort of those who attend. Brn. Cole, Litch, Himes, and others will be in attendance.

Notice —An Advent meeting will be held in Hermon, Me , five miles from Bangor, on the road leading from Bangor through Hermon, to commence on Friday the 21st of June inst., to continue over the Sabbath. Our preaching and other brethren from different parts of the country are invited to attend.

Committee.—Israel Damman, Zenas Chamberlin, W. H. Ireland.

ADVENT CONFERENCE.

Providence permiting.

A Second Advent Conference will be held, (if time continue,) at the Baptist Meeting House in Danville, Vt., commencing on Thursday, June 20, at one o'clock, P. M., to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other advent lecturers are invited. We hope the brethren and sisters, all through that section, will attend. By request, L. Kimball.

At South Woodstock, Vt., to commence on Sunday, June 9, and continue through the week. Brethren Himes, Cole, Shipman, and others, will attend.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 4.

Postmasters —Hanover, N. Y. (for Miss C. Teft)—Auburn, N. Y. 50 cts. | Little York, N. Y.—Union Mills, N. Y.—Magadore, O.—Perrysville, Ind.—Chester Factory, Mass.—Bellbrook, O —Victor, N. Y —Roosevelt, N Y —Collins Centre, N Y.—Fulton, N. Y.—Allen, Pa.—Hillsboro, O , each $1. | Floyd, N. Y., $3. | Waterville, N. Y.—Magadore, O —South Mills, Ill —Pittsburg, Pa.—Milford, Pa —Oaksville, N. Y.—Milesburgh, Pa.

Individuals —Wm. Gage—W. C. Cary—Lucy Carvan, each $2 | O E. Noble, $4 | J. Lenfest, $5. | John McAnley—E. C. Galusha—J. Marsh—C. S Minor—J. McLoughlen — I. Clancey— Hannah Brewster—L. D. Fleming—C. S. Minor—C. Ludlow—B. Matthias.

THE MIDNIGHT CRY!

VOL. VI.—NO. 22. NEW-YORK, THURSDAY, JUNE 13, 1844. WHOLE NO. 127.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY.
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE CHRISTIAN'S HOPE.

Come, thou long expected Jesus,
  Born to set thy people free,
From this dreary world release us—
  Usher in the Jubilee.

Israel's strength and consolation,
  Hope of all the saints thou art,
Strong desire of every nation,
  Joy of every faithful heart.

Born, thy people to deliver—
  Born a child, and yet a king:
Born to reign on earth for ever—
  Now thy glorious kingdom bring.

Quickened by the Eternal Spirit,
  We shall see our heavenly home,
Thy sure promises inherit,
  And behold thee on thy throne.

FAITH.

Yes He will come, though Pharisee
And learned doctors disagree:
Though many wise and great oppose
And fearless rally with his foes.

For it hath ever pleased the Lord
That such should stumble at his Word;
While babes and humble souls receive
His Spirit's teachings, and believe.

Then fear not: He will surely come,
And take his waiting servants home:
While those who hope his long delay,
Unwilling, SHALL BELIEVE that day.

Then heed them not, though now awhile
The wavering soul they would beguile:
But closer to the Scriptures cling,
From which alone TRUE FAITH can spring.

The BIBLE, now what glories shine
In it's unvarnished truths divine!
Though long in sackcloth shades concealed,
It's myst'ries are at length unsealed.

And we rejoice, with joy untold,
To see its latest signs unfold;
For now we KNOW the summons near,
And hail the glorious Advent here.

C. S. M.

"Let us never forget that Christianity was planted and has grown up in storms. Discussion is favourable to it, and has ever been so. Let the wintry blast come: it will but scatter the sere leaves and snap off the withered branches; the giant tree will only strike its roots deeper into the soil, and in the coming springtime put forth a richer foliage, and extend a more grateful shade."—*Gos. Pub.*

ANNIVERSARY AT BOSTON.

ADVENT CONFERENCE.—With the mighty gatherings of our fellow men who have been attracted to our city, the past week, some of the old and tried advocates, and many of the disciples and friends of the advent doctrine, have also come.

And none of these multitudes are identified with a holier or nobler mission. None have enjoyed more striking demonstrations that their cause is the cause of God. None have stood forth in support of their cause with warmer hearts or stronger hands, and none have left our city who are better satisfied with the exercises of their meetings or with a stronger and better founded expectation, that the object of their labors and sacrifices are soon to be realized.

Never have we seen so large an assemblage of the faithful and true hearted expectants of the blessed hope. They came up from all parts of the country with one spirit, and this was carried into all our deliberations in the most happy manner. All appeared to be "strong in the faith, giving glory to God." Among these were not less than fifty advent lecturers.

The time of our meetings was occupied for lectures, Bible class exercises, in hearing accounts of the state of the cause, interspersed with personal experience, in considering calls of the destitute, and with prayer meetings.

THE LECTURES.

These were given by brethren Miller, Galusha, Whiting and Litch. The subjects treated, were those which have an important bearing upon the present time, being fully in the support of the advent doctrine as we have always held it, and were listened to with the deepest interest and satisfaction by the large concourse of hearers, some of whom heard our views for the first time.

BIBLE CLASS.

The principal subjects considered, were Hab. 2: 1—4; Heb. 10: 35—39, and other portions of the same class, which clearly show that there was to be an apparent delay of the fulfilment of the promises, that that would be a season of peculiar trial to the believer, but that it would only be apparent, and at the time appointed, the word of God would be verified. As "once the long suffering of God waited in the days of Noah," "even thus shall it be in the day when the Son of Man is revealed."

STATE OF THE CAUSE.

The condition of things at the west, was reported at considerable length, by brother Galusha; In the south, by brother Litch; in the east by brother Turner. Others also spoke of particular sections.—These accounts were enriched by details which we have not room to give to our readers; and the whole went to show, in a striking manner, that the hand of God is in this work.

Wherever our views have taken hold of the mind, it has been the result of a full conviction of their truth, produced by a *prayerful investigation of the word of God*, and in view of reproaches and the sacrifice of every worldly advantage. Wherever they have been opposed, the opposition has, in most cases, resulted from an evident, and often avowed regard to worldly considerations, and has been characterized by the duplicity, sophistry, and base disregard of all Christian principle and propriety, which have always marked the history of all haters of the truth.

And one fact stood out most prominently, in proof of a favoring Providence, in behalf of the cause, which was this. When, to all human appearance, it must come to nothing, at those very times, some unforeseen circumstance has transpired, to give the work greater power and stability than ever. In view of this fact in particular, Bro. Whiting remarked, that he solemnly believed, "that if every adventist connected with the cause, should abandon it to-morrow, God would raise up new instruments to sustain and carry it forward."

At the close of one of these meetings, Bro. Miller arose, and after frankly confessing his mistake in the definite time, at which he supposed the prophetic periods would run out, remarked, in a most affecting manner, how much gratification it afforded him to find that his brethren had not trusted in man, in taking the position they had in the advent cause. He used to be troubled a great deal, lest those who heard him and embraced his views, would trust too much in him; but now, said he, "Father Miller has proved himself to you all, to be only a poor fallible creature, and if you had trusted in him you would have given up your faith, and I don't know what would have become of you; but now you stand on the word of God, and that cannot fail you."

SUPPLY OF DESTITUTE PLACES.

A consultation was held in order to see if some arrangements could be made for supplying the more thinly settled neighborhoods, or those in which there are but few adventists, with occasional lectures; but as no definite plan was fixed upon, we would only state that an effort will be made to supply all such places that it may be possible to supply.

THE PRAYER MEETINGS

were of a most interesting character. A spirit of deep and hallowed devotion prevailed.

Finally, this was the largest meeting of the kind, and the most harmonious, as well as the most promising in its results, that we have ever held.

The Conference Address, which will be found in this paper, was declared to be adopted unanimously.—*Advent Herald.*

ADDRESS OF THE CONFERENCE

OF ADVENT BELIEVERS ASSEMBLED AT BOSTON, MASS., TO THE DISCIPLES OF CHRIST, WHO ARE WAITING FOR HIS SECOND APPEARING.—*Greeting:*

In view of the unpopularity of the truth we believe—the singular confession in the estimation of the world, which the belief of that truth has acquired us to make—the want of any formal combination, aside from that which is the spontaneous result of united faith and hope, which has left us to a great extent in a scattered condition, and deprives us of the benefit of mutual counsel, it has appeared to be very important that we should express our views on several points particularly connected with the cause of God, with which we are associated, and our interests for those to whom we may not otherwise have access.

OUR POSITION.

The present position of the Adventists has been frequently presented to the world, and may here be stated in brief, as follows :—1. We believe that Jesus Christ is appointed to be King over all the earth. " God hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." To him pertain " a righteous sceptre, and an everlasting throne and kingdom," Heb. 1 : 1—9.—all this is to be realized in the world to come.—" For unto the angels hath he not put in subjection the world to come, whereof we speak." Heb. 2 : 5.

2. We believe that Jesus Christ will change the physical world, preparatory to the possession of it as his kingdom. " And thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thy hands ; they shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture thou shalt fold them up, and they shall be changed." Heb. 1 : 10—11.

" And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them." " And he that sat upon the throne said, Behold, I make all things new." Rev. 20 : 11. 21 : 5.

3. We believe this will take place at the second coming of Christ " And he shall send Jesus Christ, which before was preached unto you ; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts 3 ; 20.

4. We believe that he will then raise the dead in Christ, who, with the living righteous, will be changed to a state of immortality. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" 1 Cor. 50—53. " For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first ; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4 : 16, 17.

5. We believe he will then enter upon his appointed work, to judge the world in righteousness, by executing wrath upon the wicked, who shall go away into everlasting punishment ; and by rewarding the righteous, who shall inherit the kingdom prepared for them from the foundation of the world,—the devil being bound at the same time, and cast into the bottomless pit.

6. We believe that the glorious and everlasting reign of Jesus Christ, as King over the renewed earth, will then begin, and at the end of a thousand years, the work of executing judgment will be closed up, by casting the devil, (who shall then be loosed out of his prison) and those that are deceived by him, (who at that time shall live again) into the lake of fire.

We believe that *the time* of the second coming of Christ, and the events connected therewith, is revealed to us in the word of God,—by connecting them with the prophetic history of the world,—and with certain clearly specified signs, and also by the prophetic periods, so familiar to us.

The events in the history of the world, and the signs of the times, all assure us that the end is near.

The prophetic periods, as we have understood them from the first, bring us to the same result. —Indeed we have felt, for more than a year past, that their termination might be expected at any time ; and although there may appear to be a delay of the events which are then to come, we are confident that our views of these periods are based upon data and interpretations, which no man has been able to overthrow. It is true, we have been called to wait beyond the definite time at which it was supposed there was reason to expect the end would come ! But we believe as fully as ever, that those periods express the time of that event, that at the time appointed, the end shall be, and that it cannot be far distant in the future.

This position, embracing all these several particulars, we profess to sustain ; *and declare to be sustained by the word of God*, which is with us, as it should be with all, the decisive and only authority in all religious questions.

FUTURE OPERATIONS.

During the time that may remain before us, we wish to be found ready and waiting for the day which shall cause us to realize all we are looking for, as above stated, according to the command of the Lord Jesus, " and take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21 : 34.

Next to being ready ourselves, we intend to labor as we may have opportunity, to arouse our fellow men to the work of preparation. And in order to effect this, it should be our leading object still to exhibit the truth, as we have heretofore done It has lost none of its importance, none of its interest, none of its glory. And even if there should be fewer calls for our efforts than formerly, fewer to hear and to read, still let us improve every opportunity, by speaking in our private interviews, by sustaining our lecturers, and distributing our publications. Let us all work while the day lasts, in this manner, and when we are called to our reckoning, we shall receive the reward.

In reference to the course which individual adventists may think fit to pursue, we do not wish to go into details. As each one must give account of himself to God, so each one must judge for himself as to particulars. Still, as we feel that it would be unsafe for us to allow any of the numerous subjects which engross so much of the public attention at the present time to divert our minds from the advent cause, you will permit us to be a little more particular.

Humanity, justice, protestantism, patriotism, favorite, political, denominational or private views, on questions of acknowledged subordinate importance, may make their claims upon our sympathies and service ; and while we are far from supposing that it would be dangerous to grant them due consideration, at the present time, we may speak out for the benefit of others, what we feel to be necessary for ourselves.

To those who are not looking for the day of the Lord, and of course are not prepared for it, that day will come *as a thief*. They will be overtaken by its calamities, as the bird is taken in the " snare." Where we may least suspect the danger, it may be most artfully and fatally concealed. Permit us, then, to admonish you affectionately, and from a deep sense of the awful position we occupy, to beware of every thing which would exclude this " *present truth*" from the first place in your hearts, or deny it the first claim upon your efforts.

The high position which God calls us now to sustain, covers every position which may be authorized by his word and will. Those which are opposed to his will, or, though good in themselves, are sustained by means which he cannot approve, must fail of accomplishing any real and permanent good.

The great effectual remedy for the multiplied evils which affect our fellow men, is found in the plan assigned to our Lord Jesus Christ, to carry into effect. His glorious appearing, and the establishment of his kingdom, will complete the work, in reference to all but those who reject the provisions, by which man may secure a part in that kingdom. On this foundation we may stand as upon a rock. On this Heaven-appointed remedy, hope may fix her eye, with a steady and longing gaze, without the fear of disappointment. To this we should call our fellow subjects of redeeming mercy to look, and to prepare for a part in the glory to be revealed. Let nothing divert us from it. To those only who look for him will he appear unto salvation. And it cannot be long delayed.

But while we take this Scriptural ground on the broad question, we have no wish to interfere with the right of private opinion. We have no expectation that God's people will all see alike, till they are gathered where they shall see as they are seen, and know as they are known. He who expects any thing different from this must be disappointed. We should beware, therefore, of making any agreement on any subordinate point, a test of Christian character or fellowship—and, to speak directly of the questions which are more likely to affect ourselves, we may specify those which have been introduced among us on ' the intermediate state of the dead," and " the final condition of the wicked;" and also upon the duty of Adventists in reference to the churches. In reference to the first two questions, we would simply remark, that, as they form no part of the Advent faith, and as it is admitted by all that a belief or disbelief of the theory involved may not be essential to salvation—we are satisfied that it would be most safe, and contribute more to our usefulness to leave these questions, if entertained at all, in a position of minor importance.

Upon our duty to the churches we may also say a word. The danger here, as in most other cases, appears to us to be in the extremes. The first form of the danger is that of allowing the authority of the church, with which we may be associated, to impose silence upon us in such a question of duty. We have no doubt thousands have brought themselves into condemnation before God, by yielding to the unscriptural claims of their churches in this manner, who, if they had been decided and faithful would now be in a much more safe condition, and more useful, though they might also be called to suffer.

The second form of the danger is that of yielding to a spirit of revenge against the churches on account of their injustice toward us, and of waging an indiscriminate warfare against *all such organizations*. As to the duty of the Adventists, in reference to the churches with which they may be associated, if we were

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called upon to do it, we could give no directions which could be of general application. They must act in the fear of God, as the circumstances of the case require.

We should, however, be decided in doing our duty, in testifying for the truth, on all proper and suitable occasions. And if by taking this course, we give offence to the church, and they threaten us with expulsion unless we remain silent, (though if we see fit to dissolve our relation to the church amicably, it may be the better way,) *let us do our duty*, and when we are expelled, be patient in suffering the wrong, and be willing with our Master, to "*go forth without the gate bearing his reproach.*" The path of duty is the only safe one for us, but the devices of the devil are close on either hand, and we need much wisdom to avoid them. Let us commit the keeping of our souls unto God in well doing, and leave our opposers in his hands. He will make all right in due time.

We can hardly refrain from speaking a few words here upon the danger of placing any confidence in impressions, and dreams and private revelations, so called, as independent sources of information. And from the mischief which has already resulted from the agency of those who have been known to attach equal, if not greater importance to such things, than to the word of God, we would caution all our brethren and friends against yielding to the influence of such persons. They are generally known, (and we rejoice to know that there are very few of them,) by professing to possess the gift of *intuitive discernment of spirits*, the *power to work miracles*, and to believe in the possibility of obtaining what they call *resurrection bodies* here in this mortal state.

While we would seek the full enjoyment of the santifying spirit of God in our hearts, we cannot be too careful to refer to the law and the testimony for guidance in all cases. God denounced a curse upon all who were led astray by the false prophets and witches and familiar spirits of old, and he is still jealous of his truth and of his authority. While we would be careful to cherish a spirit of love to all who bear the name of Christ, we should beware lest any man seduce us away from the word of God, as the serpent beguiled Eve, through his subtility. Never was the enemy more actively engaged than at the present time, never were we in greater danger. Our only safety lies in cleaving to the "*sure word.*"

Here then we stand, the forlorn hope of the church of God, for the accomplishment of her last achievements, against the mighty, and determined, and daring hosts of her adversaries, before our Captain and King himself shall appear to make his foes his footstool, No man can expect to stand in the contest without the help of God. With his help none need to fail. We would, therefore, earnestly impress upon every Adventist the importance of resigning all into the hands of God, by prayer and faith. Seek the individual preparation we need for the great event, ask the direction of Heaven still on all our efforts, and implore its blessing, without which we have no expectation of success upon every thing that may be done.

William Miller,
Elon Galusha,
N. N. Whiting,
Appollos Hale,
Joshua V. Himes.
Committee.

Boston, May 31, 1844.

"It is a blessed simplicity, when a man leaves the difficult ways of questions and disputings, and goes on forward in the plain and firm path of God's commandments." Kempis.

The following article was written for the "Baptist Advocate," in reply to a letter which appeared in that paper from a Baptist. As the editor inserted but a portion of the article, and neglected the remainder, we deem it no more than justice to Bro. Galusha to insert it in the Cry. It is to be regretted that our opponents, when they find themselves unable to answer our arguments, should endeavour to destroy the influence of those in whom, previous to their looking for the Lord, they had the fullest confidence.

"FANATICISM."

Editor of the Baptist Advocate:

Dear Sir:—I read in your paper some time since, under the above caption, an "extract of a letter from a venerable minister of the gospel, in western New York," of such a *peculiar character*, as I thought would render it harmless among all who knew me, till I saw it copied by my old friend, the editor of the New York Baptist Register, with a note of surprise "that Br. Galusha should speak thus of the heathen"—and a final conclusion that "the Advocate must be acquainted with his authority" Still I was inclined to bear the injury in silence, rather than expose the faults of others. But so many of my friends, and the friends of the Redeemer, have expressed the conviction that my duty to the cause of Christ required me to correct the erroneous impressions which that letter is adapted to make upon the numerous readers of two of the most widely circulated periodicals of the Baptist denomination, that I have at length reluctantly yielded to the oft repeated solicitation. But God forbid that I should write any thing in bitterness or revenge. I have known that "venerable" brother for thirty years, and he *should* have known me. I have ever treated him with respect and kindness—one instance of which, I think, he can never forget I am disposed even now to impute this unprovoked attack (as much as possible) to the influence of circumstances, and the effect of a zeal which greatly surpassed his knowledge in the premises. If I ever exercised Christian forbearance towards any person, I did so with him during his stay in this place I endured from him, what I am confident he never would have borne from me. Now what could have been the design of that portion of his letter which you extracted: and what your design in publishing it! It contains not a word relating to the interests of his agency. Would not that publication better suit the office of a Roman Inquisitor, than that of a "venerable minister of the gospel!" "Doth our law judge any man (much less gibbet a brother) before it hear him and know what he doeth!"

First he makes an act of Christian courtesy to Mr. Himes, quite a practical heresy—I had gone to "convey" him to Buffalo—and lo! he was a "Millerite of the Christian sect"—Mirabile dictu! Almost as profane as the good Samaritan. The next charge he prefers against me, is that "Millerism seems to absorb" my "whole soul"—that is, I daily exhorted sinners to repentance, and Christians to holiness, in view of the speedy coming of Christ. As "erratic" as the apostle Paul, who says, Heb 10: 25, "exhorting one another, and so much the more as ye see the day approaching." And this, it seems, is not a "means adapted to advance the kingdom of Christ"—for these he says "are neglected, or forgotten, or deemed useless." But he probably refers to pecuniary means And yet that "venerable" brother heard me exhort my congregation to collect and pay over existing subscriptions for the American and Foreign Bible Society—he saw me put slips in circulation for new subscriptions, on which I put down five dollars in my own name, and subsequently paid from my own pocket. He also received five dollars paid by myself for Foreign Missions, and saw it credited to me on a paper in his own possession (at the Association in Hartland) But next comes what my good brother of the Register could hardly believe The "venerable" brother says, "I heard Br. Galusha publicly say, that the devil laughs at all our attempts to convert the heathen! That the world is in a worse condition now than it was fifty years ago" This is a garbled statement which perverts my words, by leaving out the qualifying terms, which are as the keystone to the arch. I said, "The devil laughs at our *puny* attempts to convert the *world*—the Catholics send out *ten* missionaries to our *one*." He conveys the idea that I repudiated missionary efforts. But nothing was farther from my intention. My object was to show, that on a general scale, wickedness increased despite of our efforts, which did not look like gaining a *universal* triumph over sin in the present state. "The Baptist Church in Lockport," he says, "has been rent to pieces by Millerism." Whereas not a member had withdrawn from the Baptist Church, nor had an individual avowed an intention to do so, up to the time of *his* coming here. Many of the members attended a week-day evening Advent prayer and conference meeting at another place, because those meetings, which commenced in the basement of the Baptist Church, had been removed to a hall on account of some sectarian jealousy.

By saying in immediate connection, "Br. Galusha has entered into this system of delusion (which he said had rent the church to pieces,) with all his heart," he seems to insinuate that I had been the instrument. The *fact* is, I had favored every pacific proposition on both sides, for a reunion of all at the Baptist Church—which I knew could be effected only on liberal principles. I at length effected such arrangements for meeting at the Baptist Church as were satisfactory to all, so far as I could learn, and all the Advent brethren agreed to give up their seperate meetings and attend with us. Just as this juncture the "venerable" brother came—which *I* shall ever regard as a great calamity to the church. He, with two other Baptist ministers, then in the place, united with eight or ten selected individuals, at a certain brother's house, in a *private exparte* council; evidently designing to conceal the movement from me, (then pastor,) as well as from the church as a body. The result of which secret conclave, was the interdiction of my week-day evening meetings, (which had just been so harmoniously agreed on, promising a happy union) and a dictation to me how to preach on the Sabbath. This *unprecedented* procedure of ministers from abroad, without consulting either church or pastor—thus breaking up our pacific arrangements, drove the Advent brethren back to their seperate meeting—was followed by my resignation, (which I had previously offered to tender, if ten members should request it,) and has resulted in the withdrawing of many of the members of the church, who could not sanction such a course. This result was facilitated by the "venerable" brother's declaring to my people, that the Millerite doctrine, as he called it, (which he knew I had avowed, and to which there was no overt opposition in the church) was a delusion of the devil." And also by his saying, in my pulpit, that he "had been misrepresented from the sacred desk," and other unhappy words—all of which I say, whatever a prejudiced mind may think, was without any provocation from me.

These things he said and did, without ever making one word of inquiry of me on the subject; although he spent several days in the place, and I, at two different times, respectfully invited him to call on me. By such a process he discovered that I do "not possess a well balanced mind" By thus analyzing it, he finds that "the sanguine and the erratic appear to be the prevailing qualities"

What a pity that these punological discoveries had not been made a quarter of a century ago—It might have prevented the failure of an attempt to rear the Hamilton Seminary—it might have succeeded the efforts to redeem Columbian College—it might have given earlier existence to the New York Baptist State Convention; and have prevented a great deal of injury which my recklessness has done the denomination. "For many years," he says, "his mind has been absorbed with some topic aside from the ministry of reconciliation, which in a great measure has unfitted him for pastoral duty." So much so, I could have informed him, that for the last fourteen months, I had preached but about 230 pastoral sermons, baptized about one hundred converts without aid from evangelists—preached five ordination and two dedication sermons, and what little I *have* done must be ascribed to the grace of God. He adds, "Anti-masonry, for a time, was the all absorbing theme; then Abolition, in its most ultra form, engaged his attention." Why did he not not mention Moral Purity, Temperance, the Missionary, Education, Tract and Bible enterprise in which I have been alike engaged! Evidently because the latter have become popular. I thank God that he made me so erratic that the centrifugal force of moral principle enabled me to overcome the centripetal attraction of *Free Masonry*—that secret combination of the few against the many, bound together by heaven-daring oaths, and crimsoned by the blood of an American citizen! I welcome the reproach which he casts upon me for aiding my brethren in extirpating that Bohon Upas from the church of Christ, into whose vitals it was instilling its insidious and deadly poison. Nor do I blush to own that I am guilty of discountenancing, and refusing to fellowship, all who worship at the shrine of the Moloch of American slavery, on whose bloody altars fifty thousand infants are *morally* immolated every year! I envy not that "venerable" brother for the popularity which he gains, (particularly at the south) by holding communion with men (however excellent in other respects,) who are so far from "the erratic" as not to cease to spread their evil deeds over helpless infancy, and enter upon the inventory of their estate, beings who are stamped with the image of God and the broad seal of immortality! But if he means by "abolition in its most ultra form," what is called "Garrisonianism"—"women's rights"—"no government," &c., he knows or ought to know, that I am not chargeable therewith. As to his assertion that, with me, "every thing else, compared with Millerism, seems less than nothing, and wholly vanity." I would ask whether it would be candid in me, to say of him, in regard to the A. & F. Bible Society with which he is so much absorbed, that, with him, "every thing else, compared with the Bible Society, seems less than nothing and wholly vanity!" I have only to say, that if the "prophecies of

God's word cannot be understood till they are fulfilled," I prefer to wait for a fulfilled version of his. He says, "It seems a dangerous experiment for good men, to unite with men who hold many distinctive heresies, because they agree in a single point, in sustaining Millerism." And yet he is far from cautioning his brethren against the danger of uniting in *full* church fellowship with men who sustain a system, whose very essence is robbery—and which *involves* concubinage and adultery, and produces kidnapping, duelling, manslaughter and murder! "Heresy" has always been *the* damning sin, in the estimatoin of Catholic and Protestant Churches when they were themselves literally rotten to the core. Are there not other professors of religion, besides heretics, with whom intercourse is dangerous! "Our amiable and lovely *Br. Cook*," he says, "is already ensnared by these evil communications and associations." This is probably an allusion to the report that Br. C. has embraced the doctrine of annihilation, a sentiment which I have not adopted. But if it be so great a sin to believe in the literal annihilation of the wicked, what is it to practice the moral annihilation of the innocent? "The cardinal principle of slavery which" according to Judge Strowd "prevails as undoubted law throughout the slave-holding states," is "that the slave is not to be reckoned among sentient beings; but is a thing, a chattel personal." What is slavery but the moral annihilation of its innocent victims! The man is destroyed—the thing only survives the wreck. I as much fear the effect of associating with a practical, as he with a theoretic annihilationist, "Br. Galusha," he says, "whom we have all loved and respected. (past tense, 'have' implying that I am no more loved or respected, since it is ascertained that I "have not a well balanced mind"—may the Lord have mercy on me,) is now associated with men who deny the supreme divinity of Jesus Christ, and who embrace other destructive errors. This situation seems no less dangerous than that of Br. Cook." How our "venerable" brother knows that I am unable to perceive—for I have never heard, either in private or public, a lisp of any such doctrine from any ministering brother with whom I am in any way associated—hence, I have not, as yet, had an opportunity of being contaminated. His closing admonition "not to be high minded, but fear," is certainly entitled to universal application, and it is to be devoutly used, that it may profit us all. I have used the quotation "venerable" (from your caption) as the most convenient and respectful way of referring to your correspondent. Towards him I cherish no unkind feelings, and regret that he has made it necessary for me to state the above facts. Had he, (being a stranger here) taken the precaution to confer with his old friend before he made his public representation, or acted in the premises, it might have saved him the task of writing the letter, as well as me the unpleasant duty of answering it. Had he heard both sides before he judged, or had he refused to hear either, and passed on, leaving us to carry out our own pacific arrangements, already made, reconciliation might have been the result. May the Lord give us all more wisdom and more grace. ELON GALUSHA.

Lockport, N. Y. April 13th. 1844.

DEAR BR. WYCOFF:—I trust your editorial impartiality, Christian courtesy, and regard for common justice will secure an insertion of the above communication in the next number of the Advocate. But should any possible consideration induce your refusal, please give the bearer your reasons, that he may insert them in whatever periodical the article may be published. E. G.

☞ Father Miller at the Tabernacle in Boston on Tuesday night, said he had made a great mistake about the end of the world. The time has now gone by, and he must confess he knew nothing about it.—*N. Y. Tribune, June* 6. 1844.

☞ END OF THE WORLD.—We have had our attention called to the 'Address' of the Second Advent Conference recently held in Boston, by which it appears that the statement attributed to Father Miller, that he had given up waiting for the end of the World is incorrect. The Address says:—The events in the history of the world and the signs of the times all assure us that the end is near.

The prophetic periods, as we have understood them from the first, bring us to the same result. Indeed we have felt for more than a year past, that their termination might be expected at any time; and although there may appear to be a delay of the events which are then to come, we are confident that our views of these periods are based upon data and interpretations which no man has been able to overthrow. It is true we have been called to wait beyond the definite time at which it was supposed there was reason to expect the end would come! But we believe as fully as ever, that these periods express *the time of that event, that at the time appointed the end shall be, and that it cannot be far distant in the future.—N. Y. Tribune June* 10th, 1844.

THE MIDNIGHT CRY.

THURSDAY, JUNE 13, 1844.

WHO IS ON THE LORD'S SIDE?

Many waiting hearts, are weary and sad, because their beloved is still absent. Their righteous souls are grieved from day to day, with the contradictions of sinners. They are in heaviness, because of the continual taunts of the wicked, who scoffingly enquire "Where is he, whom you expected? We told you so. There is no danger, the time is past, and your hope is all delusion." The sneer of contempt, and the laugh of ridicule, from friends and foes, falls coldly upon their chasteneth spirits. It is also the last hour of triumph with Satan, who now seeks to overwhelm each weak and trembling believer. He says to us, "after all, you are deceived, and your presumption is justly rewarded; the Lord will not come in many years, &c." He tries much the same course as he did to discourage the weeping disciples, after the crucifixion, when he might have said, "yes you trusted it had been he that should have redeemed Israel, but all his promises have failed, he was nothing but a false prophet, he is dead, and his body is stolen, &c." The angel told Daniel, that at the time of the end, many should be TRIED, and these are the moments of trial, but he that overcometh shall be delivered, and have a lot with the Prophet in the new inheritance. At the time of the end, the knowledge of the Bible shall be increased, and we still find in it, as this knowledge increases, an inexhaustible mine of treasure, new and old. We find truly, meat, in due season, and GRACE, sufficient, even for this last extremity, while we stand between the sea and the mountain.

The prophets shew that there will be a little time of seeming delay, just before the fearful glories of the last day are revealed; when many will say, "It is not near, let us build," &c.; "the days are prolonged, and every vision faileth;" "where is (your declared) promise of his coming? for all things continue," &c. A time just long enough to try the host of Gideon, (professed believers,) so that all the fearful and unbelieving may return, and all but the little flock, the scattered remnant may be sifted out. A time to shew to men and angels, who are on the Lord's side, to manifest who weep and mourn for his absence, and who rejoice, and are comforted, because they are not willing to have this man, rule over them. It is a test by which all men may know, if indeed they are his disciples, whether they are in the church, or out of it. If they feel satisfied, and their hearts are relieved of a burden, if they are happy and rejoice that the Lord is not revealed, they may be assured that they do not belong to the little company, who will say at his coming, "Lo this is our God, we have WAITED for him; and he will save us, this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." We find also by the Scriptures, that at this time, it is the duty of all those who love his appearing, to stand upon their watch, and set upon their tower, and watch to see what he will say unto them, and what they shall snswer, when they are reproved, (by a scoffing world,) for the vision is yet for an appointed time, but at the end, it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry. His soul, which is lifted up (exulting in the delay,) is not upright in him, but the just, (the truly righteous,) shall live by his FAITH.—This is the only safe position, for Paul speaking prophetically of the same time, says, to those who now wait for the manifestations of Jesus. "Cast not away therefore your confidence, which hath great recompence of reward, for ye have need of patience, that after ye have done the will of God, that ye might receive the promise, for yet a little while and he that shall come, will come, and will not tarry; now (at this time) the JUST shall live (or continue and be saved,) by faith; but if any man draw back, my soul shall have no pleasure in him." The apostle James, also, speaking of these last days, exhorts us, "be patient therefore brethren unto the coming of the Lord, behold the husbandman WAITETH &c., be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." Peter also speaking of this time, also says to us, "the end of all things is at hand, be ye therefore sober, and watch unto prayer;" &c., and "think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but REJOICE inasmuch as ye are partakers of Christ's sufferings that when his glory SHALL BE REVEALED, ye may be glad with exceeding joy." Jesus also comforts us when he says "blessed is that servant whom the Lord when he cometh shall FIND WATCHING, and in your patience possess ye your souls." Therefore let none who LOVE his appearing be discouraged, neither let them settle down with indifference of hope deferred: lest when the Master cometh they be found sleeping. It is no time to relax one effort, for our zeal should increase so much the more as we see the day approaching. The tarrying time is nearly spent, and the fraction remaining is almost finished. We know that He will come, and come quickly. Let us return to our first love, and our first devotion, for now is the Saviour nearer than when we first believed: we have no reason to faint or be dismayed. The little band who first believed are still faithful, and stand fearlessly and unshaken upon the word of God. Although they began to look early, and have continued late, yet they are not weary. The last signs are thickening, and a sin darkened world, is hasting like the resistless circles of the maelstroom, to its final consummation. Let the Saviour speak: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Shall we obey? Let us then awake from our sadness, and put on the garments of righteousness, with our loins girded, and our lamps burning, with our eyes upward, and our hearts READY at the first sound of his footsteps, to meet him with joy and confidence.

Phil. C. S. M.

THE LAST DAY.

All things remain unchanged. Seed time and harvest, day and night, summer and winter continue in their wonted rounds. The busy mart of worldliness is full. Men are eagerly pursuing the phantoms of pleasure, and confiding in the rainbow hopes of to-morrow.

When suddenly, the clouds roll up in darkness and fire. The earth trembles, the sunlight of heaven is shrouded in the lurid shades of gathering blackness. The shrieks of muttering fiends are heard upon the blast. The thunder of the last trumpet sounds louder and louder. Creation to its centre reels. Dizziness and terror seize the children of men. They run to and fro in despair. Their faces darken with horror, and their cries of anguish are lost in the howlings of the elements. Another moment, and all is hushed in the stillness of death. Earth and her myriads are aghast, and nature in all her works stand still. . . . . In the East the darkness is broken, and a cloud of glory as the brightness of ten thousand suns, burst forth. On the cloud one sitteth like the Son of Man. His head and his hairs are white like wool, and his eyes are as a flame of fire. He is clothed with a garment down to the feet, and is girded with a golden girdle. His countenance is like the sun shining in his strength, and his voice as the sound of many waters. His flaming retinue extends across the vaulted sky. He comes in the glory of his Father, and all the holy angels with him. He speaks, earth shudders, and the graves are rent. The righteous dead awake, clothed in immortal beauty. The living saints, (here and there ONE, amid the multitudes of men) are changed, and now in one united band, their shining forms glisten in mid air, rising to meet their Redeemer and their King. The shout of victory, and the song of triumph rings through the wide expanse, and angel harps prolong the minstrelsey of heaven. The GLORY ascends —the darkness closes ! ! ! . . . .

. . . .

The earth is wrapt in its last winding sheet of flame. The atmosphere, the elements, and the earth are melted with fervent heat, and the works that are therein are burned up.

And He that sat upon the throne said, Behold I make all things NEW. And I saw a new heaven, and a new earth, for the first heaven and the first earth have passed away, and there was no more sea. And I saw the New Jerusalem, (with all his saints) come down from God out of heaven, and I heard a great voice, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. C. S. M.

Philadelphia.

A SERIOUS INQUIRY.

It may be profitable for us who stand on the eve of the second coming of Christ, to inquire what was the character and preparation of those, who, through faith, were WAITING, and anxiously expecting him at the time of his first advent. We read of Simeon, that "he was a man, just and devout, *waiting* for the consolation of Israel, and the Holy Ghost was upon him." And of Anna, that "she served God with fasting and prayer, night and day." Let those who desire to KNOW of his second coming, learn from their example, how to prepare themselves to obtain this knowledge. Some may think, like the young man in the gospel, that they have observed all these things. We sometimes fear that Christians of these days know little of the ancient manner of self-denial and fasting, and the profit resulting from its faithful observance. The Saviour tells us that there is a kind that cometh not out but through prayer and fasting. Now, when it is enjoined, it is frequently inculcated, that we may fast in heart, and yet gratify the appetite, but can this be? We think the Scriptures do not warrant it, and we fear that a jealous God will look upon it as mockery. Did the Ninevites abstain from food or not, in the acceptable fast which they kept before the Lord? When Daniel *understood* by *books* (it is now thought to be presumption for us to understand,) that the time of a prophecy was fulfilled, and was longing for its accomplishment, he set his face unto the Lord God, to seek by prayer, and fasting, and sackcloth, and ashes. Have we any reason to think that the Lord would have sent Gabriel to inform him, while Daniel was yet speaking, if he had been indulging any thought of the flesh? The objector perhaps will say, "he might have abstained from pleasant meat" But Daniel never intimated that he was fasting when he subsisted on pulse and water. Many of the dear children of God in the dark ages of persecution and privation, would have deemed such abstinence a fulness. It is to be feared that too many of the self-denying duties of the Scripture have been explained away to suit the degenerate standard of modern piety. Let us search the Scriptures, and they will teach us, not only the acceptable fast, but the only TRUE preparation of heart, that by the teachings of the Spirit, and the application through faith of the blood of Christ will make us truly READY in the day of his appearing.

C. S. M.

Philadelphia.

☞ Bro. LITCH left this city on Friday last for Addison, Vt. via. Albany. He will be present at the Camp Meeting held in that vicinity. Bro. Storrs has gone to Philadelphia, and will probably remain there one or two weeks. Bro. Jacobs arrived last week and lectured at the several places of worship in this city, and left for Cincinnati on Tuesday last. Bro. Brewer will acccompany him. Bro. S. S. Snow, passed through the city a few days since for Worcester, Mass. Bro. Teall has returned from Lancaster, Pa., and is lecturing in this city. Bro. Fitch is expected soon.

"THE OPPOSITIONS OF SCIENCE—FALSELY SO CALLED."

The plain declaration of the Scriptures are supposed by many, who admit their inspiration, to be contradicted by the discoveries of science, and that consequently those scriptures which are thus contradicted must be understood in a figurative and accommodating sense. The first great truth which has thus been set aside is the creation of the world in six days; subsequently the consummation, the personal advent, and the resurrection of the body have also been denied. These men of *science* claim that *demonstrations* of geology show the six days of creation to have been long indefinite periods, and that consequently the consummation will be a very gradual and a moral change. The conclusion, however, we deem, not only contradictory to the letter of inspiration, but unsustained by the demonstrations of science.

We have yet to learn that there are any *facts* in geology which require us to deny the Mosaic account of creation; they being all explainable by changes which *may* have occurred on the earth's surface since the creation. We listened to a sermon a few months since by the Rev. Mr. Cushman, of Boston, who endeavored to prove that the climate in the north of Siberia was once as mild as it is now in the Torrid Zone. The evidence he presented was that some years since an elephant or mammoth was found entire, encased in the ice in that region: that consequently the climate there must have been as mild as where the elephant now inhabits; but that it had become frigid so *gradually* as to present no perceptible change for the last 3000 years! It would therefore follow, that in twice 3000 years there would be only twice no perceptible change; and in ten times that period only ten times no perceptible change; consequently a change from the torrid to the frigid state would require an immense length of time. He however forgot to inform his hearers how the elephant was preserved from the time it was warm enough for it to live in that region, till the climate should thus *gradually* change to a temperature sufficient to encase it in ice. To us it looked much more likely that the elephant drifted there from a warm country in the currents of the ocean during the flood and was preserved by the ice of that region, than that it once cropped the herbage in that land of ice and snow.

Again, we are told that animals are found petrified—turned to stone, and that such operations require thousands of years, and that consequently the earth must be older than Moses has written. But what preserves these animals while they are being petrified, unless it is a more sudden process? Indeed, some years since, a petrified fish was found in Italy, with a smaller fish in its mouth; had their petrifaction been a long process, they would not have been found in that position. We might multiply similar cases, but our columns forbid.

We are often referred to the great changes which have taken place on the earth's surface as evidence of its great age. Thus, the desert of Sahara, 3000 miles in length, and 1000 in breadth, the deserts of Arabia, and the immense steppes of Asia, bear evident marks of having once been the bed of the ocean: and immense beds of salt are found on many parts of their surface, which are but a little elevated above the level of the sea. Also the immense prairies of South America, some a 1000 miles in extent, and the valley of the Mississippi, seem to have once been covered with water. Beds of shells are found on the tops of mountains, remains of animals are found imbedded in rocks, and immense beds of vegetable matter have accumulated under the earth's surface and become masses of coal. But before we can conclude that these facts contradict the Book of Genesis, we must disprove that they were produced when the fountains of the great deep were broken up and the flood covered the face of the earth. We cannot know what portions of this earth's surface were the bed of the antedeluvian ocean.—That much of it was, is evident from the facts above alluded to. It only required the fiat of that Being who made the world, and who gathered together the waters into one place, that the dry land might appear, to elevate or depress any portion of the earth's surface according to his pleasure. And when the forests which had grown for 1656 years were uprooted in that mighty overturn of nature, the accumulation of vegetable matter which form the largest coal beds, is not so unaccountably strange.

While we are necessarily ignorant of the nature and extent of the changes which were made on the earth's surface during the flood, as well as antecedently and subsequently, we are very unwise to reject the plain letter of God's word, for any supposed necessity for a figurative interpretation. The letter of scripture is plain and positive. We are commanded to work six days and rest the seventh, because "in six days the Lord made the heaven and earth and the sea," and rested the seventh. We are also told that of these six days, an evening and a morning constituted each day. If each of those days were 1000 years in length, as Adam was created before the seventh, he would have been more than 1000 years old at the end of the Sabbath; and yet he was only 130 years at the birth of Seth.

As an illustration of the foregoing, we will add the following from the "Cause and Cure of Infidelity," by Dr. Nelson, a converted infidel:

A TRIFLING FALSEHOOD INFLUENCES HUMAN BELIEF AGAINST THE BIBLE MORE THAN GIGANTIC TRUTH IN FAVOR OF IT.

An English traveller (Brydone) wrote and published a description of Mount Etna. He describes her craters and her extended slope, covered occasionally for twenty miles or more, along the side of the mountain, with vines, villages, and luxuriance. These are sometimes destroyed by the river of melted lava, which issues from the mountain above, many feet deep, and a mile (perhaps more, sometimes less) in width, bearing all before it, until it reaches the sea and drives back its boiling waves. After this burning stream is cooled, there is seen, instead of blooming gardens, a naked, dreary, metalic rock. Sometimes many eruptions occur in the course of a year, breaking out at different parts of the mountain. and sometimes none for half a century. The traveller found a stream of lava congealed on the side of the mountain, which attracted his notice more than others. He thought it must have been thrown out by an eruption, which was mentioned by (perhaps) Polybius, as occurring nearly seventeen hundred years since. There was no soil on it. It was as naked as when first arrested there. The particles of dust floating through the air had not fallen there, so as to furnish hold for vegetation, and these vegetables had not grown and decayed again and again, thus adding to the depth of the soil. Such a work had not even commenced. He tells us that on some part of that mountain, near the foot, if you will sink a pit, you must pass through seven different strata of lava, with two feet of soil between them. Upon the supposition that two thousand years are requisite for the increase of earth just named, he asks how seven different layers could be formed in less than fourteen thousand years. The chronology of Moses makes the world not half as old. The Englishman was jocular at this discovery: and his admirers were delighted at what seemed to them a confutation of the book of heaven. How many thousands through Europe renounced their belief of revelation with this discovery for their prop, the author of this treatise is unable even to conjecture. It seems that many parts of Europe almost rang with the news of the analogical theory. True, the traveller only *conjectured* that he had found the lava mentioned by the ancient writer; but no matter, supposition only was strong enough to rivet their unbelief. The author has conversed with those in America, and on her western plains, who would declare they believed not a word of the Bible, because there was no soil on a stratum of lava, which, in all probability, had been there long. Another learned Englishman, an admirer of the books of Moses, wrote to those who seemed to joy so greatly in their new system. He told them that, inasmuch as they seemed fond of arguing from analogies, he would give them an additional one. He reminded them that the cities of Herculaneum and Pompeii were buried by the eruption, in which the elder Pliny lost his life, near seventeen hundred years since. Those cities have lately been discovered; and in digging down to search their streets, six different strata of lava are passed through with two feet of earth between them. And the famous Watson tells them, that if six different soils near Vesuvius could be formed in seventeen hundred years, perhaps seven might be made elsewhere in five thousand years. Might we not suppose, that those who had renounced their belief of Christianity, after reading some *conjectures* concerning Etna, would have resumed their faith as soon as these Vesuvian *facts* were placed before them? No, it was not so. It was easy to descend, but they never reascended. *Men love darkness rather than light.* Thousands who snatched at the objection with joyful avidity, never read the confutation. They never inquired for an answer. Those who read, were afterwards silent, but remained unaltered. A lawyer who stood so high with his fellow-citizens, for worth and intelligence, that he filled many offices of trust, had his credence of the sacred page shaken by reading the imaginary system, built on the surface of Etna's lava streams. He took the book to a friend, to show him what reason we have for casting off our reverence for the Bible. This friend turned over a few pages of the book, where this same traveller, after telling how many eruptions sometimes happen in the course of a month, goes on to narrate the following history:

"Our landlord at Nicólasi," he says, "gave us an account of the singular fate of the beautiful country near Hybla, at no great distance from hence. It was so celebrated for its fertility, and particularly for its honey, that it was called *Mel Passi*, (the Honey Land,) till it was overwhelmed by the lava of Etna: and having then become totally barren, by a kind of pun its name was changed to *Mal Passi*, (the Mean Land.) In a second eruption, by a shower of ashes from the mountain, it soon reassumed its ancient beauty and fertility, and for many years was called *Bel Passi*, (the Beautiful land.) Last of all, the unfortunate era of 1669, it was again laid under an ocean of fire, and reduced to the most wretched sterility, since which time it was known again by its second appellation of *Mal Passi*."

The lawyer was asked if his difficulties were in any way obviated by this rapidity of change from soil to nakedness, and from nudity to soil again, narrated by the same original discoverer of the whole theory. He answered in the negative, and continued obstinately to cast away the book of God! Thousands of cases happen continually, where the individual is as readily and as speedily turned into the path of infidelity, and when once there, continues to trace it with invincible pertinacity. *Men* (without knowing it) *love darkness rather than light.*

Example ii.—When some travellers in Asia wrote back that the Chinese record made the world many thousand years older than the Mosaic history does, how it rejoiced a host of listeners! O, how they clapped their hands! We thought, said they that the Bible was a fabrication unworthy of belief. If any wrote, or said to those who were thus becoming scoffers at Revelation.—"Do not be too hasty in your conclusions: how can you tell but that national vanity may have had some share in exciting those who speak of their *Celestial Empire*, to claim a spurious antiquity?" they turned away, or closed their ears with satisfied confidence. They seemed to wish for no farther information. After a time, some additional items were published from Chinese history, such as the following: They tell the name of their first king, which would sound in the ear of some as a corruption of the word Noah. The time they assign for his reign corresponds with the age of Noah. They speak of this king as being without father: of his mother being encircled with the rainbow; of his preserving seven clean animals to sacrifice to the Great Spirit; that in his day the sky fell on the earth, and destroyed the race of men, &c. &c When we remember that the waters of the sky did this in the days of Noah; that Noah was the first of the post deluvian race, and thus without father; that the rainbow is interestingly connected with his history; that he did take into the ark clean animals by sevens, part of which were offered in sacrifice: we begin to discover, that the Chinese account is nothing, more nor less, than a blotted copy of the truth.—*See Stackshouse's History of the Bible.*

We gather from Moses that, between the creation and the deluge, there were ten generations of men, surpassing us greatly in longevity. It would be no tortured inference to suppose them vastly our superiors, both in strength and stature. This kind of men, the heathen, in ages past, were in the habit of calling *gods*, after their death. The Chinese account speaks of *ten dynasties of superior* being, who ruled in their country a thousand years each, before the sky fell on the earth. It is not hard to see that this is only a different and a singular manner of relating the same facts. But why did (and do now) many of the seemingly learned choose to suppose that each father ended his race before the son began to live? It was for the purpose of stretching out the time, between the deluge and the creation, to ten thousand years. Moses informs us that each of these ten generations did extend near a thousand years: but he lets us know that a son and his father walked much of their earthly race together. The journey of each was long, but it was a simultaneous travel. For the purpose (if possible) of extending the earth's chronology beyond the dates of Revelation, multitudes have taken partial extracts from *hearsay* records; and, then, to prevent these fragments from agreeing with or upholding the history they hate, have twisted them with labor and ingenuity: failing even then to construct a passable cavil against the truth. What is the reason of this strange hungering and thirsting after mean falsehood, rather than the wonders of glorious truth? It is because men love darkness rather than light. Those who had cast away all reverence for Holy Writ, as soon as some one said in their hearing that the Chinese record contradicted Moses, never seemed to inquire further. They asked not after any additional account; or if they were shown that all these heathen traditions were simply the truth, preserved in a dress more or less awkward, they were silent; but they did not return to the place where they once stood. They continued scoffers at Christianity.

The author has been in the habit of conversing with unbelievers whenever he could obtain the privilege, during the last eighteen years. Having once been of their number, he has since felt for them a kindly solicitude (as he hopes) moving him, at a prudent opportunity, to speak of heavenly things, although, at times, even at the risk of their displeasure. He has found that certain items of history or tradition, such as might seem to militate against Holy Writ, they receive readily, and remember long. Out of the ten thousand facts of a different description, they treasure none. They seem either not to hear, or they understand slowly, or forget very soon. We have been naming some of the kind which secure their attention and their recollection. We will now notice a few out of the mass of items, such as they either do not learn, or do not hold.

FACTS, SUCH AS UNBELIEVERS DO NOT LEARN.

Under this head it matters not where we begin.—There is no necessity that we should quit the *record* already before us. If you will go to that opposer of Christianity, who appeals loudly to the part of Chinese Chronology already discussed, and ask him a few questions, you will find that part of Asiatic history with which he is utterly unacquinted. Ask him what he thinks, when the Chinese history speaks of Yao, their king, declaring, that in his reign, the sun stood so long above the horizon that it was feared the world would have been set on fire; and fixes the reign of Yao at a given date, which corresponds with the age of Joshua, the son of Nun? (*See Stackhouse.*) You will find, in nine cases out of ten, the objector knows nothing of that part of the Chinese record. Out of the countless items of this character, which, if compiled, would fill so many cumbrous volumes, he has treasured scarely one: his taste has not craved them with avidity, or he remembers not. We are not now speaking merely of the unlettered and feeble minded. This is true of the senator in legislative halls—of the minister plenipotentiary to foreign courts—of the man whose information seems to extend almost every where. Of the Bible, and of ancient literature connected with the Bible, he is uninformed: the cause is his appetite for darkness rather than light. The Latin poet (Ovid) amuses the school-boy greatly, in his fanciful narrative of Phæton's chariot. This heathen author tells us, that a day was once lost, and that the earth was in great danger from the intense heat of an unusual sun. It is true, that in attempting to account for this incident of peril and of wonder, the writer as was his custom at all times, consulted only his imagination, and clothed it all with an active fancy. But our notice is somewhat attracted, when we find him mention Phæton, (who was a Canaanitish prince,) and learn that the fable originated with the Phœnecians, the same people whom Joshua fought. If you ask an unbeliever of these incidents, or of the common tradition with early nations, that a day was lost about the time when the volume of truth informs us that the sun hasted not to go down for the space of a whole day, you will find that he had never thought on these points: they are not of the character which he is inclined to notice.

Let not the young reader suppose for one moment, that if the many octavo volumes which might be made, were really filled by the compilation of such items, and placed in his hands, this would constitute the evidences of Christianity. Far from it. These books would scarcely form an introduction to that entire subject. Such corroborative history or traditional fragments are mentioned here, because they serve to exhibit the fact, that man is inclined to the side of error, (without knowing it,) in matters of religion. The way in which, things have been and are received, exhibits our disposition unequivocally; and it is so important that we know plainly, whether men, by nature, do or do not turn away from holy light, that we will pursue this branch of the subject a little farther. The cases to be cited are merely referred to as examples, out of a multitude, almost endless, which any one may notice who is much in the habit of exchanging sentiments with his fellow men.

MEN RECEIVE TRUTH SLOWLY; BUT ERROR PROMPTLY.

The author once conversed with an able statesman, and in the confidence of a private and social interview, inquired after the main prop of his unbelief. He answered that he had read a statement in a respectable print, which seemed to him strong indeed against the common faith. It was, that at a given spot in Europe, bones had been found under a rock six hundred feet in depth. He said the Mosaic account allowed the world a youthful date: but that to him it was utterly incredible that a sheet of rock could be formed and grow above these bones, six hundred feet thick, within the space of five thousand years! After a class of facts connected with such subterranean discoveries, he did not seem to have inquired. It is a fact, that God's record speaks of the fountains of the great deep having been broken up. It is a fact, that if those waters were ever called to the surface, so as to cover our highest mountains, they retired again, for they are not there now. It is a fact, that the billows of a sinking ocean would be strong enough to carry bones, or more massy bodies under the largest rocks, and into the deepest caverns of the earth; and the turmoil of the mighty deep could sweep hills of clay and sand upon that which was once exposed. It is as hard to believe that bones remained undecayed during the growth of six hundred feet of rock above them, as it is to suppose that a rushing stream carried them far along into a rocky cave. If this learned man were asked to account for the forests which were found with an hundred feet of earth heaped over them, or how it is that all really learned chemists and geologists agree that the present surface of the earth is a young surface, he did not seem to have thought on such facts. If asked concerning extracts from Berosus the Chaldean, Nicolaus of Damascus, Manetho the Egyptian, or others, what they may have said of the ruins of a great ship in their day remaining on the mountains of Armenia, he did not appear to have read, or to have noticed points of this nature. Whether any ancient author mentioned the remains of this vessel as covered with pitch, which the natives used as a charm against disease, stating that a man once landed there when the world was covered with water—why a village at the foot of mount Ararat should always have borne a name which signified *the city of the descent*, or of a thousand incidents of this nature, he seemed never to have enquired. He knew nothing of historic fragments of this kind; but that bones had been found deep under a rock, and that therefore the Bible was not to be obeyed, he seemed to conclude readily, and to remain confident.

That men love darkness rather than light, will be exibited in another form, and by a different process.

SCOFFERS SHALL COME.

> "Knowing this, that there shall come in the last days scoffers, saying, Where is the promise of his coming?" 2 Pet. 3: 3–5.

In the preceding chapters, some objections often urged against revelation have been noticed. They are certainly characterized by imbecility. It is more than probable that the youthful reader is ready to exclaim,—"These are not my objections: my difficulties are of another kind, and remain unanswered in all the productions I have ever read in favor of Christianity." And they are likely to remain unanswered, unless some author should be able to write a book as extensive as all the volumes contained in a well-filled library. There are many faces belonging to the inhabitants of the earth now alive but no two of them are just the same. So it is with the unending difficulties and objections in the minds of those who lean towards error rather than the light of the sacred volume. We might remind any one reader that we do not know what his particular objections are, therefore cannot answer, unless we should take up the millions of cavils on the surface of the ocean of darkness. If your difficulties could be known, they would resemble such as have been noticed and met by many authors. Some additional examples will be given, as we attempt fairly to hold up to view the general principle, or the cause of unbelief, viz—*wilful ignorance.* But before we proceed, it will be necessary to guard by preliminaries against mistake.

Many are ready to suppose that the wilfully ignorant have no desire for knowledge. This is a misunderstanding, against which we should be well guarded. The boy at college, who has passed off his weeks of study in idleness and frivolous amusement, as the day of public examination approaches, has a very strong desire to know as much as his classmates. He is still censured as *wilfully ignorant.* The careless, loitering, and work-hating apprentice may have a desire for knowledge and skill in the business of his employer, yet his deficiencies are punished as wilful ignorance. Many unbelievers desire knowledge on the great subject, but they never undergo the labor of research. We suppose that of all the *scoffers* who were to come in the last days, and who were to be wilfully ignorant, there is scarcely one but would be willing to receive *historic* knowledge at least, provided an angel could just grasp it in his hand, and throw it into his brain, without any exertion on his part. But the toil of research he never encounters. He may snatch at some plausible objection to truth, as he hears it repeated; but to impartial investigation he is an utter stranger. As for those who think they have investigated very laboriously, but who have not investigated at all, we will notice them in considering another part of this subject. The millions of *scoffers* who *have* come, and who now live, are ignoarnt of *Bible facts* and *Bible language.* To some, this may sound strange, but it is not hard to prove. The matter may be easily tested. The scoffers live now; and you may approach and converse with them. During a ten year's search, you are not likely to find *one* exception to the general statement. There was one who tried this for eighteen years, to see if he could meet with any one who cast away the Bible, and who was at the same time acquainted with its contents, and with the ancient literature connected with the Bible. He found some who at first declared themselves acquainted with the subject, but really were not. After asking them, in an affectionate manner, a few questions, they generally confessed that their knowledge did not extend far. But this fact can be seen more clearly whilst looking at examples of *wilful ignorance.*

* * *

Roman Catholics in the United States.—At no period since the settlement of this country has any religious denomination had such cause for elation and triumph, as the members of the Roman communion have enjoyed during the last six months. It is not that any converts of note have been added to the church; on the contrary, we observe that the Church journal allow that they lose here more converts than they make, independently, of course, of their increase by immigration. But there have been great festivals and ceremonies, consecrations, masses, institutions, dedication of Churches and Seminaries, and the Romanists have in some places gained their great point in excluding the Protestant Bible from the schools. Seminaries of education, occupying beautiful sites, made very attractive, filled by the most affectionate, devoted and faithful teachers, have been established, and large numbers of the children of Protestant parents resort to them.

We do not think that even the annals of Puritan perseverance and sacrifice in this country, rival the zealous efforts of the earnest and all-enduring missionaries of Rome throughout the whole extent of the country. Those of our readers who have perused that most interesting life of Cavalier de la Salle, the discoverer of the Mississippi, lately given to the public by Mr. Sparks, must have turned away at moments from the narrative to think with respect of Fathers Gabriel and Zenobe, his missionary companions, who endured all the deprivations of forest life for the sake of converting the Indians. These are but specimens of a large class of missionaries of the Jesuit or Recollect or other orders, who in many cases were the pioneer, the explorers in our northern, western, and southern regions. They have penetrated everywhere, and have borne all conceivable hardships, never withdrawing their hands from the plough.—That such indefatigable labors should be richly rewarded, is but according to the order of Providence.—*Ch. Register.*

There are several involuntary inaccuracies in the the above statement. The Catholic journals have not at all allowed that we lose more converts than we gain; on the contrary we believe that at least fifty come to the church from deep conviction, for one that deliberately forsakes it. We have admitted that it may be doubtful whether we lose more than we gain, considering the number of poor orphans who are bound out to Potestants, and who are trained up by them, and the number of neglected adults who live far from religious influences, and who virtually abandon religion, leaving their children under the direction of a Protestant wife or husband: but no one can call persons so trained *converts* to Protestanism although they be lost to Catholicity. As to *converts of note*, if rank in society be meant, there have been many in Baltimore, some in this city, and elsewhere within a short period.—*Catholic Herald.*

LETTER FROM BRO. C. R. GRIGGS.

Sennett, N. Y. June 1, 1844.

Dear Bro. Southard:—Nearly three months have passed away, since I commenced to proclaim to a wicked world the speedy coming of our blessed Jesus. Being convinced that the end of all things was at hand, and that what was done for the promotion of the cause of Christ, and the salvation of a world lying in wickedness, must be done soon, I bade farewell to the home of my early childhood, and the friends I cherished and loved, and entered the vineyard of my Lord and Master. By thus doing, I have been called to receive the censure of those whom I had fondly hoped were my friends. My reputation is also gone, and let it go. I ask for none in the eyes of this world. Christ was without it, and so is every one of his true followers. He was poor "He had not where to lay his head." I am willing to be like him. Before entering the field, I laid my ALL upon the altar, and I do not regret the sacrifice. "Christ formed within the hope of glory." I think I have, and now I am labouring for him, endeavoring to "declare the whole counsel of God, whether men will hear or forbear." Thus I shall do till Christ come. If called to suffer, I'll cast my mind's eye to the scenes of Gethsemene's garden, and followed the "despised Nazarene" up the rugged ascent of Calvary, and go on with new courage and untiring perseverance, until I reach the long desired haven. Christ WILL come, and that speedily. Every day confirms me in the belief that "He is near, even at the doors." The ministry and churches are now fulfilling the Scriptures, as much as the Roman soldiers were in casting lots for the vesture of our Saviour, and they as little know that it is so. While conversing with the Presbyterian minister of Brimfield, Mass., he told me that this world would turn into a green cheese as much as it would come to an end this year. He also reproved me for embracing such an error, and said that I should be ashamed of it in less than two years from that time. I told him I did not think there would be two years in time. Well, says he, if there is not, you may call me a FOOL, and if there is, I will call you a FOOL. This is verbatim. Such is the spirit, and such is the blasphemy in the sight of God, as is practiced by those men who profess to be called of God to preach the gospel of Jesus Christ. While they stand in their painted Synagogues, are crying "peace and safety" to their sleeping churches, and a wicked world, Christ tells us he will destroy them. Oh, how awful does it seem, to reflect upon the solemn truth that thousands who dream of heaven will go down to hell. "Many will say unto me in *that day*, Lord, Lord, have we not prophesied in thy name! and in thy name cast out devils! and in thy name have done many wonderful works! and then will I profess unto them, I never knew you, depart from me ye that work iniquity." This is the language of the Judge. God grant that all those who are proclaiming the coming of the Bridegroom here, may "CRY ALOUD AND SPARE NOT," for the Lord is at hand. I lectured at Centerport last week. Br. Glow and a few others are looking for, and loving the appearing of their blessed Lord. I have been lecturing in this place the past week. A few are contending for the faith once delivered to the saints, but meet with much opposition.

The day will soon declare who are on the Lord's side, and who are not, and let us who have published to the world our faith in Christ, continue to watch and pray until he comes, for he has assured us, that to those who look for him, he will appear the second time without sin unto salvation. He also assures us that "if any man draw back, my soul shall have no pleasure in him.' Let us prove faithful to the end. For yet a little while, and he that shall come, will come, and will not TARRY.

Yours in the blessed hope. C. R. Griggs.

LETTER FROM BRO. M. BATCHELDOR.

Powell, Vt, May 31, 1844.

Dear Bro. Bliss:—Let me say a word to my old friends in the faith of soon seeing the Lord in glory. Though the time is gone by at or about when we expected to have seen the blessed Lord, yet God's word remains good, and at the end the vision shall speak and not lie: though it tarry, wait for it. Brethren, our blessed Lord will not leave us long to wait. No, no we shall soon see Jesus as he is, and ever be in his presence where there is fulness of joy. I am persuaded that we shall never regret that we waited for the Lord from heaven, nor that we expected the Lord too soon. I bless the Lord I ever learnt that it is the highest attainment of a Christian to be waiting and groaning for the return of the Lord. Read Rom. viii. 23; 1 Thess. i. 10; Rev xxviii. 20. I never thought of settling with any one after I concluded to leave W., but the Lord appeared to open the door in this place for the Advent, and the people felt that I must stay and labour with them. I dared not refuse in view of the judgment at the door. I could not refuse. I believe the Lord will have a few in this place ready to nail the sign of the Son of Man. If time continue, I hope I shall have the pleasure of meeting many of the tried ones ere long, in some grove or conference. I hope the brethren will read and scatter about the Advent papers, and be found doing all that can be done for the salvation of men, till the Lord comes. Let us continually have all our work done, for I feel in my soul that the Lord may come at any moment. My prayer shall ever ascend for those who are looking for Jesus, until faith is lost in sight. Amen.

M. Batcheldor.

Philadelphia, May 30, 1844.

Dear Br. Tullock:—Bro. Stuart, now laboring in Virginia, desired me to send a notion for the Cry—should have done it before, and do it now. After laboring at Richmond, Va. with success, in conjunction with Bro. Freeman, Bro S. went to Petersburg, Va. Dating from there he says, "The Lord has done a great work in this place; the lectures have been well attended; a spirit of inquiry has been excited." "This evening we shall organize a Bible class, and establish a prayer and conference meeting. There are about thirty sound Adventists, and many more convinced, who want a little more grace and moral courage to come out and confess it." "I have just received a letter from the brethren at Norfolk. The cause there is very encouraging. I leave here for Williamsburg, as there is a call from that place." Br. Wm. Freeman is lecturing at Charleston, S. C.

In haste, yours, &c. C. G.

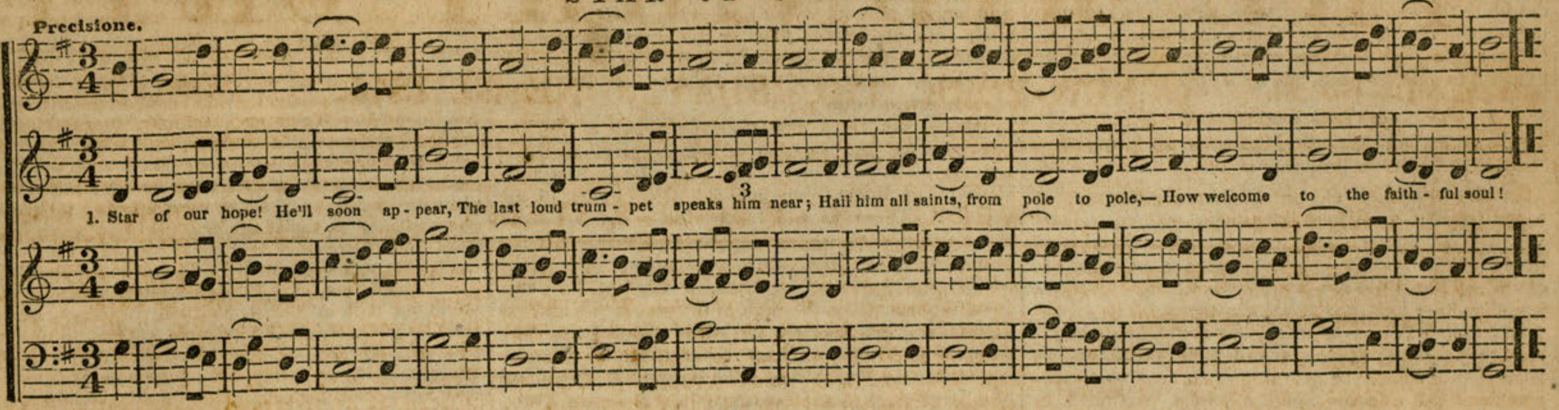
Binghampton, N. Y, May 31, 1844.

Bro O. W. Noble writes:—The hearts of the Second Advent brethren here have lately been made glad by the coming of Bro. L. C. Collins, who labored with us to such good acceptance something more than one year ago. He gave us four lectures which cheered the hearts of all who are looking for the termination of the "2300 days," and consequently the coming of the Just One. Although we "pin our faith on no man's sleeve," but take a thus saith the Lord for our guide yet: "As in water, face answereth to face, so the heart of man to man." The brethren here are strong in the faith: daily looking for the coming One. But O, the moral dearth here among the churches; we fear they will sleep on with the world until the last trump will open the graves, and probation cease. O. W. Noble.

Red Mills, N. Y.—Bro. L. H. Coles writes: "Those among us who are looking for the Lord, continue firm in the faith of his immediate appearing."

"STAR OF OUR HOPE."

BY N. BILLINGS.


Precisione.
1. Star of our hope! He'll soon ap - pear, The last loud trum - pet speaks him near; Hail him all saints, from pole to pole,— How welcome to the faith - ful soul!
3

2
From heaven angelic voices sound,
Behold the Lord of glory crowned.
Arrayed in majesty divine,
And in his highest glories shine.

3
The grave yields up its precious trust,
Which long has slumber'd in the dust;
Resplendent forms ascending fair,
To meet the Saviour in the air.

4
Descending with his azure throne,
He claims the Kingdom for his own;
The saints rejoice, they shout, they sing,
And hail him their triumphant King.

5
O joyful day, when he appears
With all his saints, to end their fears;
Our Lord will then his right obtain,
And in his kingdom ever reign.

EXTRACT OF A LETTER FROM ENGLAND.—From Bro. F. Gunner, addressed to his father who resides in this city.

"I have given upwards of one hundred lectures in all, throughout England, and have in connexion with Mr. Winter, who is travelling with me, published nearly or more than 61,000 works; pamphlets and papers of different kinds. I am publishing a paper in Bristol, weekly, entitled the SECOND ADVENT HARBINGER, from 1000 to 2000 copies weekly. Expect a new book, called the *Jubilee Trumpet*, to be issued this week, have ordered 2000 copies printed We have prepared a larger work called the *Watchman's Alarm* or Millennium Crisis, a thousand of which are to be printed shortly (D. V.) You see the Lord has blessed our mission wonderfully. To him be all the praise."

SPIRIT OF ANTI-ADVENTISM.

O. E. Morrell, one of the committee of the Christian Palladium, says in that paper of May 15, 1844, of the Advent believers,—"Whose hearts are like overflowing cauldrons of vengeance against accredited ministers—who, if it were in their power, would rend asunder every Christian organization, and scatter the churches like feathers in the winds of heaven; men who can find nothing better by which to represent the church of God, than old Babylon, the mother of harlots, making the nations drunk with the wine of her fornication; men who have thrown their blackest slanders broadest over creation, like imps of devils, to poison every social and religious fountain, and to kill the tree of life, the hope of every child of grace. Are such men honest? Are such men sincere Christians? Are such men in the bosom of fellowship? Better have a nest of scorpions with a thousand stings I cannot in justice to my God, to his people, and to myself—I cannot extend the hand of fellowship to keep their heads above the fiery wave of public indignation, to which they are so justly entitled." &c.

The above extract needs no remark; it is an idea in itself to be understood, and is supposed to be a true specimen of the spirit of persecution which awaits the faithful lovers of Christ's coming at hand, should there be time sufficient for its forces to be mustered. Let us then "put on the whole armor of God," taking "the sword of the spirit," &c., but no weapons which are carnal, and be prepared for the conflict whatever it may be, and even for "the battle of the great day," which must soon "devour the adversaries."

Our little band of Advent believers here, mostly excommunicants from the nominal church, for the precious faith we hold, continue our meetings by ourselves, having the ordinances as often as convenient, though even the doors of the district school houses are strongly barred against the doctrine of the advent at hand, and as the lady of a certain trustee said to the lecturer who applied, because "the people here do despise Millerism."

WM. E. BLAKENEY.

Peekskill, May 28, 1844.

"He that seeketh any thing else but merely God, and the salvation of his soul, shall find nothing but tribulation and sorrow."—*Kempis*.

THE ADVENT SHIELD

Is now ready for delivery. The work has been got up with much labor and expense, not only to shield and defend the Advent cause, but the great principles of the Protestant reformation; and especially the principles of prophetic interpretation, as held by the great mass of the old orthodox commentators. It contains the following articles:

ART. I. The Millerite's Confession and Adventist's Apology.
II. The Rise and progress of Adventism.
III. Prophetic Chronology.
IV. The Downfall of Great Babylon.
V. Our position as to Time, Prophetic Periods, and Future Labors.
Review of Prof. Chase's "Remarks on the Book of Daniel."

It contains 144 pages. It was advertised at first at fifty cents per copy, the same as book-sellers charge for works of the same size and kind. But in order to bring it within the reach of all and give it the widest circulation, we have reduced the price to 37½ cents single, $4 per dozen.

NEW WORK.

"THE ADVENT MESSAGE TO THE DAUGHTERS OF ZION, Vol. 1, No. 1.; Mrs. C. S. Minor, of Philadelphia, Editor. Boston: Published by J. V. Himes, No. 14 Devonshire Street."

The first number of this paper is received, and for sale at this office Its design is to advance the Advent cause among the women of our land. It will not be published periodically, but may be continued as needed. Price 10 cents per single copy, or 12 copies for $1.

CAMP-MEETINGS,

Providence Permitting,

A Camp-meeting will be held at Gilmanton, N. H., on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath — All necessary preparations will be made by the committee for the comfort of those who attend. Brn. Cole, Litch, Himes, and others will be in attendance.

NOTICE.—An Advent meeting will be held in Hermon, Me., five miles from Bangor, on the road leading from Bangor through Hermon, to commence on Friday the 21st of June inst., to continue over the Sabbath. Our preaching and other brethren from different parts of the country are invited to attend.

COMMITTEE.—Israel Damman, Zenas Chamberlin, W. H. Ireland.

ADVENT CONFERENCE.

Providence permitting.

A SECOND ADVENT CONFERENCE will be held, (if time continue,) at the Baptist Meeting House in Danville, Vt., commencing on Thursday, June 20, at one o'clock, P. M., to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other advent lecturers are invited. We hope the brethren and sisters, all through that section, will attend.

By request, L. KIMBALL.

A Second Advent Conference will be held in Grafton, Vt. (the Lord willing) commencing Wednesday, July 3d at 10 o'clock A. M., to continue over the Sabbath. Our dear brethren in that vicinity are invited to attend. Lecturing brethren are especially requested to come filled with the blessing of the gospel of Christ.

In behalf of the brethren,
GEO. W. PEAVEY.

The Advent brethren are hereby notified, that there will be a Camp Meeting, if time continue, at Sugar Hill, about one mile from Franconia Iron-Works, N. H. on the land of Bro. Joseph Taylor, to commence on Tuesday July 2d.

LECTURES IN THIS CITY.

AT FRANKLIN HALL Chatham Square, three times on the Sabbath, on Monday, Tuesday, Wednesday, Thursday, and Friday evenings.

AT THE CHURCH, corner of Christie and Delancy Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson streets. Lectures three times on the Sabbath, and Tuesday, Thursday ann Friday Evenings; prayer and conference meetings on Wednesday evening.

AT THE HALL corner of 18th street and 8th Avenue, formerly occupied by the Presbyterians as a house of worship, three times on the Sabbath and on Wednesday evening.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 11.

POSTMASTERS —Greenville, N. Y., 12 1-2 cts. | Whitehall, Ill., 25 cts. | Derby Line, Vt.—Armstrong's Mills, O.—Springwater, N. Y —Blackstone, Mass —New Milford, Ct.—Elberton, Geo —Oswego, N. Y —Jacksonville, N Y.—Stowe, Vt.—Orland, Ind.—Kingsville, O, each $1. McGranville, N Y., $2.—Middletown, Ct, $9 | Cedarville, Ind —Bridgewater, Mass.—Port Byron, N Y —Raleigh, N C.—Jersey Shore, Pa.—Rochester, W. T.—Williamson, N Y —Tyringham, Mass.—New York Mills, N Y.—Attica, N.Y.—Somerset, N Y.—Johnson's Creek, N Y.—Montrose, Pa.

INDIVIDUALS —J Patridge—M Snell—E Burnham—L Briggs—J Lightbody—Nancy Wooley—Helen Young—Anna Bennett, each 50 cts. | J Felton—O Sherwin—G Glidden—David Brown—B D Hill—J H Johnson—S A Austin—E C Richardson—W Wiswall—H Childs—J Bates—John Roberts—Williamson & Rich—J Dexter—A Forrey, each $1. | H L Buel—John Gilson, each $2. | S C Chandler, $3. | J C Derby $4 50. | T G Clayton—C Curtiss—James Little—D Burns—C S Minor—J Kilton—A Hentzipeter—J Lincoln—B Matthias—E C Galusha—Moses Chandler—C R Griggs—Geo W Peavey—J V Himes—L DFleming—A N Bently—E C Galusha—M Bacheler—Jonas D Johnson—Silas Hawley jr—S C Chandler—W Thayer—J Kilton—W C Neff (remittance)

THE MIDNIGHT CRY!

VOL. VI.—NO. 23. NEW-YORK, THURSDAY, JUNE 20, 1844. WHOLE NO. 128.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

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UNION OF CHRISTIANS AND JEWS; OR, CHRISTIANS SITTING AT THE FEET OF THE RABBINS.

[From the Voice of Truth.]

MR. EDITOR.—The pamphlet you recently put into my hand, entitled, "Review of the Doctrines and Prophetical Chronology of Mr. William Miller, by an Israelite; Toronto, C. W., printed for the author at the *Christian Guardian* office, A. D., 1844," I have read. The work is evidently the creation of a superficial and uncultivated mind; and has, branded on almost every page, indelible marks of ignorance and misrepresentation. The author has doubtless collected his opinions in part from the Talmud, which is largely made up of most incredible fables; he has also gathered much from David Levi on the Prophecies, and from several works recently written by Hebrews in this country and in England.

And those who look with the least favour on the many absurdities of this work, are yet on the 15th, 16th, and 17th century ground, where Christians resorted to a mistification of the sacred text, borrowed from the system of the Rabbins, which was founded on the principle that "every word contained mountains of sense, and was to be explained in forty-nine different ways!" Besides this, the work savors very strongly of *Origenism*.

It is not our purpose to follow the author through all his arguments (?) and Rabbinical and Cabalistical exegesis: on most points we shall leave his book to those who have more patience for reviewing, and to those who have more taste for the supremely ridiculous. A *few* points will answer our purpose in exposing the "Israelite" and his advisers.

On page fourth, he says, "His, (Mr. Miller's) second calculation is founded altogether on a mistake. He has taken it from Lev. 26: 18, 21, 24. The word 'times' is not in the Hebrew text, but is a word introduced by the translator in each verse. The word is *shava* (seven), and may be translated *seven fold*, according to the sense of the context; but, however, the word 'times' not being in the original, which every Hebraist well knows, the gentleman's calculations of 2520 years, from the captivity of Manasseh, king of Judah, and the captivity of the ten tribes, to the year 1843, falls to the ground."

It is true that the word "times" is not in the Hebrew text quoted from Leviticus; neither is the word "*fold*" there; but what is more, the word "times" is demanded by the connexion, and rightly used, as we shall proceed to show. The simple meaning of the word *shava* is seven. In no case in the Bible can it be correctly translated *seven-fold*. Whenever the Hebrews wished to express seven-fold, they invariably employed the dual *shivathayim*, and not *shava*, as will be seen by referring to the following passages; in all of which either the word *shivathayim* is used, or the word *peamim* (times) is added. Gen. 4: 15, 24. 33: 3. Lev. 4: 16, 17. 8: 11. 14: 7. 16: 14, 19. 25: 8. 26: 18, 21, 24, 28. Num. 19: 4. Josh. 6: 4, 15. 1 Kings 18: 43. 2 Kings 4: 35. 5: 10, 14. Isa. 30: 26. Ps. 12: 6. 79: 12. Prov. 6: 31. It must be conceded, however, that in two cases, and only two, the word *shava* occurs as in Leviticus, viz. Ps. 119: 164: Prov. 24: 16; in both of which, common sense requires the word *peamim* (times) to be supplied; otherwise, we should be driven to resort to the ridiculous rendering of the learned "Israelite," and make the inspired Psalmist exclaim, "SEVEN-FOLD a day do I praise thee!" and King Solomon to say, "For a just man falleth SEVEN-FOLD and riseth up again!"

Then, since the Hebrews sometimes employed the word SHAVA to express SEVEN TIMES, and as in Syriac and Chaldee EDON, IDDAN denotes both TIME and YEAR, why may not Mr. Miller be permitted to supply the word "TIMES" or "YEARS" after SHAVA in Lev. 26? as we have fully shown that it can in no instance mean SEVEN-FOLD. At least, he has a better right to do this, than the Jew has to supply FOLD.

Again, on page fourth, our author says, that "The reader will please recollect that my first rule states that all prophecies when written in plain language are to be literally understood; consequently 'days' cannot be 'years;' and I defy the gentleman, in any instance in the Old Testament, to prove that 'day' meant 'year' without its being so placed in the context."

But the question is not whether A DAY means A YEAR, but whether "days" according to the idiom of the Hebrew, does not mean '*a year*' or '*years*.' Mr. Miller does not say that the singular YOM (a day) means a year, but the plural YAMIN (days) as quoted by our author himself, signifies A YEAR OR YEARS; and this every good Lexicographer acknowledges. The Hebrew word YAMIM, which is the plural of YOM, is sometimes restricted to a definite space of TIME, viz. a year; as in Syriac and Chaldee EDON, IDDAN denotes both TIME and YEAR. Certain examples of this idiom are the following:—1 Sam. 27; 7. YAMIM VEARBAA HODASHIM a year (Heb. DAYS) and four months. Lev. 25: 29. Judges 17: 10. "sacrifice of days," i. e. yearly sacrifice, 1st Sam. 2: 19. "From days to days," i. e. from year to year, or every year, Ex. 13: 10. See Judges 11: 40. 21: 19. 1 Sam. 1: 3 (compare SHANAH VESHANAH in v. 7). 2: 19. For YAMIM (days) AL SHANAH. Is. 32: 20 is read 29: 1 SHANAH AL SHANAH. See 2 Chron. 21: 19 LEYAMIM SHENAYIM. In all the foregoing instances the word YAMIM (days) stands for A YEAR OR YEARS. So much for the gentleman's knowledge of Hebrew, and his DEFYING proof that the term DAYS means A YEAR OR YEARS.

Again, on page sixth, he renders the words VATIGDAL YATER with a "remnant of [or ?] residue of greatness." The Hebrew word YATHER, when following a verb, is used adverbially, and signifies EXCEEDINGLY, ABUNDANTLY. The author makes the verb VATIGDAL a noun in the genitive case!!! But even if it be admitted for a moment, that the word VATIGDAL is NOUN, by what rule of Hebrew Grammar can the FORMER of two nouns (allowing YATHER to be a noun also,) be in the genitive? A mere TYRO in Hebrew, will at once detect the gross ignorance of our author's translation. VATIGDAL, however, is a verb, in the fut. tense Kal 3rd pers. fem. with Vav conversive, and is from the root GADHAL; and this, no one acquainted even with the simple rudiments of the language *dare* deny. The true meaning of the phrase is, AND IT (THE horn) BECAME EXCEEDINGLY GREAT. The error in this case is so palpable, that it is not necessary to quote passages in proof; we simply allude, in passing, to the critical acumen of him who considers it "necessary for an individual who wishes to establish any subject from the Scriptures, to be well acquainted with the original language." Page 4.

We will now notice his application of "the land shadowing with wings" (Isa. 18: 1) to America; in doing this, we simply give what we consider the true translation, so that our readers may draw their own inferences; ERETS TSILTSAL KENAPHAYIM land of the whizzing of wings, i. e. "land of the clangor of armies," full of armies (wings) clanging their arms, viz. Ethiopia. Wings are here put for armies. The word KANAPH (wing) is often spoken of an army as in Latin and English, whence poetically for an army itself. Is. 8: 8. 18: 1. Compare the word AGAPPIM Ez. 12: 14. 17: 21. 38: 6, 9. 39: 4. The Arabic and Chaldee have the same tropical use of the word WINGS. See Gesenius, Rosenmueller, Eichorn, and Michaelis, ad. loc.

Let us now turn to the Hebrew GOMA (v. 2), which our author treats as a participle* in rendering it IMPRESSING, while it is a noun in the genitive case, as the preceding word BICHLA shows. The true meaning of GOMA is a BULRUSH, specially the EGYPTIAN PAPYRUS NOLITICA, so called from its porous nature, as absorbing or drinking in moisture: compare BIBULA PAPYRUS Lucan 4. 136. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats and skiffs. Pliney H. N. 13, 21, 26. Exod. 2: 3 TABATH GOMA signifies an ARK OR SKIFF OF PAPYRUS. See Job 8: 11. Is. 35: 7: See Gesenius, Rosenmueller, Eichorn, Michaelis, ad. loc.

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* Verbs *lamedh aleph*, in the present participle Kal, always end in *Tseri*, and not *Segol*. To this, however, there is one solitary exception, viz. *motsa*, which is doubtless an error of the transcriber. See Seixas' Heb. Gr. (2 ed,) p. 65, § 79.

Well may he say (p. 9), "Now we may not expect vessels fitted for the navigation of the Atlantic ocean, will ever be made of 'bulrushes.'" But, having settled it in his own mind, that the "land shadowing with wings" must be America, he discards, at once, the opinions of all good Lexicographers, and assigns a signification adapted to his own fanciful theory. Why not at once render BICHLA GOMA by IN STEAM SHIPS? (p. 9.)

The root GAMA (which is not used in Kal), signifies TO ABSORB, TO DRINK UP, TO SWALLOW, the same as in the Chaldee. In Piel it is used poetically of the horse swallowing as it were, the ground in his eagerness and fleetness. Job. 39: 24, YEGAMMA ERETS he swalloweth the ground, i. e. he runs away with it. The same metaphor is common in Arabic. See Schulten's Lex: and Bochart's Hieroz, 1. p. 142—148.

On pages 47, 48, the Israelite labours to prove that in the days of the Messiah, no prohibited meats are to be used; that the Levitical law, with all its Rabbinical additions, will be perfectly kept; that the middle wall of partition, broken down by Jesus Christ, will be rebuilt, never to be destroyed!! Hence we can readily conceive why he translates the Hebrew VAAHRECHOU [VAHARECHO] AND HE (the Messiah) SHALL SCENT (the remainder of the passage is) "in the fear of the Lord," referring it to meats and drinks, &c., under the ceremonial law! But the verb RUAH (REAH) is in Hiphil, and signifies in this conjugation TO SMELL; with prefix BETH following, TO TAKE DELIGHT IN SMELLING, TO SMELL WITH PLEASURE; metaph, TO TAKE DELIGHT IN, Roy's worthless Lexicon, in Levi's cabalistical Lingua Sacra, to the contrary, notwithstanding.

Perhaps it may be supposed, and not without some show of good reason too, that we have given quite too much space and importance to this silly and conceited pamphlet of "an Israelite." Indeed, we look upon it ourself as a sort of child's play. But when we find professors of the Christian religion of various sects, greedily snatching at, and commending this poor attempt to destroy the truth of the sacred scriptures, and retailing falsehoods among the inexperienced, we deem it proper to give a little dignity to the subject, by publishing our views, and thus guard the weak minded against its influences. If the author of this pamphlet be laughed at by the reflecting and discriminating, he must recollect that he has excited the laughter himself. And certainly, no one, after pursuing the work understandingly, can doubt for a moment, that it merits the sincere regret of every Christian man and woman.

We would now, in conclusion, gently suggest to those Christians (?) who have aided the Jew in getting up his book, and disposing of it, that they lose no time in obtaining from him his exposition of the 53rd chapter of Isaiah. And we would ask the "numerous individuals of different sects (p. 1), who requested this man to give the view of the Jewish church with respect to the approaching kingdom of the Messiah," to bear in mind, that the blow aimed at the foundation of "Millerism," if successful, would uproot the very foundations of Christianity itself!

A Sincere Lover of the Truth
for its own Sake.

"A soul that loveth God, despiseth all things that are inferior to God." Kempis.

LOVE ONE ANOTHER.

[From an English work by R. M. Beverly.]

The evidence of the regeneration is "unfeigned love of the brethren" (1 Pet. i. 33.); it is the fruit of the incorruptible seed, which liveth and abideth for ever; it is a proof that a man has passed from death unto life, that he knows God, that God dwelleth in him, that God has instructed him. The Scriptures set forth the love of God and of his children as interchangeable evidences, which mutually prove one another; so that he who loves God in truth, loves his people, and he that loves his people in truth, loves God. A church of Christians is known to be in the energy of its life, when love to the saints is conspicuous (Eph. i. 15.); and it is the object of earnest prayer that this love should be on the increase (Phil. i. 9; 1 Thess. iii. 12); and amongst nine fruits of the spirit, which the Apostle Paul enumerated as discernable in the peculiar people, he names love the first of them all. (Gal. v. 22.)

Moreover, it is evident that love is the greatest gift to the church; the richest of all the donations, which the conqueror of death has to bestow on his servants. This, I say, is evident, on comparing the doctrines of Scripture. "When Christ ascended up on high, he led captivity captive, he gave gifts for men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the edifying of the body of Christ: and yet we are elsewhere taught, that all these great gifts are worth nothing at all without charity or love; "though I speak with the tongues of men and of angels, though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have faith, so that I could remove mountains, and have not love, I am nothing."

What, then, is the state of that church, where love is not? It is a mere *nothing;* it may make a noise, indeed, and a sound about religion, but it is the sounding of brass or of a tinkling cymbal; it may have all the ordinances, all the body of devotion, but there is no life in the body. To what purpose is the multitude of its sacrifices? Let it bring no more vain oblations; for its incense is an abomination, and its worship is sin; it has not opened its bosom to receive the chief gifts of the victorious and enthroned Redeemer, and therefore stands before him wretched and miserable and poor and blind and naked.

But let us pause awhile, to consider the elements of this evangelical Agape; for it is evident, from the words of our Lord, when he set it up as a perpetual mark of his kingdom, that it is of no vulgar and ordinary nature. "A NEW commandment give I unto you, that ye love one another, *as I have loved you.*" Now, unless it be some thing much more than sectarian friendship, a weed that plentifully luxuriated in the world before the incarnation of Jesus, the son of Mary, it cannot be called "new." We may, therefore, easily declare what it is *not.* Christian Agape is not an affection for any man, or family, or society, because he or they belong to our sect; for if it were, then a Mahometan, who has a strong and even enthusiastic preference, forone of his own creed and nation, in comparison with a Christian, "has passed from death unto life, because he loves his brethren." To love only one sect or party of Christians, which we may have heartily espoused as the only church or party, and not to love a Christian as a Christian, is counterfeit love; and so also, to love only those Christians who are our kindred and relations, or have been in some manner our benefactors, cannot be fulfilling of that "new" commandment, which our Lord bequeathed us The strength and novelty of the commandment, consists in the similitude of Christian love to the love which Christ bears to his people; "as I have loved you, that ye love one another;" with the same freedom from prejudice, and the same strength of affection. Our Lord loved the sadducees and pharisees, the priests and the lawyers, the Jews and the Samaritans, the circumcised and the uncircumcised, *who believed in his name:* "as many as received him, to them gave he power to become the sons of God: ye are all the sons of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." He did not consider at all their previous origin, their habits, kindred, or caste; he considered their faith, and their reception of himself as their king, priest, and prophet; their redeemer, shepherd, and saviour; this was, and is, his love for his people, and has been so from everlasting, and will be so to everlasting. He is the same yesterday, to-day, and for ever. The love of Christians must be, therefore, to Christians, like that of their master to themselves; they must not love in sects and divisions, in parties or denominations. Their business is, to inquire into the faith of those who call themselves Christians. Has a man received Christ? has he embraced *his* righteousness by faith, and, through that righteousness, has he received the remission of sins? has he been sealed with the spirit of promise? does he rejoice in the Lord Jesus? has he taken up his cross? has he escaped, or is he escaping the pollutions of the world, by the knowledge of Christ? has he given his heart to the Lord, and is his old nature dying daily under the reign and power of grace? Then, that man is a Christian; and if I am a Christian, I am bound to love him as I love myself; to lay down my life for him, if need be; to offer him all my affections, and to do him every act of kindness and good will in my power.

We see, then, that if a churchman loves a churchman, because he belongs to his party, because he is no dissenter, because he admires the prayer-book and the prelacy, he is no better than a Mahometan; he is an utter stranger to the "new commandment:" or if a Wesleyan-Methodist loves his brother Methodists, because they are staunch soldiers of the conference; or if a Baptist loves all Baptists in the union of adult immersion; or if a Quaker is attached to Quakers for their peculiarities; this is not Agape: it is not the "new commandment;" it is not the fruit of the Spirit; but is rather the old weed of the enemy, which he sowed long ago in the hearts of the Sadducees and Pharisees, and all the varied sects of heathen idolatry.

First of all, then, harmony, peace, and perfect friendship, must be conspicuous in the church: it must be seen that Christians love one another; that their union is a wonder-working phenomenon, which no wisdom of the world can counterfeit; that the gates of the Christian enclosure open into the sanctuary of love; that a man—that is, Christ, in his human nature joined to his brethren, and they in him—is a "hiding place from the wind, a covert from the tempest;" that when the storm is raging in all the world besides, there is peace there; that every believer is the brother of every believer; that they are all concerned in the temporal welfare of their brethren, and all deeply interested in their final and everlasting salvation.

But, is it so at present? Alas! let any one, who is thoroughly acquainted with the churches, give the melancholy answer! There are, indeed, Christian societies, wherein the poor are treated with kindness and sympathy; or, in some places, a few of the church-members are united in a pious friendship; and brotherly love, *as far as it extends,* produces happy effects; but, generally speaking, there is a sad distance between the brethren. They know not one another in the bonds of the gospel; they are estranged by the cold and distant formalities of the ceremonious world; they are either too intent on the pursuit of their own interest, or too deeply embedded in the well-lined nest of opulent selfishness, to care for the labour and the sorrows, the beauty and edification of the church.

Let me suppose that, by some unwonted tribulation, you were bowed down with a weight of sorrow; that the cup of tears were given you to drink in great measure; that many afflictions and many fears were pressing on your faith and patience, even to anguish; would you think of turning to that religious society, of which you are a member, for counsel and sympathy? do you feel so bound to your nominal brethren, and are you so confident of the strength of their Christian love, that you have no doubt of their affectionate commiseration and tender support? and do you believe that they are so anxious to fulfil the law of Christ, according to the apostle's epitome of that law (Gal. vi. 2), that you feel confident they will gladly bear your burden? Let every one answer this question according to his experience, his knowledge, and his serious belief.

But then, it may be asked, What is the cause of this cold estrangement amongst the brethren? A heathen writer, may, perhaps, assist us to answer the question. "The lawgiver whom the Christians worship," says Lucian of Samossata, "has taught them, that they are all brethren; *they have an extreme contempt for all the things of the world:* the expedition which they use, when any of their friends are known to be in trouble, is inconceivable; on such occasions they spare nothing; they despise death, and surrender themselves to sufferings."

When Christians have an extreme "contempt for all the things of this world," they will love one another: but when they are embarked on the vast and dangerous ocean of adventure; when they are deeply engaged in making fortunes for their families; when the various branches of trade are occupying their close attention: when their hearts are given to Mammon, and when their general conduct exhibits a deep-seated reverence for wealth; when, by their marriages, they are entangling themselves in the affairs of the world; then, it must needs be, that their love will wax cold to the church; that their private interests will preponderate; that some will think but seldom of their brethren, and many not at all; and hence the church, being a body of congregated, but not united materials, "the new commandment" will be utterly dead amongst them, and men will not know that they are, indeed, Christ's disciples, "because they love one another."

What shall we say of the haughty and intolerant churchman; the selfish and sectarian Wesleyan Methodist, whose polity is manifestly framed for purposes of power and exclusion; and of the virtual and unseemly separation between the Independents and Baptists, on the frivolous question of aspersion or immersion? It seems now to be well understood, in a general, though unexpressed consent, that the body of Christ is infinitely divisible; that each sect is a complete system of Christianity; and that all without the sect, are to those within it, as heathen men and publicans. Hence has arisen a strange dogma of false honour; that a man is bound to stick to his sect, and that, if he seeks the society of *all* those who are sealed with the spirit of promise, he is wandering from his enclosure and going astray. But this is a wide field for discussion; I, therefore, content myself here with these few words, to shew that it is not altogether forgotten, and that it may remain for a future and more exact examination.

In conclusion, let me notice, as a curious proof of the little attention which the subject has obtained in the minds of those who ponder deeply on the welfare of Zion: that I never yet was fortunate enough to hear a sermon, whether in church or chapel, on the important topic of the love of the brethren; nor have I been able, by diligent search, to find a published discourse on the subject; so that, apparently, no doctrine has, of late years, been so much neglected, though there is none that requires more serious attention, if we desire to see the church in that condition, which may be taken as a proof of its obedience and love to its divine head.

The following valuable selections from the Word of God, and the works of English Advent writers, have been sent to our office by Capt. Owen of the Royal Navy. They are printed on a letter sheet, and are designed for distribution, like many of our own sheets, in order to call the attention of the reader to the great question of the coming of the Lord.

GENTILE TALMUDISTS, OR SPIRITUALIZERS.

> "The world is asleep, immersed in the perishing things of this present passing life. The church is dreaming of the conversion of the world, by means which never yet converted any one nation or city; and which were never intended for more than the taking of a people *out of* the world. Acts xv. 14. The time is short—the danger is urgent—THE LORD IS AT HAND!!" *Sermons on the Second Advent*, p. 14, by the Rev. H. M'NEILE, M. A.

QUESTION. Addressed most respectfully to *all*, but especially to the clergy and other expounders of God's Holy Word in the Established Church. "*At what period of this dispensation do you think you ought to begin to warn your hearers to* 'WATCH' *for that* 'COMING' *of our blessed Lord as promised*, Acts 1: 11?"

As there will be some alive at the time of our blessed Lord's return to this earth, and as teachers under the baneful influence of the spiritualizing system do not look for such an event, until the end of the Millennium, and thus virtually not at all, the above "question" must be a very perplexing one. May it please God to put it into their hearts to examine the subject.

A. B. C. QUESTION.

'If the obvious sense of a great portion of the Bible be erroneous, what becomes of the great Protestant doctrine, that the Bible is a safe rule of faith; and of the great Protestant principle of the duty to circulate the Bible, without note or comment.'—*Plain Sermons*, p. 151, by the Rev. J. A. McCaul, D.D.

'Let every religious professor remember, that it is to them only that love the appearing of the Lord Jesus, that is promised the crown of righteousness, (2 Tim. iv. 8;) and certainly this character does not belong to those, whether ministers or professors of religion, who treat with levity or with scorn the annunciation of the speedy advent and glorious reign of the Lord Jesus Christ and all his saints; 'who shall judge the quick and the dead at his appearing and his reign;' or even to those who will not listen to the scriptural evidence of these truths. (2 Tim. iv. 1.) The Greek word *Basileia* means the same as our word *reign*, *regnum*, *regia potestas*, Scapula. If it be asked, *Where* His reign shall be? Daniel answers it, vii. 13, 27—*It is under the whole heaven, that is, on earth.* What say our *Doctors* to this? We shall have another *Transubstantiation.* They will tell us, that UNDER the whole heaven means ABOVE the whole heaven.'—*Political destiny of the Earth*, p. 27, Nisbet.

CHRIST CRUCIFIED.

'Some persons attempt to justify an exclusive preaching of the first advent, by a text of the Apostle's in which he says, 'We preach Christ crucified,' as if the death of the Lord were the exclusive theme of his preaching: this exposition is false. * * * The Second Advent holds a prominent place in the preaching of St. Paul, as well as in that of the Lord and the Apostles. But it is not only false, it is a gross perversion of the Apostle's words. We know that the word CHRIST is the Greek translation of MESSIAH.—Let us then substitute this word: 'We preach a crucified MESSIAH,'—and the perversion will appear evident; for what does Messiah signify? Messiah is the name of our Lord's threefold office of Prophet, Priest and King. * * * If we omit the doctrine of the Second Advent, we leave out one of our Lord's offices. * * * The Prophets every where testify of two COMINGS of the Messiah—one to suffer, one to reign. And if we preach only one of them, we do not preach the crucified Messiah of the Prophets, nor of St. Paul.'—*Plain Sermons*, p. 277, by the Rev. J. A. McCaul, D. D.

CONTROVERSY.

'And whatever may be said (and too truly said) about the acrimonious spirit in which religious controversy is usually conducted, still it is a recognized fact, that the most prosperous times of the Church have been times of controversy. In this deadening world, we have much more to fear, as Christians, from stagnation, than from storms.'—*Lectures on the Prophecies*, p. 8, by the Rev. H. McNeile, M. A.

CONVERSION OF THE WORLD.

'The gospel dispensation is an election dispensation. Universal conversion is no where promised to the preaching of the gospel, either amongst Jews or Gentiles. But an election is promised from both.'—*Plain Sermons*, p. 367, by the Rev. J. A. McCaul, D. D.

* * * 'The Scriptures no where hold out the hope of a gradual reformation of the world, or an awakening in the Church, which shall become abiding and universal, and experience is against it.'—*Plain Sermons*, p. 241.

DEATH AND THE SECOND COMING.

'Some may perhaps say that it is not yet time to expect the Lord's Advent: it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in this congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant, whose portion is appointed 'with the unbelievers.' He says, 'My Lord delayeth his coming.' It is not so near—no need of watching yet! You will perhaps answer, we are watching for death, for death will certainly arrest us before the Lord come again. I ask, in reply, where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you, in the second place, what reason you have for thinking that death will surprise you sooner than the second advent? Who revealed to *you* the day and the hour, of which no man knoweth?'—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

FAITH AND REASON.

(To those who imagine that they hold the doctrine of '*justification by faith*,' the following lines will be found worthy of deep consideration.)

* * * 'If this be your mode of arguing, then beyond all doubt you believe more firmly in the probable conclusion of your own reason, than in the words of our Lord and Master. Where then is your faith?—and where is your likeness to those disciples of whom our Lord says, 'Blessed are those servants whom the Lord when he cometh shall find watching.' But whatever you may think of your own state, you cannot possibly deny, that steadfastly to trust in Christ's promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples.'—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

GENERATION (THIS.)

* * * 'Verily I say unto you, *the same* generation, Luke xxi. 32, (see this indisputably proved in the preceding page,) shall not pass away till all be fulfilled. What generation does he refer to? With critical accuracy he emphatically refers to the generation last spoken of in the parable; and he asserts that the generation of men upon earth, who shall be living to see the budding of the April branches, shall not have been taken from this life, until they shall behold the Summer fruits of these glorious events.'—*Look to Jerusalem*, p. 114, by the Rev. A. Dallas, M. A.

THE SECOND ADVENT.

'The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine,—the speedy, personal pre-millennial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance, that no person rejecting it can rightly understand the Scriptures; and though he may build upon the rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones. We say *now*, because the signs are such as to leave men no excuse for closing their eyes any longer against the broad clear light of advancing day.'—*Charlotte Elizabeth, Christian Lady's Magazine*, 1843.

* * * 'Prophecy, compared with history, has 'fixed an insurmountable barrier at the threshold of infidelity.' This strong hold of evidence is, however, from taking prophecy in its obvious literal meaning, and history in its manifest literal facts. If it be improper to interpret Moses and the prophets *literally*, then history cannot be appealed to for evidence of inspiration. On the contrary, if it be proper to appeal to the facts of history as evidence of inspiration, then the literal interpretation of Moses and the prophets is established.'—*Lectures on the Prophecies*, p. xxxi., by the Rev. H. McNeile, M. A.

* * * 'It is a serious question how far we are enabled to adventure the confidence of our hearts upon the bare word of God without a voucher.'—*The same*, p. xxxix. (See Jer. xxxii. 42.)

* * * 'The Lord himself, who spake but little about his death, and the benefits to flow from it, and that little to his disciples only, speaks at great length and with minuteness concerning His second advent, and that to all classes of men, to his friends and enemies, his disciples and his judges; so that he evidently considered it as a doctrine requiring frequent notice, and necessary to be known by all the sons of men.—His allusions to his sufferings and death are few and short. His descriptions of his second advent are frequent and long.'—(See xxiv. and xxv. Matt.; xiii. Matt.; xxii. Luke.) *Plain Sermons*, 257–8–9, by the Rev. J. A. McCaul, D. D.

* * * 'But there are others who flatter themselves that they have repented. To such I would repeat one question that I have already put: Have you ever prayed for the coming of the Lord Jesus Christ? And I would add another. Have you ever wished for it? or do you feel a secret misgiving that all will not be well at that great day; an internal conviction that all your profession of religion is but hollowness and hypocrisy?'—*Plain Sermons*, p. 247.

'*Thy Kingdom come.*' * * * 'In the prayer which our Lord hath taught us, we offer the same petitions, (See Ps. 68 1—3,) at least if we understand the words aright. 'Thy kingdom come, thy will be done on earth as it is in heaven,' is a petition that the Lord may take unto him his kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say 'Thy kingdom come,' we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom, which is not to commence *until* the Son of God cometh in glory. Dan. vii. 13. * * * The Lord himself speaks of a kingdom which is not yet come, for he is gone to receive it. Luke xix. 12; 2 Tim. iv. 1.'—*Plain Sermons*, p. 236.

'WATCH.'

* * * '*What I say unto you I say unto all, Watch.*' Mark xiii. 37. It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to any thing but the coming of the Lord in glory. For in the gospels it is preceded by an account of the judgment; and in the epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable?'—*Plain Sermons*, p. 300.

THE GREAT DAY.

Were we to judge from the general conduct of mankind, who would suppose that any such great day of grand assize and solemn trial is approaching, when the conduct of all men will be reviewed, and their allotments for eternity fixed in heaven or in hell beyond the possibility of a change! Alas! do they believe it? Unbelief says no! But the day will come, for which all other days were made.

The day of resurrection will be the day of this world's deliverance from the effects of the curse under which it has long groaned. When it was first brought into being, its mighty Framer looked round with complacency on the stupendous monument of his skill and benevolence, and pronounced it very good. Sin, alas! has marred its beauty, and impregnated with death all its elements. It bears on its front the marks of divine displeasure; it has become the theatre which Jehovah visits for transgression; and all its materials and scenery, which might otherwise have been immortal, are now devoted to gradual decay and final dissolution. "The day of the Lord will come as a thief in the night, in which the elements will melt with fervent heat, the earth also and the works therein shall be burned up." A scene is here presented to our view which absorbs thought, and bewilders imagination! The destruction of a city by the shock of an earthquake, or the eruption of a volcano; dismemberment of a state, or the fall of an empire by some sudden or political convulsion, prompts the sigh of commiseration and the thrill of awe. Any unusual appearance in the heavens, such as the eccentric movement of a blazing comet, or the eclipse of the bright orb of day, will fix the attention of half mankind, and fill the breasts of millions with strange forebodings of impending judgments. What then must be the solemn emotions excited in the soul at the departure of a world, when its funeral pile shall be kindled by the breath of the Almighty, its knell sounded by the voice of the archangel and the trump of God, and its melancholy obsequies celebrated by an assembled universe!—*N. Y. Evangelist.*

WALKING WITH GOD.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting everything that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other.

This is the language of a real Christian.—But instead of such a spirit as this among the great body of tradesman professing themselves religious—what do we see but a driving, impetuous pursuit of the world!—and in this pursuit, not seldom—mean, low, suspicious, yea, immoral practices!

Yet I once went to a friend for the express purpose of calling him out into the world. I said to him—"It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ample sphere." But he was a rare character: and his case was rare. His employers had said, "We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city—it is your due—we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said—"Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have every thing I wish. More would encumber me—increase my difficulties—and endanger me."—*Cecil.*

Seneca Falls, N. Y., Elder E. R. Pinney writes to the Voice of Truth, May 29.—"I spent some little time in Otsego County lately. The Pastor of the Baptist Church in Waterville, where I lectured, came out full on the event and the time. I received a letter yesterday from Brother Ingmire, Pastor of the Presbyterian church at Fly Creek, Otsego county, saying there were quite a number of the brethren and sisters who wished to obey the Saviour in the ordinance of baptism, and himself and brother J. C. Stoddard were of the number, and wished me on my way east to come to Cooperstown and baptize them. Sister Hersey is lecturing there with good success, to full houses.

I expect to go to Greene county next week. There is a destitute region, but very little having been done for that county. Our little band here remain firm and steadfast in the faith, looking for the blessed Saviour. We meet every night, and have most precious meetings—the Lord blesses, and we find it good to wait upon him.

Bro. W. B. Start writes to the Advent Herald, May 3, that he has been lecturing at China, Me., where there is a good band of brethren, full of faith and the Holy Ghost.

THE MIDNIGHT CRY.

THURSDAY, JUNE 20, 1844.

RETURN TO LABOR.

With trembling solicitude and deep-felt dependence on an Almighty Arm, I venture to resume the editorial care of the Midnight Cry. A flood of interesting associations rolls upon my mind. The solemnity of this vocation sheds a hallowed feeling over the soul. Its magnitude and importance may well prompt me to pause. But I can say, with the apostle, "I trust I have a good conscience, in all things willing to live honestly;" and, "I can do all things through Christ, who strengtheneth me." During the long interval caused by sickness, I have enjoyed such a sense of God's presence as I never felt before, and have obtained a sense of my own weakness which I hope never to lose; for "Happy is the man who feareth always; but he that hardeneth the heart shall fall into mischief." But while I fear to offend God by speaking unadvisedly through the press, I beg the prayers of all praying souls that I may be delivered from "the fear of man which bringeth a snare," and speak the truth in love and "in demonstration of the Spirit," that it may be blessed of God, however offensive it may be to men.

I have great reason to praise the Lord who put it into the hearts of so many to show kindness to me while sick, and especially that the interest of the paper has been so well sustained. Those who have been the instruments, in both particulars, are gratefully remembered; but we trust they have a better reward than man can give.

The paper this week consists chiefly of articles prepared for the press by others. If God shall grant me strength, I now intend to remain at this post of labor as long as it shall appear to be pleasing to God.

N. S.

MELANCHOLY DISCLOSURE OF HYPOCRISY.

Within a few days our hearts have been pained by hearing that Nathaniel E. Johnson, who was for several years editor of the New York Evangelist, has been found guilty of revolting crimes which he has been habitually committing for five years, while preaching the pure precepts of Christ from the pulpit and the press. He has been deposed from the ministry and excommunicated from the church for drunkenness and gross licentiousness. We have been painfully conscious that he was too much wedded to his party to be strictly honest: but nevertheless, this disclosure has taken us wholly by surprise. While such instances indicate the sandy foundation on which the hope of a speedy millennium rests, they are an affecting warning to each of us to give no place to the devil, but to give diligence to make our calling and election sure.

Correspondents are earnestly requested to continue their favors. We want short plain articles, tending to convince opposers, confirm and strengthen believers, and awaken the slumbering to watchfulness and a thorough preparation for the great day of the Lord.

Papers of Brn. Litch and Storrs.—No. 2 of the Anti-Annihilationist, (price 3 cents,) and No. 15 of the Bible Examiner (6 cents) have been issued, and can be had at this office. Heretofore, the brethren have used our books in sending their papers, but as this may not be agreeable to some, they will continue the practice no longer. Those who wish for either of the papers will therefore please write to the brethren who publish them.

To Correspondents.—We have read the letter of our friend, D. A., respecting the commencing of the 1335 days. We are satisfied that if they are not to be dated from the commencement of the 1290, we can have no clue for the time of their commencement. All other points of time or events from which to date them, would be mere guess work, which can never settle anything. The grammatical structure of the context, however, in the strongest manner, we think, settles forever the question, that those two prophetic periods must commence with the same event, about A. D., 508.

The Sure Word of Prophecy.—Bro. Gross, of Albany, has issued four numbers of a paper with this title. The first two numbers are one sheet, containing much important information in chronology, especially bearing on the age of the world. The other two numbers exhibit the wonderful historical fulfillment of the prophecy in the last three chapters of Daniel. Price 3 cents per number. They are closely printed, and have been prepared with great care and research. It is for sale at this office.

The Advent Shield.—This timely work has appeared, and has been very favorably received by the brethren. It embodies a mass of truth, by Brethren Whiting, Hale, Litch, Bliss and Himes, published in the form of the Quarterly Reviews. It is worthy of a wide circulation. Price 37 1-2 cents.

The Advent Message.—We have been highly pleased with reading this excellent pamphlet, and hope that special efforts will be made to bring it to the notice of all who profess to love our coming Saviour. Though designed for females, it is a touchstone appropriate for all. Price 10 cents.

Bro. Bliss left the city on Friday last for Hartford, on his way to Boston.

Tabernacle in Cincinnati.—The brethren in that city having been deprived of their former place of meeting, have zealously united in erecting a plain building, with brick walls, 80 feet square. It was to have been finished more than a week ago. May the blessing of God rest upon the exertions of our fellow labourers there.

"KNOWLEDGE SHALL BE INCREASED."

The Scriptures assure us, that at the time of the end, knowledge shall be INCREASED, in reference to the words of the book, or vision of Daniel, which we understand, does not consist in the whole truth being perceived at once, but a gradual development, unto the end. It is also said, that the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. This surely teaches, that those who are wise, according to the acceptation of inspired truth, will understand the burden of this vision, which relates essentially to the time of the coming of the Son of Man in the clouds of heaven. There is no reason then for us to be discouraged and faint in our minds, for THIS PROMISE will assuredly be fulfilled. The truly wise, who are led by the Spirit of God, will be led into all truth, and before the Lord appears, will know or understand the time appointed. Though the vision has tarried after our first expectation, yet the prophet gives a second clue of encouragement, unto which time we are to wait, and beyond which it will not tarry. The apostle, also confirming it through the Spirit, says, "yet a LITTLE while," etc., and then adds, that "the just shall LIVE by faith" in this second assurance. Many have turned to and fro, through prophetic TIME, and not only the wise, but the unwise, and the opposers of our faith, have rendered essential service to the truth, through criticisms of chronology, and corrected translations of the original, although in their hearts they meant not so. In a late work of Dr. Jarvis (an acknowledged linguist) in opposition to our views, he gives the following correction of the English translation of Matt. xxiv. 36, "But of that

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day and hour *maketh known*, no man (instead of knoweth) no not the angels of heaven, but my Father only." We have also consulted other unquestionable authorities, which confirm this criticism. This reading entirely alters the meaning of the passage, which has been the great weapon, offensive and defensive, of unbelievers. It is exactly opposite to the almost universal sentiment, that no one can ever know any thing about the day or the hour, and unbelief which has been too long cherished, even by Adventists. We have often feared that it was the foundation of sand, on which lukewarm thousands have built their hopes of peace and safety, while the thunders of the last tempest are muttering in the distance. If no one "maketh known" the day or the hour, but the Father, surely in his revealed word, we may expect to find that knowledge. We are commanded to search and know his will, and by his prophets he complains, "Yea, the stork in the heavens knoweth her APPOINTED TIME, and the turtle and the crane, and the swallow observe the TIME of their coming, but my people know not the judgment of the Lord;" also, "my people are destroyed for lack of knowledge, BECAUSE thou hast rejected knowledge, I will also reject thee." Let us then be careful that we may not at last be found among the number "who are willingly ignorant." In receiving the above translation, and considering the harmony of the prophetic types and periods, the conviction has pressed upon us, with a new and unspoken power, that the knowledge of the inspired word will be so increased and developed, that the exact time may be understood and received, by faith in God. In the case of Noah we find a precedent for this expectation, for when the time was nearly fulfilled, the day was signified to the believing FEW, who accordingly entered the ark and were saved. Let us then leave the things which are behind, and reach forth unto those things which are before, and seek diligently to know the whole counsel of God, for even the secret of the Lord is with those who fear him. C. S. M.

June 4th.

"BE LED OF THE SPIRIT."

It is the glorious privilege of the children of God to be led by his Spirit, to be filled, and to walk in it. Let us then consider the reality of his presence, and cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, for we "are temples of the Holy Ghost." It is a fearful thing to grieve this Spirit wherewith we are sealed, for if we have not the Spirit of Christ, we are none of his. Do we REALIZE the glory of oneness with Christ, or are we unbelieving? Do we have his spirit daily witnessing with ours, that we ARE the children of God? or is an abstract principle that we concede intellectually, the extent with us of its tangibility? What saith the Scriptures and the testimony of early Christians? We read that Enoch walked with God, and had the testimony that he pleased God. Israel, Moses, Elijah and Daniel, who were subject to like passions with others, had the same witness. Simeon, Anna, and Stephen, and the primitive disciples were full of faith and the Holy Ghost. This leading of the Spirit, and walking with God, is not confined to the prophetical dispensation, for Paul testifies, "*as many* as are led by the Spirit of God, they are the sons of God:" "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death;" "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," and "if the Spirit of Him that raised up Jesus from the dead, dwell in you, HE that raised up Christ from the dead, shall also quicken, (or change) your mortal bodies by his Spirit, that dwelleth in you."

This, then, is the resurrection power, and the same by which those who are alive shall be changed, and caught up to meet the Lord in the air. How essential then, is this indwelling life to those who wait for the coming glory. Through the wild speculations of some, and the unbelief of others, there is great barrenness of faith upon this vital subject. Yet the truth of God, and the testimony of his word, is changeless and sure. Through submission and confidence in God, and an overcoming faith, that receives every word which he hath spoken, we may REALIZE this indwelling power, which abideth and teacheth. We may be led by his love, and kept from sin, through faith unto salvation. And so surely as this is the baptism with which we are baptized, we shall for ourselves experience, that the fruit of the Spirit is—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance." If this then is our high and holy calling, let us leave the things that are behind, and "go on unto perfection," and "holiness without which no man can see the Lord." Such was the FAITH, the simple and the strong, of apostolic days, that "the manifestation of the Spirit" was freely "given to every man to profit withal," in "diversities of gifts." In one the indwelling Spirit was manifested in the word of wisdom, and knowledge, for the edification of the brethren. To another faith, prophecy, healing, etc., to every man according to the will of the Spirit. We have no reason to doubt the power and love of that same Spirit now, nor dare we limit the grace of Him, who hath said, "Only believe," "ask and it shall be given unto you," and "lo, I am with you alway, even unto the end of the world." But we do doubt much of the professed FAITH of the present day, for the Prophet in a certain place, speaking of the last days, declares "that the land shall be barren of faith," and our Saviour intimates the same when he says, "when the Son of Man cometh, shall he find faith on the earth?" Yet He is the same yesterday, to-day, and forever, and we believe that there are still a remnant even now, who by FAITH receive the word of wisdom and knowledge, to "understand the vision," and the prophetic will of God, for he hath promised that he will pour out his spirit, and at the time of the end, the wise shall understand. There are some also, who perceive the more excellent way of charity, or perfect love, without which, Paul says, the brightest gifts are but sounding brass, and a tinkling cymbal. Let us then, with faith, desire the gifts of the Spirit, but FOLLOW after that charity which covereth a multitude of sins.

C. S. M.

Philadelphia.

THE VOICE OF ELIJAH. We are glad to welcome this little sheet again. It it now issued at Toronto, C. W., and conducted, as heretofore, by Bro. Hutchinson. From the number just received, we copy an extract from a letter of P. H. Gosse, Esq., of London. We have once inserted an excellent article of his on the Signs of the Times, which we found in the Christian Lady's Magazine, conducted by Charlotte Elizabeth. We had not then the slightest idea of ever seeing him defending our views of the time. We have, for some months, looked at the periods in a light similar to that he develops.

CHRONOLOGICAL CALCULATION.

The following is an extract of a letter we have received from P. H. Gosse, Esq., of London:

Your calculations of time are subject to a slight error (amounting only to a single year however) arising from an element in the process not being attended to, which is in fact, little known except to Chronologers. It is the fact, that the year called* 1, B. C., was followed, not by a year called O, but by the one called 1, A. D. Hence there is an apparent loss of a year, so that in calculating periods which reach from one era into the other, if we merely subtract the date of the former era, from the period, we shall have not the true date of its termination, but one just a year short of it. To give an example: a period of 11 years commences on the 5th June, in the year 7, B. C.: when will it terminate? Many would say, take 7 from 11, leaves 4: answer 5th June, 4, A. D. But the true answer is 5th June, 5, A. D., as you will see by *counting* the years. The period begins 5th June, 7, B. C.

The 1st year has elapsed,....5th June, 6, B. C.
The 2nd year " ....5th June, 5, B. C.
The 3rd year " ....5th June, 4, B. C.
The 4th year " ....5th June, 3, B. C.
The 5th year " ....5th June, 2, B. C.
The 6th year " ....5th June, 1, B. C.
The 7th year " ....5th June, 1, A. D.
The 8th year " ....5th June, 2, A. D.
The 9th year " ....5th June 3. A. D.
The 10th year " ....5th June, 4, A. D.
The 11th year " ....6th June, 5, A. D.

I have chosen a short period for convenience of counting, but of course you will see its application to periods of any length, provided they commence B. C. The only doubt possible is whether the fact is so, that the year O does not exist in Chronology: I have considerable means of reference, having access to the largest library in England, that of the British Museum, and I can give you my word that it is; but a reference to any copious Chronological tables would shew the fact. Blair's in particular. The consequence is that the great periods which you supposed to terminate in 1843, do terminate in 1844.

REMARKS BY BRO. HUTCHINSON.

It is now about five months since we discovered the same "element in the process," though not exactly in the way mentioned by Mr. Gosse. While we subtracted 457 from 2300, leaving 1843, we added 457 and 1843 together, which made 2300. We at once perceived that it required the whole of 457 B. C., and the whole of 1843 A. C. to constitute 2300 years. So that if the decree to restore and build Jerusalem went forth on the first day of the year 457 B. C., it would require till the first day of the year 1844 to complete 2300 years Or if the edict were issued in any subsequent part of the year, the 2300 years would not terminate till the corresponding period in 1844.

The above principle will apply with equal propriety to the SEVEN TIMES, or the 2520 years. The date of the commencement is the captivity of Manasseh, which according to the best chronologers, took place in the year 677 B. C. Subtract 677 from 2500 and the remainder is 1843. Then add 677 and 1843 together, and you have 2520. This proves that it requires the whole of 677 B. C., and the whole of 1843 A. C. to consummate 2520 years. So that if the captivity of Manasseh took place in the year 677 B. C., it would, of course demand till the same period in the year 1844.

This is the only light which we have in relation to the time.

We believe that God will not exceed his own date even by a fraction. "At the time appointed the end shall be." "The vision is yet for an appointed time, but at the end it shall speak and not lie: and though it [apparently] tarry, wait for it; because it will surely come, it will not [really] tarry."

At the Second Advent Conference held in Boston on the Anniversary week, the following resolution was offered by Bro. N. N. Whiting, and adopted unanimously.

Resolved, That this convention has entire confidence in the course pursued by Bro. J. V. Himes in the financial business which has fallen to his share in reference to the Advent cause.

Resolved, That the above resolution be published in the several Advent papers.

Nevertheless, at the request of Bro. Himes,

Resolved, That a committee be appointed to investigate his financial affairs, and report thereon.

Report of the Committee.

The committee appointed by the conference to examine into the financial affairs of Bro. J. V. Himes, so far as he has acted as agent for the Advent cause; make the following report.

Having free access to the books of the office, which are kept by a faithful man, we are fully satisfied that Bro. H. has, up to this time, been true to the trust which has been reposed in him by the contributors and friends of the cause, and that the reports to the contrary are unfounded and unjust.

R. WALKER, Portsmouth, N. H.
T. W. HASKINS, Roxbury, Mass.
S. GOODHUE, Boston, Mass.
E. RIDER, Amoskeag, N. H.
J. PETTIS, Providence, R. I.
Committee.

BOSTON, May 2, 1844.

CURIOUS RESEARCHES IN ARABIA.

Bishop Doane, of New Jersey, has communicated the following interesting particulars to the editor of the Newark Daily Advertiser.

Dear Sir—The following is an extract from a letter from my excellent correspondent, the Rev. Charles Forster, to whom the admirable Bishop Jebb dedicated one of his books, as his "daily companion, and own familiar friend." He was the Bishop's Chaplain, and has since been his biographer. He is the author of "Mahomedanism Unveiled," one of the most ingenious and remarkable products of the age, and of a most profoundly learned critical work on the Epistle to the Hebrews. He has just completed, (his investigations on the subject began in 1829,) "The Historical Geography of Arabia; a copy of which I hope to receive by the next steamer. Meanwhile, I cannot deny myself the pleasure of recommending to your readers the very curious and interesting statement contained in the passage which follows from a letter received by the Sheridan. It is not too much to speak of it as one of the most wonderful discoveries of an age fruitful in strange results.

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* This is not at all affected by the actual time of Christ's birth, which was 4 B. C., but is a question of pure chronology.

Very faithfully your friend,
G. W. DOANE.

Riverside, 18th April, 1844.

A VOICE FROM THE PATRIARCHAL AGE.

"As your copy of 'The Historical Geography of Arabia' will, I trust, soon float across the Atlantic, I should leave it to tell its own story, was it not for one result so beyond all human calculation, and therefore so likely to get abroad on the wings of rumor, that I do not like it should first reach you in a newspaper advertisement, or from any but my own pen. The result alluded to is the recovery of the long lost, and once famous Hamyaritic tongue; and in it of inscriptions, (perhaps the oldest monuments in the world,) containing a full confession of the Patriarchal faith, and an anticipated Gospel. These wonderful remains of Arabian antiquity belong to a period of the world, to reach which all the internal evidences oblige us to ascend 3500 years, or within 500 years of the Flood. For they are records of the lost tribe of Ad, the immediate descendants of Shem and Noah; a people of Arabia who perished utterly, not only long prior to all profane history, but before the books of Moses were written. The unknown inscriptions were published in Wellsted's Travels in Arabia, who discovered them on the coast of Hadramant, in 1834. Copies were forthwith transmitted to Germany to Professor Gesenius and Rodiger, who, it appears, have been at work on them for years; as it turns out, without decyphering a single word.

Their existence first became known to me last summer, when my publisher sent down Wellsted's book, on the chance of it containing materials for my work. After examining the unknown characters closely, I had laid the inscriptions aside, as altogether undecypherable. at least to me; when it pleased Providence, in a way the most unlooked for, to put the key into my hands. I found it, without a dream or looking for it, in the 'Monumenta Vetustiva Arabiœ' of A. H Shultens. At the first glance, I thought I detected, in one of these monuments, an Arabic version of the longest of Mr. Wellsted's inscriptions; and of this good guess I relinquished not my grasp, until conjecture had been converted into demonstrative proof. The results are the recovery of the Hamyaritic alphabet and language; and, with these, of such a testimony to revealed religion as Job desired, xix. 23, 27. How wonderful the ways of Providence! But for Shultens' incidental publication of two short Arabian poems, these evidences of Revealed truth, contemporary with Jacob and Joseph, might have remained a mystery to the end of time. Knowing whence alone it comes, I feel honored, at once, and humbled, by my own success. To have thus completely succeeded where the first orientalists in Europe have entirely failed, brings to mind, in a lower sense, the saying of St. Paul, 1 Corinthians i. 24. For details and vouchers you will await the arrival of your copy on the Deleware."

THE TEN COMMANDMENTS.

FROM THE BIBLE.—*Ex.* xx.	ALTERED BY ROMAN CATHOLIC BISHOPS. *Thus:—*
1. I am the Lord thy God, which have brought thee out of the land of Egypt out of the house of bondage. Thou shalt have no other gods before me.	1. I am the Lord thy God, thou shalt not have strange Gods before me, &c.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments.	2. Thou shalt not take the name of the Lord thy God in vain.
3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.	3. Remember that thou keep holy the Sabbath day.
4. Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.	4. Honour thy father and thy mother.
5. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.	5. Thou shalt not kill.
6. Thou shalt not kill.	6. Thou shalt not commit adultery.
7. Thou shalt not commit adultery.	7. Thou shalt not steal.
8. Thou shalt not steal.	8. Thou shalt not bear false witness against thy neighbour.
9. Thou shalt not bear false witness against thy neighbour.	9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.	10. Thou shalt not covet thy neighbour's goods.

The above version is taken *verbatim*, from Dr. James Butler's Catechism, recommended by the four Roman Catholic Archbishops of Ireland, as a standard Catechism —— Printed in Philadelphia, by Eugene Cummiskey.

MISSIONS, AND THE TURKISH POWER.

The following, from the New York Express, illustrates two points,—*first*, that the gospel as now preached in the east, among those who have departed from the faith delivered to their ancestors by the apostles, produces very little fruit; *secondly*, that the last vestiges of the power of Mahomedan Turkey, to 'torment' and 'slay', are fast disappearing.

American Missions in the East.—The subjoined extracts of letters recently received from Rev. Edwin E. Bliss, by his friends in West Springfield, (Mass.) will be read with interest. Mr. Bliss sailed from this country about fifteen months since, destined to the mission among the Mountain Nestorians, but in consequence of the difficulties which have occurred in that region, unfavorable to missionary operations, he has remained at Trebizond, where, at a Conference held in February last, it was decided to give up almost entirely the Greek department of missionary labor in these countries; it being stated as a remarkable fact, that notwithstanding all that has been done for the Greeks for the last twenty years, scarcely a single man among them has been converted. Dr. King will remain at Athens, and will be the only one who continues to labor for the Greeks. Drs. Anderson and Haws, left for Syria and home via England, and are expected to be in America in July. Mr. Bliss says:

"There seems now very little prospect that anything can be done at present for the poor Nestorians of the Mountains, Dr. S. has gone on to make examination of the state of the case, with Dr. Grant and Mr. Laurie. He has, however, very little hope of doing anything. It seems to me most probable, that Drs. G. and S. will become travelling missionary physicians, in connexion with the American mission, and that Mr. Laurie will go to Syria. Our work here advances, we hope, a little."

The event to which Mr. Bliss refers in the following extract of a letter, dated Trebizond, March 15, 1844, has already obtained some circulation in the public prints.

"The great event of the month, is a demand made by the English and French Ambassadors at Constantinople, that the Turkish Government should issue a Firman forbidding all persecutions for religious opinion, in the Empire. I mentioned to you some time ago, that an American who turned Mussulman and afterwards recanted, had been beheaded at the capital. Another man, under similar circumstances, has been put to death near Broosa. After the first execution, the Europern Ambassadors threatened the Turks pretty strongly; and now this second case has completely aroused them, and they demand that persecution for religious opinion cease in the Empire; and more, that the Christians be put on a level with the Turks in regard to civil rights. Hitherto they have been in reality the slaves of the Turks—their testimony could not be received in a court against the testimony of a Mussulman. These demands are backed up with threats of breaking friendship if they are refused. Henry Homes writes us—'We should not be astonished to see an English and French fleet coming up the Bosphorus within a fortnight, to enforce these demands.—There is no doubt that orders have been given for the fleet to approach the Dardanelles.'

"Meanwhile, a grand council of the high priests and great doctors of Mahomedanism has been called to consider the question. They ask for ten days grace. It is a hard case for the haughty and bigoted Turk. The Koran commands in explicit terms, that every apostate from the faith be put to death. To yield here is giving all up. It will be the death of Mahomedanism. * * * It will never do to offend France and England; and the doctors, after stroking their beards for ten days, will probably submit to their fate, and put their hands to the death warrant of the Koran.

"What God intends to do with the Turkish nation, is yet one of the hidden things. *Its time seems almost up.*"

A letter from Mr. Homes, dated March 23, states that the agreement mentioned above, had been signed by the Sultan.

DEATH AT HAND INSTEAD OF THE JUDGMENT

BY MISS E. C. CLEMONS.

Nothing is more common than the remark, we ought to be ready for death at any time, and that will be the same to us as the Lord's coming. This strikingly illustrates the vague ideas which generally prevail in regard to the Advent, and the universal desire to "put far away the evil day"—for the day of Christ will come, fraught with evil, to all those who love not his appearing.

The class, who, "of the two evils (?) choose the least," (that is, death rather than the Lord's coming) is very large, and comprises professors in all denominational sects, as well as the infidel and open transgressor.

This is evidence then, that there has been a radical defect in the teaching, for some time past. As Paul reasoned of righteousness, temperance, and *judgment to come*, (not death) Felix trembled, and answered, "Go thy way for this time, when I have a convenient season, I will call for thee. Here was conviction most pungent. But you may discourse as long as you will of death, and the careless sinner will remain at ease, and agree with you that he ought to be ready, but evidently say in his heart, I have a promise of the life that now is; soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry. And this. because God never gave it as *the reason* for repentance.

The themes of the preaching of the apostles, under whose ministrations so many thousands were converted in one day, "The hope of the promise made to the fathers," "the resurrection," "the judgment to come" and the "kingdom of God at hand." Thus, this was the faith once delivered to the saints, and for which they earnestly contended. And it is being moved away from gospel preaching, to put temporal death in the place of the judgment, as a motive to repentance.

But it is said by an objector, "You think the Lord will come, and you will not die; but how sadly mistaken you are, for it is written, "there is no discharge in that war, (i. e. death) you think you will escape death: but you will not, for it is appointed unto men once to die."

But this is the mystery that Paul shows, "We (the saints) shall *not all* sleep, (or die in Christ,) but we *shall all* be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed." In another place he says; "We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." So there will be christians living on the earth at the second coming of Christ, when the trump of God sounds.

And the spirit of obeying the command to watch, to look for the appearing of God's Son from heaven, is certainly inconsistent with being strong in the faith that we shall surely sleep in our graves before He comes. Paul says; "We shall not all sleep;" and as far as we can ascertain, he did not know but the Lord would come in his day. He knew what *events* (2d Thess. 2) must transpire before the consummation, Midnight Cry, June 20, 1844

but he had no idea of the time; for Daniel's visions were "sealed up until the time of the end," and the Revelations were not made to John at that time. Yet still it was imposed on believers to be "looking for and hasting unto the day of God, wherein the heavens, being on fire, shall be dissolved and the elements shall melt with fervent heat; according to his promise, to look for new heavens and a new earth, wherein dwelleth righteousness. This faith was necessary to overcome the world, for our Lord Jesus Christ died for us, that *whether we wake or sleep*, (that being of little moment) we should live together with him.

Thus we see the difference between the preaching of the apostles, and that which obtains at this day. The fifth and last dominion, God's everlasting kingdom at hand, is not now preached in the nominal churches in accordance with the example of Jesus and his disciples. "The resurrection" and "the judgment to come," are treated as fables among the mass professing godliness who are destitute of the power thereof. A new motive to repentance, the church so rich and increased in goods and needing nothing, has in her wisdom, invented ("eating her own bread:") and she tells the sinner it is duty to repent, for you may die at any time; but in regard to the Lord's coming, peace and safety! be quiet, the Judge is afar!!

Is it then to be wondered at, that the Spirit of the Lord is grieved away, and so many are left to hardness of heart and blindness of mind; for the substituting death for the judgment, is but one of many cases of wandering from the precepts of the word of God, and may be taken as an index of the state of faith in the church. Is not the grieved Saviour saying to his nominal servants, "How can ye believe which receive honor one of another, and seek not the honor, that cometh from God only?" For the triumphant cry now is among the unbelieving scoffers, "The days are prolonged and every vision faileth"—"Where is the promise of his coming?"—"All things continue as they were from the beginning of the creation!" Sinner, you ought to be ready for death at any time; but as for the Lord,

He will not return for thousands of years;
Then pray not be watching, but soothe your vain fears.

Nevertheless, "the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."

CONFERENCE AT JAMAICA, Vt.

Dear Bro. Southard:—This meeting was held about four miles south of Jamaica village, in the grove, from necessity, there being no admittance for the poor Advent believers in any of the painted synagogues belonging to the sects. On arriving at the residence of my old and tried friend Jerry Howe, my heart was made sad on learning the melancholy change that had taken place, since I first introduced the doctrine of the Advent there, about one year and a half ago. Then every place of worship was opened, the mouth of every gain-sayer stopped, and the whole town flocked together, all eager to hear the glad tidings of the kingdom, and learn the evidence of its immediate establishment. But, alas! alas!! an enemy has sown tares, the cry of peace and safety has lulled them to sleep, the bands of the wicked have been made strong, and the hearts of the righteous sad; the prophets have prophesied falsly, declaring as in 12 chap. Ezekiel, "The days are prolonged and every vision faileth;" or that the vision which we see about to be fulfilled "is for many days to come," and "we prophecy of times that are far off." O, that they would hear God's reply. "It shall be *no more* prolonged, for in *your* days, O rebellious house, will I say the *word*, and will *perform it*, saith the Lord God." I rejoice however, that a good company of the children of the light and of the day, have separated themselves from the children of darkness and of the night, and that they have contended and are still determined to contend earnestly for the faith once delivered to the saints, looking for that blessed hope and glorious appearing of the great God and Saviour Jesus Christ. Others were strengthened at the meeting and declared their determination not to confer any longer, with flesh and blood, but would immediately be dissolved from any further connection with the lifeless, scoffing church to which they belonged, and join the Second Advent band. This duty was urged by the lecturer in almost every discourse. For it is a plain case, that in this vicinity, if the Advent cause is sustained at all, it must be by a union of the Adventists, and a separation from all ecclesiastical bodies. The attendance at the meeting was very good, considering the embarrassing circumstances under which it was convened. There were brethren and sisters from different towns present, and all seemed to have been instructed by the same great Teacher. The prayer meetings were powerful and deeply interesting. The doctrine of Holiness was much dwelt upon, and many spoke from actual experience and present enjoyment. The lectures were adapted to the occasion, and were responded to by all the brethren and sisters. It is believed the meeting will be productive of much good, notwithstanding the determined opposition of an hireling priest-hood and a worldly church. At the close of the meeting the ordinance of the Lord's Supper was observed, and *truly* it was a solemn and impressing scene. While we felt our minds stirred to a lively remembrance of the sufferings of Christ in the garden, and on the cross; we could not forget that His intercessions as a mediator would soon close, and close forever. And then, how changed is the scene: A day commences, *not of his mercy*, but of his *wrath*. He is revealed from heaven, but it is in *flaming fire*, taking vengeance an all *them* that know not God, and *obey* not his gospel. And what will be more aggravating to the sinner! He has come to be glorified in his saints, and admired in all them that believe. May the Lord preserve the little flock in Jamacia, and give them the kingdom.

Yours in constant expectation,
June 7th, 1844. S. C. Chandler.

LETTER FROM BRO. JAMES LENFEST.

Warren, Baltimore co., Md., May 31, 1844.

Dear Bro Southard:—It may be gratifying to some of your readers to learn how the cause prospers in this section of country, and I am pleased to say that it is onward. There is in this place a little band of believers in the speedy coming of our Lord and Saviour; they are firm and united: some of them have but recently started with a firm determination to serve God—to wait for his Son from heaven, and to be prepared for that great and consummating event. There is quite a spirit of inquiry among the people. Last week I gave four lectures in Towsentown, about four miles from this place, to attentive congregations; a number gave their assent to the truth of the doctrine, and some expressed a desire to hear farther on the subject. The next Sabbath we held a meeting in a grove about two miles from here, where the cause has some friends, who interested themselves to prepare seats, and make other necessary arrangements for the meeting; the result was good. On the next Sabbath, if time continue, we have another meeting at the same place. The papers you sent have been scattered far and wide, and the leaven is working among the people, and I trust good will be done. One man who is rich and increased in goods, says that his negroes have become so infected with "Millerism" that he has been obliged to get them into the house and read the Bible to them, and explain it the best way he could. But at the same time a mighty effort is making to counteract all good impressions that may be made on the minds of the people here. Had they become *tiplers*, or almost anything else but "Millerites," there would not have been more stir about it. O how strange it is that watchmen who have got on the walls of Zion should oppose the doctrine of the Lord's soon coming; but so it is, may the Lord have mercy on them before the stone shall come which will sweep away their refuge of lies. The first one who made a public effort to overthrow the doctrine, was the Rev. Dr. ———. He took his text from Matt. xxiv. 14, and proceeded to show that the gospel had not been preached to all the world, and therefore the end could not come this year at least, thus giving a practical illustration of that text where the evil servant is represented as saying, "my lord delayeth his coming," and not content with that, he began to smite his fellow servants, not literally, but just as the Jews did Jeremiah. "Come, say they, let us smite him with the tongue, and let us not give heed to any of his words," and why not pray? Because "when you see a man with a pencil in his hand, and his Bible all marked up, then you may be pretty sure that he is not called to preach." What a weighty argument against "Millerism!" And farther, no man is to understand these things until they are fulfilled. These and like powerful arguments were used by the learned Doctor, and some thought that "Millerism" would not survive the shock. But the Doctor is gone, and lo and behold it springs up with renewed vigor. The next one who enters against us, is the Rev. Mr. ———. He is not prepared to preach against it, but he has with him a sure antidote for this poisonous heresy, in the form of a tract entitled, "A few remarks on the 24th chapter of Matt., in which the author attempts to show that there is not one indisputable reference made in that chapter to the end of the world, nor to that awful period when the Lord Jesus Christ shall be revealed from heaven in flaming fire, to execute judgment on the ungodly, and to reward his saints. By F. Stier, V. D M." But it is only an attempt, and will not deceive any one who reads his Bible. Then extracts from the Rev. Mr. B.———'s work, printed and circulated among the people wherein he attempts to do away with the judgment altogether, and after making the 24th chapter of Matt. to end or to have had its fulfilment 1800 years ago, he takes one text out from the rubbish, and brings it down to the present day for the purpose of denouncing the poor "Millerites," and by it attempts to prove that we are the false prophets that should rise in the *last* days. How eagerly they seize upon any little paragraph which appears in a daily paper, that goes to show that we have given up the doctrine, and that the Advent paper in New York is stopped, the editor having found out his mistake. But the enemy rather oversteps himself in this case, for the friends in this place were convinced that if it was stopped, it was because it could not be sustained; therefore when they learned that it was still continued, they determined to do what they could to encourage its publication, and desire you to send them ten papers weekly; enclosed you have the subscription.

Yours in the blessed hope. J. Lenfest.

LETTER FROM BRO. A. A. SAWIN.

Portland, Me., June 12, 1844.

Dear Bro. Southard:—Having nearly exhausted myself by my efforts in sounding the Cry to perishing souls in Canada West, I felt it necessary to withdraw from that interesting field a little time.

I arrived at Boston on the second day of the conference. My journey was quite a relief. This was the first opportunity I have enjoyed, of forming a personal acquaintance with Bros. Miller, Whiting, and others, as I started for the great western word immediately after embracing the glorious Hope. My acquaintance with those apostles of truth whom God has raised up in these last days, to give to a sleeping church and world her last warning, has been most delightful.

The trembling limbs and faltering voice of Bro. Miller, were a striking testimonial of the sincerity of his heart. The darkness that, as he said, came over his mind for a few days after the time passed, shows him to be entirely destitute of all sinister and sectarian motives. If selfish, as the sects have all charged upon him, why did he leave the cause to be governed by circumstances? Designing men keep ready for such exigencies. I have never been with the brethren before, and knew them only by their writings, but I must now say, that with all my firm love for, and confidence in them, I was not a little disappointed, throughout the whole meeting, in private and public, to see so little of that worldly spirit and policy so often found among professing Chrstians. Every honest attendant must bear witness to the disinterested piety and love that prevailed. God has wonderfully blessed me in this conference. Brethren spake with confidence of the "blessed Hope," and the doctrine has taken fresh root in my heart. Instead of faltering in my faith in the speedy coming of our King, I am more confident than ever. that time is short.

Affairs in the four quarters of the earth, all betoken the approaching crisis. Ths vision will come at "the time appointed." God will not leave his saints without a witness!

After conference, I came to this place, where I find a little band still "looking for" Jesus. Bro. Stockman, who had been most bitterly persecuted by the Methodist Episcopal Church, for looking for the Lord, is just alive. Consumption has finally brought him to the gate of death. Neither threats of ecclesiastical censure, religious bribery, nor personal abuse, could turn him; and now outrage was added to his bodily distress, and he was cut off from proclaiming the Messiah after Providence had deprived him of the necessary strength. So the Papists once dug up and burned a saint's bones as punishment for his heresy!

Last "Lord's day" I spent at Brunswick with another little company who are cheerfully waiting their change. God is still present in their meetings. A conference will be held twenty miles from this place next week on Thursday. My health is so poor that it will detain me in the East longer than I intended. Sometimes I fear that I shall not do much more till my Master comes. To the friends in Canada I would say that I will return as soon as I am able, probably in a few weeks.

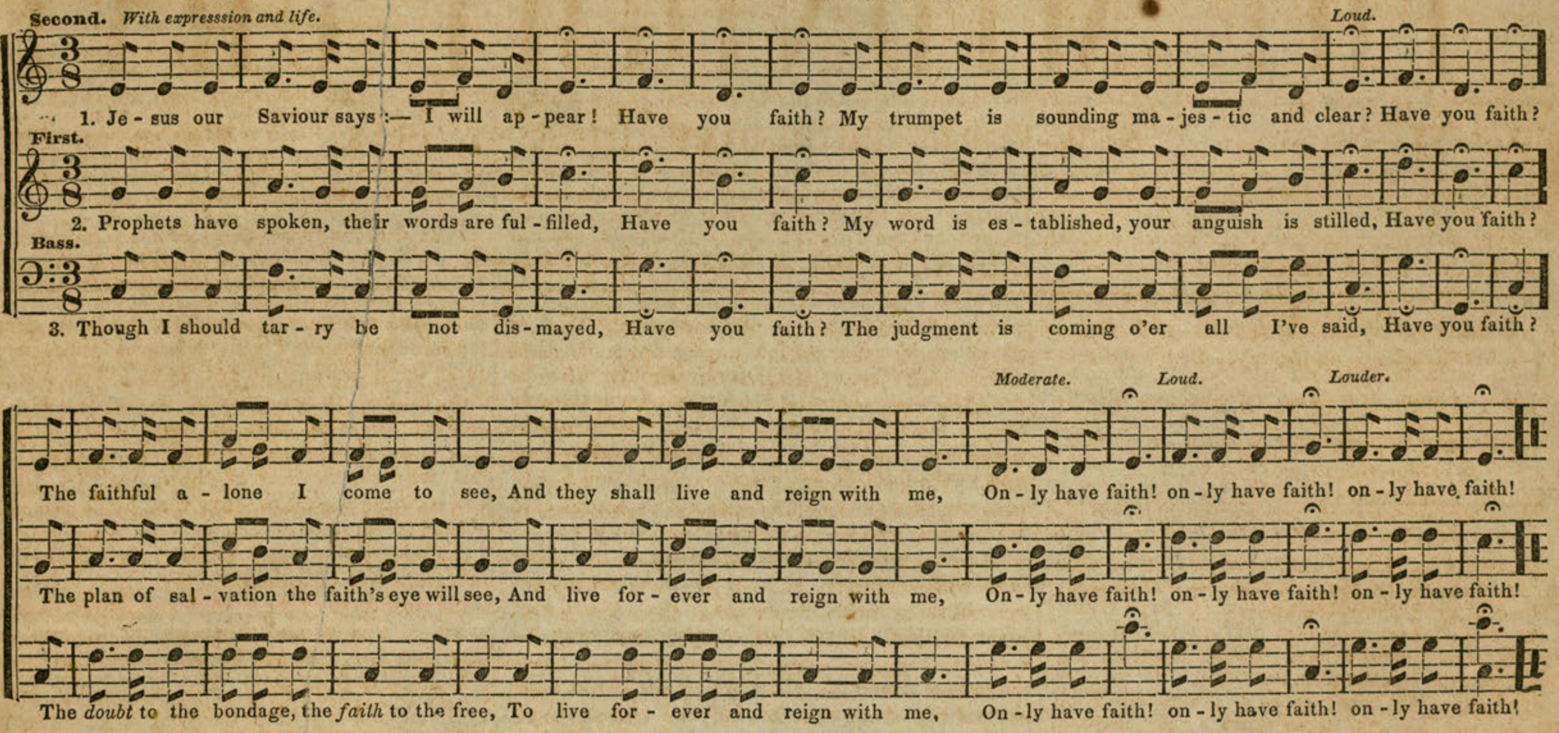
Yours in the blessed hope. A. A. Sawin.

Bellbrook, Green co., O., May 26, 1844.

Dear Bro. Southard:—God knows how long it is necessary to withhold the promised blessing, how much suffering and trial his people need to purify them, and cut them loose from this world. Who knows but in the breast of those who are mighty in the Scriptures, there may be secret pride lurking within, unknown to themselves, that none but those who are well qualified, can do good at the present stage. God will have all the glory then; let every one act their part in the great work; proclaim, "Behold the Bridegroom cometh;" and how

"HAVE YOU FAITH?"

I tell you that he will avenge them speedily! Nevertheless when the son of man cometh, shall he find *faith* on the earth. St. Luke, Chap. 18. Verse 8.


Second. With expresssion and life.
Loud.
1. Je - sus our Saviour says :— I will ap - pear! Have you faith? My trumpet is sounding ma - jes - tic and clear? Have you faith?
First.
2. Prophets have spoken, their words are ful - filled, Have you faith? My word is es - tablished, your anguish is stilled, Have you faith?
Bass.
3. Though I should tar - ry be not dis - mayed, Have you faith? The judgment is coming o'er all I've said, Have you faith?
Moderate.
Loud.
Louder.
The faithful a - lone I come to see, And they shall live and reign with me, On - ly have faith! on - ly have faith! on - ly have faith!
The plan of sal - vation the faith's eye will see, And live for - ever and reign with me, On - ly have faith! on - ly have faith! on - ly have faith!
The *doubt* to the bondage, the *faith* to the free, To live for - ever and reign with me, On - ly have faith! on - ly have faith! on - ly have faith!

shall we do this ! Not only warning in public and in private, but denying ourselves of all ungodliness and worldly lust, proving to the world we are pilgrims and strangers here ; praying day and night, not only for the coming kingdom of our Lord, but for those who count not their lives dear unto themselves, that they may if possible save some. O brethren, let our faith be strong in God ; we have not yet resisted unto blood striving against sin. God's people may yet have severe trials to encounter; through much tribulation we must enter into the kingdom of heaven ; but I will never leave you nor forsake you ; a glorious promise.

Although we live in the midst of a Christian community, but very few take any delight in the subject of the second advent. I have endeavored to scatter my papers; some will read, but I fear it is only for the purpose of finding fault. I have withdrawn from the M. E. Church, of which I have been a member for years. I have not room to give my reasons.

Yours in the glorious hope of soon meeting our coming King. J. Clancy.

EXTRACT OF A LETTER FROM BRO. L. D. TANNER.

Freetown Corners, N. Y., June 4, 1844.

Dear Bro. Southard :—I am of opinion that the world has never seen on earth, since the days of the apostles, so much of its expected temporal millenium, as is exhibited in Second Advent believers, that so great a number, from so diverse denominations, having sacrificed so much sectarian pride, and denominational prejudices, have ever met on common ground, and harmonized so fully in Christian love, makes probably an insolated case in the world's history.

I can truly say, I feel a godly satisfaction, in improving the privilege of suffering reproach with such a flock, which in reference to the world besides, whether professing or profane, is yet a little flock.

I am surprised and rejoiced at the steadfastness existing in the minds of the few in these parts, who were awakened to trim their lamps for the Bridegroom's coming, principally through the labours of Sister O. M. Rice.

Sorer trials probably still await this flock, but let the patience of Abraham, and watchfulness, as seen in the 15th of Genesis instruct them.

☞ Bro. Jonas D. Johnson writes from Leroy, Genesee Co., N. Y., June 7, "I feel constrained to write for help. I have calls from many directions, and I dare not leave this place at present, where some twenty or more have been converted. Bro. Smith of Rochester has broken up the fallow ground. Open doors for lecturers in Middlebury, Rushford, Campville and Leroy."

North Carolina.—Sister Ann A. Anderson writes June 10.—Your papers have caused me to read the Scriptures more than I ever did before. I wish an Advent lecturer would come this way, much good might be done. There are a number of believers in Fayetteville who would joyfully receive you. I reside four miles distant.

China. St. Clair Co., Mich.,—Bro. E. Westbrook writes, June 12,—Brethren Dutton and Wellings visited this section of country in April last, and delivered some able lecture ; they have some fruit of their labours here. In Auburn we have an interesting band of brethren. Br. Hossler's family are remarkable for their faith. On the 19th instant we think of commencing a meeting in some suitable grove, or in one of the adjacent villages. There is a wide field in this region for lecturers ; cannot some one come this way.

CAMP-MEETINGS,

Providence Permitting,

A Camp-meeting will be held at Gilmanton, N. H., on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath — All necessary preparations will be made by the committee for the comfort of those who attend. Brn. Cole, Litch, Himes, and others will be in attendance.

The Lord willing, a Camp-meeting will be held in Volney, Oswego Co., near Hubbard's Corners, commencing Tuesday, June 25th, to continue several days, which has been proposed for the twofold purpose of strengthening the true saints of God.who are waiting for redemption ; and likewise to concentrate their influence, and bring it to bear if possible upon a slumbering world. Brn. Rhodes, Sweet, Patten, Hitchcock, Chase, and sister Patten, late sister Rice, and it is expected others from a distance, who have not labored in this county previously, will be present to lecture.

Samuel W. Rhodes.
L. Delos Mansfieed.

The Advent brethren are hereby notified, that there will be a Camp Meeting, if time continue, at Sugar Hill, about one mile from Franconia Iron-Works, N. H. on the land of Bro. Joseph Taylor, to commence on Tuesday July 2d.

A Second Advent Conference will be held in Grafton, Vt. (the Lord willing) commencing Wednesday, July 3d at 10 o'clock A. M., to continue over the Sabbath. Our dear brethren in that vicinity are invited to attend. Lecturing brethren are especially requested to come filled with the blessing of the gospel of Christ.

In behalf of the brethren,
Geo. W. Peavey.

A Camp Meeting will be held in Cambridge, Vt. one mile south of the centre of the town, on the Farm of Mr. Baker, to commence on the 25th of June. Bro. Miller, Shipman, and others will attend. The notice is short, but there will be a great gathering.

Notice.—An Advent meeting will be held in Hermon Me., five miles from Bangor, on the road leading from Bangor through Hermon, to commence on Friday the 21st of June inst., to continue over the Sabbath. Our preaching and other brethren from different parts of the country are invited to attend.

Committee.—Israel Damman, Zenas Chamberlin, W. H. Ireland.

A Second Advent Conference will be held, (if time continue,) at the Baptist Meeting House in Danville, Vt., commencing on Thursday, June 20, at one o'clock, P. M., to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other advent lecturers are invited. We hope the brethren and sisters, all through that section, will attend. By request, L. Kimball.

☞ Brethren Whiting, Teall, Matthias, Chittenden, Hutchinson, H. Jones, Curry, Battersby and Heyes, have been lecturing in this city and vicinity, for the week past.

APPOINTMENTS.

Bro. Litch will lecture in Rochester, N. Y., on Sabbath next, June 23.—At Buffalo on the 24th inst.—Cleveland, O., 27th inst.—thence will go to Akron and Cincinnati, where he will remain a few weeks, Providence permitting:

Addison Camp Meeting.—Bro. Himes writes, "We have had a glorious meeting at Addison ; God was with us. I will give you a notice next week."

Brooklyn.—Bro. N. N. Whiting lectures at Brooklyn next Sabbath.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 18.

Postmasters —Hudson, O.—Warehouse Point, Con — Manchester, N. H.—Williamsville, N. Y.—North Galway, N. Y.—Shelburne, Vt.—Dansville, N. Y.—Holden, Mass —Salmon River, N. Y.—Waturbury, Con.—Magadore, O., each $1. | Danville, Vt.—Conklin, N. Y.—Petersburg, Va.—Woodstock. Vt., each $2. | East Washington, N. H., $2 50. | Lewistown, N. Y.—Belle River, Mich., each $3. | Great Bend, Pa —Bradford, Mass.—Waterbury, Vt.—Victor, N. Y.—Richmond, Me. —Lockport, Ill.—Red Mills, M. Y.—Hyde Park, Vt.—Montgomery, Vt.—Apple Creek, O.—Merom, Ind.—Albany, N. Y.—Middlebury, O.—Victor, N. Y.—Southington, Con.—Graceham, Md —Jackson, Mich.

Individuals.—D. C. Phillips—H. Healey,each 50 cts. | E. C. Parks, (postage 37½,) $1 00. | L D. Tanner, $2. | Dyer Austin—E. Guernsey—H. H. Grosse—E. C. Galusha—W. C. Neff—J. W. Dyer—C. S. Minor (3)—J Kilton—George Storrs—Edward Canfield—B. Busier—"Watch"—H. Patten—E. Westbrook—Ann A. Anderson Sarah M. Cimmings—J. V. Himes.

THE MIDNIGHT CRY!

VOL. VI.—NO. 24. NEW-YORK, THURSDAY, JUNE 27, 1844. WHOLE NO. 129.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

LECTURES IN THIS CITY.

AT FRANKLIN HALL Chatham Square, three times on the Sabbath, on Monday, Tuesday, Wednesday, Thursday, and Friday evenings.

AT THE CHURCH, corner of Christie and Delancy Streets, three times on the Sabbath, and every evening during the week, except Saturday.

ST. LUKE'S BUILDING, corner of Grove and Hudson streets. Lectures three times on the Sabbath, and Tuesday, and Thursday Evenings; prayer and conference meetings on Wednesday evening.

AT THE HALL corner of 18th street and 8th Avenue, formerly occupied by the Presbyterians as a house of worship, three times on the Sabbath and on Wednesday evening.

SELF EXAMINATION.

We know not how we can do our readers a better service, than by begging them to read and follow the advice of Baxter, which we copy from "Saints' Rest," chapter viii. We pray God it may stir up every reader to prove himself thoroughly, that he may know whether he is truly an heir of the glorious kingdom which Christ has prepared for them that love him.

Is there such a glorious rest so near at hand? and shall none enjoy it but the people of God? What mean most of the world, then, to live so contentedly without assurance of their interests in this rest, and neglect the trying of their title to it? When the Lord has so fully opened the blessedness of that kingdom which none but obedient believers shall possess; and so fully expressed those torments which the rest of the world must suffer; methinks they that believe this to be certainly true, should never be at any quiet in themselves, till they are fully assured of their being heirs of the kingdom.

If you ask most men "a reason of the hope that is in them," they will say, "Because God is merciful, and Christ died for sinners," and the like general reasons, which any man in the world may give as well as they; but put them to prove their interest in Christ; and in the saving mercy of God, and they can say nothing to the purpose. If God or man should say to them, What case is thy soul in, man? is it regenerate, sanctified, and pardoned, or not? He would say, as Cain of Abel, "I now not; am I my soul's keeper? I hope well; I trust God with my soul; I shall speed as well as other men do, I thank God, I never made any doubt of my salvation." Thou hast cause to doubt, because thou never didst doubt; and yet more, because thou hast been so careless in thy confidence. What do thy expressions discover, but a wilful neglect of thy own salvation? as a shipmaster that should let his vessel alone, and say, "I will venture it among the rocks, and waves, and winds; I will trust God with it; it will speed as well as other vessels." What horrible abuse of God is this, to pretend to trust God, to cloak their own wilful negligence! If thou didst really trust God, thou wouldst also be ruled by him, and trust him in his own appointed way. He requires thee to give "diligence to make thy calling and election sure," and so trust him. He hath marked thee out a way in Scripture, by which thou art charged to search and try thyself, and mayst arrive at certainty.

How canst thou think or speak of the great God without terror, as long as thou art uncertain whether he be thy father or thy enemy, and knowest not but all his perfections may be employed against thee? or if Jesus Christ, when thou knowest not whether his blood hath purged thy soul; whether he will condemn or acquit thee in judgment; or whether he be the foundation of thy happiness, or a stone of stumbling to break thee, and grind thee to powder?

If this general uncertainty of the world about their salvation were remediless, then must it be borne as other unavoidable miseries. But, alas! the common cause is wilful negligence. Men will not be persuaded to use the remedy. The great means to conquer this uncertainty is self-examination, or the serious and diligent trying of a man's heart and state by the rule of Scripture. Either men understand not the nature and use of this duty, or else they will not be at the pains to try. Go through a congregation of a thousand men, and how few of them shall you meet with that ever bestowed one hour in all their lives in a close examination of their title to heaven! Ask your own conscience, reader, when was the time, and where was the place, that ever you solemnly took your heart to task, as in the sight of God, and examined it by Scripture, whether it be renewed or not; whether it be holy or not; whether it be set most on God or the creatures, on heaven or earth! And when did you follow on this examination till you had discovered your condition, and pass sentence on yourself accordingly? But because this is a work of so high importance, and so commonly neglected, I will therefore show that it is possible, by trying to come to a certainty; what hinders men from trying and knowing their state? then offer motives to examine and directions; together with some marks out of Scripture, by which you may try, and certainly know, whether you are the people of God or not.

1. Scripture shows that the certainty of salvation may be attained, and ought to be labored for, when it tells us so frequently that the saints before us have known their justification and future salvation: when it declares, that "whosoever believeth in Christ shall not perish, but have everlasting life;" which it would be in vain to declare, if we cannot know ourselves to be believers or not; when it makes such a wide difference between the children of God and the children of the devil; when it bids us "give diligence to make our calling and election sure;" and earnestly urges us to "examine, prove, know our own selves, whether we be in the faith, and whether Jesus Christ be in us, except we be reprobates;" also, when its precepts require us to rejoice always, to call God our Father, to live in his praises, *to love Christ's appearing*, to wish that he may come quickly, and to comfort ourselves with the mention of it. But who can do any of these heartily, that is not, in some measure, sure that he is the child of God?

2. Among the many hindrances which keep men from self-examination, we cannot doubt but Satan will do his part. If all the power he hath, or all the means and instruments he can employ, can do it, he will be sure, above all duties, to keep you from this. He is loth the godly should have the joy, assurance, and advantage against corruption, which the faithful performance of self-examination would procure them. As for the ungodly, he knows, if they should once earnestly examine, they would find out his deceits and their own danger, and so be very likely to escape him. How could he get so many millions to hell willingly, if they knew they were going thither? And how could they avoid knowing it, if they did but thoroughly try; having such a clear light and sure rule in the Scriptures to discover it? If the snare be not hid, the bird will escape it. Satan knows how to angle for souls better than to show them the hook and line, or fright them away with a noise, or with his own appearance. Therefore he labors to keep them from a searching ministry; or to keep the minister from helping them to search, or to take off the edge of the word, that it may not piece and divide; or to turn away their thoughts; or to possess them with prejudice.

Another great hindrance to self-examination arises frem wicked men. Their examples; their merry company and discourse; their continually insisting on worldly concerns; their railery and scoffs at godly persons: also their persuasions, allurements, and threats, are each of them exceedingly great temptations to security. God doth scarcely ever open the eyes of a poor sinner to see that his way is wrong, but presently there is a multitude of Satan's apostles ready to deceive and settle him again in the quiet possession of his former master.

But the greatest hindrances are in men's own hearts. Some are so ignorant that they know not what self-examination is, nor what a minister means when he persuades them to try themselves; or they know not that there is any necessity for it, but think every man is bound to believe that his sins are pardoned, whether it be true or false, and that it is a great fault to make any question of it; or they do not think that assurance can be attained; or that there is any great difference between one man and another, but that we are all Christians, and therefore need not trouble ourselves any further; or at least they know not wherein the difference lies.

Some are so possessed with self-love and pride, that they will not so much as suspect they are in danger; like a proud tradesman, who scorns the prudent advice of casting up his books; as fond parents will not believe or hear any evil of their children. Some are so guilty that they dare not try, and yet they dare venture on a more dreadful trial. Some are so in love with sin, and so dislike the way of God, that they dare not try their ways, lest they be forced from the course they love to that which they loathe.

Many men are so busy in the world, that they cannot set themselves to the trying of their title to heaven. But the most common and dangerous impediment is that false faith and hope, commonly called presumption, which bears up the hearts of the greatest part of the world, and so keeps them from suspecting their danger.

And if a man should break through all these hindrances, and set upon the duty of self-examination, yet assurance is not presently attained. Too many deceive themselves in their inquiries after it, through one or other of the following causes; there is such confusion and darkness in the soul of man, especially of an unregenerate man, that he can scarcely tell what he doth, or what is in him. As in a house, where nothing is in its proper place, it will be difficult to find what is wanted, so it is in the heart where all things are in disorder. Most men accustom themselves to be strangers at home, and too little observe the temper and motions of their own hearts.

Most men search but by the halves. If it will not easily and quickly be done, they are discouraged, and leave off. They try themselves by false marks and rules; not knowing wherein the truth of Christianity doth consist; some looking beyond, and some short of the Scripture standard. And frequently they miscarry in this work, by attempting it in their own strength. As some expect the Spirit should do it without them, so others attempt it themselves, without seeking or expecting the help of the Spirit. Both these will certainly miscarry in their assurance.

Some other hindrances keep even true Christians from comfortable certainty. As, for instance, the weakness of grace. Small things are hardly discerned. Most Christians content themselves with a small measure of grace, and do not follow on to spiritual strength and manhood. The chief remedy for such would be to follow on their duty, till their graces be increased. Wait upon God in the use of his prescribed means, and he will undoubtedly bless you with increase. O that Christians would bestow most of that time in getting more grace, which they bestow in anxious doubtings whether they have any or none; and lay out those serious affections in praying for more grace, which they bestow in fruitless complaints! I beseech thee, Christian, take this advice as from God; and then, when thou believest strongly, and lovest fervently, thou canst no more doubt of thy faith and love, than a man that is very hot can doubt of his warmth, or a man that is strong and lusty can doubt of his being alive. Christians hinder their own comfort by looking more at signs, which tell them what they are, than at precepts, which tell them what they should do; as if their present case must needs be their everlasting case; and if they be now unpardoned, there were no remedy. Were he not mad, that would lie weeping, because he is not pardoned, when his prince stands by all the while, offering him a pardon, and persuading him to accept of it? Justifying faith, Christian, is not thy persuasion of God's special love to thee, but thy accepting Christ to make thee lovely. It is far better to accept Christ as offered, than spend so much time in doubting whether we have Christ or not. Another cause of distress to Christians is, their mistaking assurance for the joy that sometimes accompanies it; as if a child should take himself for a son no longer than while he sees the smiles of his father's face, or hears the comfortable expressions of his mouth; and as if the father ceased to be a father whenever he ceased those smiles and speeches. The trouble of souls is also increased by their not knowing the ordinary way of God's conveying comfort. They think they have nothing to do but to wait when God will bestow it. But they must know that the matter of their comfort is in the promises, and thence they must draw it as often as they expect it, by daily and diligently meditating upon the promises; and in this way they may expect the Spirit will communicate comfort to their souls. The joy of the promises and the joy of the Holy Ghost are one: add to this, their expecting a greater measure of assurance than God usually bestows. As long as they have any doubting, they think they have no assurance. They consider not that there are many degrees of certainty. While they are here, they shall "know but in part." Add also their deriving their comfort as first from insufficient grounds. This may be the case of a gracious soul, who hath better grounds, but doth not see them. As an infant hath life before he knoweth it, and many misapprehensions of himself and other things, yet it will not follow that he hath no life. So when Christians find a flaw in their first comforts, they are not to judge it a flaw in their safety.

Another very great and common cause of the want of comfort is, that grace is not kept in constant and lively exercise. The way of painful duty is the way of fullest comfort. Peace and comfort are Christ's great encouragements to faithfulness and obedience; and therefore, though our obedience does not merit them, yet they usually rise and fall with our diligence in duty. As prayer must have faith and fervency to procure it success, besides the blood and intercession of Christ, so must all other parts of our obedience. If thou grow seldom and formal, and cold in duty, especially in thy secret prayers to God, and yet findest no abatement in thy joys, I cannot but fear thy joys are either carnal or diabolical. Besides, grace is never apparent and sensible to the soul but while it is in action; therefore want of action must cause want of assurance. And the action of the soul upon such excellent objects naturally bringeth consolation with it. The very act of loving God in Christ is inexpressibly sweet. The soul that is best furnished with grace, when it is not in action, is like a lute well stringed and tuned, which, while it lieth still, maketh no more music than a common piece of wood; but when it is handled by a skillful musician the melody is delightful. Some degree of comfort follows every good action, as heat accompanies fire, and as beams and influence issue from the sun. A man that is cold should labour till heat be excited; so he that wants assurance must not stand still, but exercise his grace till his doubts vanish. The want of consolation in the soul is also very commonly owing to bodily melancholy. It is no more wonder for a conscientious man, under melancholy, to doubt, and fear, and despair, than for a sick man to groan, or a child to cry when it is chastised. Without the physician in this case, the labors of the divine are usually in vain. You may silence, but you cannot comfort them. You may make them confess they have some grace, and yet cannot bring them to the comfortable conclusion. All the good thoughts of their state, which you can possibly help them to, are seldom above a day or two old. They cry out of sin and the wrath of God, when the chief cause is in their bodily disease.

To be continued.

DR. CAPADOSE.

From the "Conversion of Dr. Capadose, a Jewish physician of Amsterdam," written by himself,—published by the American Tract Society.

And now, MY BRETHREN IN CHRIST, it is to you I address myself in conclusion. If you have viewed with christian joy, how the Lord has, in his unspeakable goodness, graciously taken some little broken twigs to engraft them anew upon the "cultivated olive," forget not that in the whole world there are many of these scattered branches, now with neither form nor comeliness, neither fruit nor verdure, but possessing still the sap of the most glorious promises.

Forget not, that if they are still "enemies as touching the gospel, for your sakes," they are also "dearly beloved, as touching election, for the father's sakes; for the gifts and calling of God are without repentance."—Rom. 11 : 28 29. Remember, that "as ye, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." Rom. 11: 30, 31. —Above all, forget not the immense privilege to which you are called, that you may be, by your prayers for Israel, and your charity towards them, co-operators with God, who desires to save Israel for his glory, yes, for his glory: "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11 : 15.

The day is not far distant, the happy day which the apostle hails from afar with rapture and adoration, when he exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11 : 33. "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day; thee and thy children, with all thy heart and with all thy soul, that then the Lord thy God, will turn thy captivity, and will have compassion upon thee, and will return and gather thee from among all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out to the outermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.—And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do to thee good, and multiply thee above thy fathers." Deut. 30: 1—5. Yes, the Lord is faithful. It is by an oath he promised Abraham that his posterity should one day possess Canaan "from the river of Eygpt to the great river, the river Euphrates," Gen. 15: 18: Exod. 23 : 31 ; Gen. 26 : 3 ; Ps. 105 : 9, and that this possession should be "forever;" Gen. 13: 15, an *everlasting possession*; Gen. 17: 7, 8; "*forever*" 2 Chron. 20: 7. Behold the great promise, that, until now, *has not been accomplished!*

[As the promise is not yet accomplished, and was to Abraham *personally*, and his seed, which is Christ, Abraham must be raised from the *dead* to receive it.—Ed.]

Israel, it is true, has possessed the land of Canaan, but never with an extent of territory, nor for a period of time proportioned to the grandeur of the promise. Under the reign of Solomon alone have the limits of Israel's kingdom extended to the Euphrates; and this triumph was brief, for we find that the prophet Isaiah, in a touching supplication, in which he enumerates the blessings of the Almighty, and the numberless deliverances of which Israel had already been the object, calling to mind this promise of the inheritance of Canaan, exclaims, "Return, for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed *it* (the country) *but a little while.*" Isaiah 63 : 17, 18.

This promise of perpetual possession has not yet been fully accomplished; *but it will be.* Yes, it will be under the reign of the true Solomon, of the promised Messiah, of the Lord of Glory, of the King of Israel, for he it is who shall rule "from sea to sea, from the river to the ends of the earth." Ps. 72 : 8. Yes, it will be when the Almighty shall RETURN UNTO ZION, and shall dwell in the midst of Jerusalem; when "Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain." Then the Lord shall say, "Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness." Zeph. 8: 3, 7, 8.

"There is hope in thine end, saith the Lord, that thy children shall come again to their own border.*

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. Behold, the days come, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more forever." Jer. 31: 17, 28, 38, 39, 40.

Ah! if, by divine direction, these lines should fall into the hands of any of the children of Abraham, but who have not Abraham's faith—of those Israelites, my dearly beloved brethren according to the flesh, who are now poor, but with the riches of the divine word in their hands; miserable, but having the blood of the prophets in their veins; despised and wandering over the whole earth, but with the promise of eternal glory, if they should be converted; may these lines remind them that this word, these promises, this blood of the prophets, urge them to examine attentively what these prophets have spoken, and by whom their promises must have their accomplishment for them of whom this word is full.

Yes, may they speedily, by God's grace, acknowledge that this precious Bible, which they preserve, and upon which their faith as well as our own is founded, contains prophetically the entire history of the Messiah: his origin, his nature, his birth, his life, his death, his resurrection and ascension to the right hand of God his heavenly Father; his spiritual reign; his return to glory; finally his reign as King of Israel, priest and prophet.

Behold what I have been taught by my researches in the word of God. May these lines excite in them also the desire to seek after the truth!

After bringing forward an array of prophetic testimony, and applying it to the circumstances connected with the first Advent, he proceeds as follows:

When you have thus united all these features of the promised Messiah, which the Almighty has traced so clearly and so distinctly to the very minutest details, that Israel should not be deceived by any false Messiah; when you have placed before you, as it were, face to face, the image of him upon whom your salvation rests; open, O my dear brethren in the flesh, open the New Testament, praying God to enable you to examine its contents with a sincere desire to know the truth! and the glorious light of the God of truth will lead you to acknowledge, with adoration, that all these characterizing features of the true Messiah are to be found, with the most scrupulous exactness, in the person, the life, and death of Jesus Christ, that Saviour blessed for evermore *who will soon come in glory with his holy angels.*—THEN JERUSALEM shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Isreal; "for, I will cause the captivity of Judah, and the captivity of Israel, to return," saith the Lord, "and I will build them as at first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." Jer. 33: 7, 8.

"And I saw thrones, and they sat upon them, and judgment was given: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, *and shall reign with him a thousand years.** Apocal. 20: 4—6.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Apocalypse, 22: 17. Amen!

The foregoing pages contain the doctrine of "*Adventists,*"—"*the faith once delivered to the saints.*"—This is what the world calls "*Millerism.*"

This pamphlet is issued by the "American Tract Society," an institution, under the auspices and superintendence of the different evangelical denominations of our country. See, the inconsistency of our churches!! They denounce *that* from their *pulpits,* which by their *presses,* they *endorse—pronounce orthodox—declare to be the teachings of the Bible.*

Here, the *restoration of the Jews*, and the *Millennium, anterior* to Christ's second and final coming, is inferentially pronounced HERESY.

And, that coming, we are told is *near*, "——who will *soon* come in glory with his holy angels. THEN JERUSALEM shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel."

☞ Mark! all this is to be AFTER Christ comes in glory with his holy angels—by their own admission.—*W. Mid. Cry.*

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* Rachel weeping for her children that were dead. "They shall come again, &c." of course, at the resurrection in the New Earth, when Abraham, and with him, every christian, is to receive the promise. Jer. 31: 15—17. ED.

* Here is the 1000 *years Millennium,—after* Christ comes in glory with his holy angels.

WHO IS MISTAKEN.

About what? The doctrine peculiar to the coming of Christ in 1843. Singular question, cries a thousand clamorous tongues; for every one knows that believers in that 'delusion' are those who have been so egregiously mistaken. And they should frankly confess it too, cries as many more. To whom? Please tell us, gentlemen, to *whom confession* should be made? If either of you have any just claim on us, in this or any other case, *first* present them, and so far as we have ability, we will pay the uttermost farthing.

But before you present your claims, let us ask if *you* have made no mistakes in this matter? You have said we should all turn infidels after March 21, 1843, if the Lord did not come before that time—throw away our bibles, or give up our faith, and that would be the end of "Millerism." Now, we are not infidels yet; we love our bibles as dearly as ever—have never been stronger in the faith; and what you call Millerism, still lives to the joy of thousands, who are fully prepared to hope to the end, even to the coming of their adorable Lord.

What do you say to this, gentlemen? have you no confession to offer? Precept without example, is like salt which has lost its savor. Just add *example* to your precept, in this case, and possibly you will be more successful in obtaining the confession you call for.

But *we* we have no confession to make to any man in this case, and we are confident our heavenly Father requires none. We have *diligently*, *honestly* and *prayerfully* searched for truth, and freely sacrificed our reputation, and earthly substance, to give it to others; and we have never for a moment regretted what we have done. No, blessed be the Lord, never have we had more assurance of doing duty than in this case. True, we have made one mistake on the *time* of our Lord's coming. This is *all* our opponents contend for. And this *they* have been unable to show. *Time* alone has detected the error. Hence, to *time*, not to our opponents, is a confession due, which we most cheerfully make. We believed it would be "no longer" a little too soon; and even now we know not where the mistake lies. *No one* has yet been able to show where, or in what respect we have erred: unless God's word reveals the secret. We think, we believe it does:—It tells us to "WAIT;" this is our position. Here we think the word of the Lord commands us to stand, until he shall come, and by his grace, here with our present light we mean to stand, regardless of the angry elements which rage in wild confusion around us.

Every candid mind will justify this position; the uncandid would find fault with anything we might do. Look at the case impartially. We have reached the end of our reckoning, but we have not yet entered the desired port.—True, our opposers have told us, and still tell us our calculations are wrong; but as yet they have been unable to tell *wherein* the mistake lies. *We* have reviewed our chart, again and again, and are unable to find where we have made the least mistake. Beside in every other case our calculations have proved *true to the letter*. And now what would *reason* dictate in this case? Would it tell us to abandon the ship, or cast ourselves overboard, or to throw away our chart, and retrace our voyage? All would readily answer *no*. Let us either cast anchor, until we find out our mistake, or go ahead with a good watch constantly on duty. with the assurance of soon reaching the desired haven.

But we are not left to be guided by reason alone. No, no, blessed be the Lord, he has provided for this time of trial and perils. He knew we should expect the Bridegroom a short time before his return—that to us the vision would seem to tarry. Hence he has inserted in our chart the following direction. If the vision "*tarry wait* for it, because it will surely come, it will not *tarry*," (Hab. 2) "While the bridegroom [to us] *tarries* (Matt. 25) yet a *little while*, he that shall come will come, and will not *tarry*," (Heb. 10.) "And this is the Lord, *we have waited* for him—we will be glad"—Isa. 25.

These and other similar scriptures we had hoped were fulfilled while on our *way* to that point where we expected to meet our Lord. But we now see this could not be; for there could be *no waiting* until *after* reaching *that* point. We have reached that point—the Lord has not come, and now we are plainly taught to *wait* until he shall come. What *little* of the reckoning may be called *our* calculations had failed. But *that little* is not worth naming. The *theory* is the Lord's and *it* has not failed; neither is a mistake detected in it. And this short time of *waiting* is as necessary to be fulfilled as any other part of the grand, glorious and invulnerable theory,

We say *short time of waiting*. We believe it will be just as short as the time represented by the parable of the budding fig-tree, in Matt. 24, and other corresponding scriptures. In answer to the question, "What shall be the sign of thy coming?" Christ gives us signs by which we may know his coming is *near*. But how near? is the question. Why, as summer is near when the trees begin to bud, so his coming would be nigh, even at the doors, when all the signs should appear. There is a *short* space between seeing *all* the signs and Christ's actual coming, called "*nigh at hand*"—"*near, even at the doors.*" And all the light the Saviour throws upon *this* short space is, he repeatedly tells us to *watch—pray—be ready*, having our *loins girded*, our *lamps burning*, and we like men *waiting* for the return of their Lord. See Matt. 24: Mark 13, and Luke 12 and 21.

The conclusion is that the signs have all been seen, *that* point of time has been reached in which *all* the divine numbers most harmoniously terminate: but the day and hour of their termination, are wisely hid from mortals; yet we are assured that this time of suspense will not be long, just long enough to humble our pride if we had any before it commences, just long enough to test our faith, love and integrity; or to purify and make us white, just long enough to blow out the chaff from the wheat, just long enough for the wicked, and a fallen church, to triumph over our disappointment and just long enough for *the end of the days* to come: for at the *end* the vision will speak and not lie.

Now, we know not at what *hour* our Lord will come. O, let us truly be found *waiting* for his coming, instead of caviling about *mistakes.*—*Voice of Truth.*

IMPORTED NEOLOGY.

The Christian Intelligencer recently contained the following exhibition of the childish absurdities of some leaders of the modern church.

For the Christian Intelligencer.

"THE NUMBER OF THE BEAST, SIX HUNDRED THREE SCORE AND SIX."

Among the most wild and silly interpretations of the prophetic delineation of the Dragon's Beast—Revelation xiii. 18—probably not one more exceptionable can be found, than an exotic neologism recently transplanted to our Americal soil.

Article III., in the first number of the "Bibliotheca Sacra and Theological Review," is the translation of a short essay on the Number of the Apocalyptic Beast. After stating the ancient opinion of Irenæus, which is rejected, and partially approving the ridiculous perversions and infidel alterations of Scripture by Ewald, the writer, Benary, with his translator and the editors, thus announce their decision upon the mysterious number.

"Our own interpretation is as follows: In the number, we have the value of the letters in Hebrew, that form the name of Nero himself, as this is given in the Talmud, and other Rabbinical writings—NERON CÆSAR—equal to 666. And when we add that along with the Grecian and Hebrew pronunciation of his name, the shorter Roman pronunciation also existed—Nero Cæsar—which letters make up 616, the ancient various reading is entirely accounted for—so that the correction of this interpretation has a double voucher."

Now I maintain that such pretended biblical illustrations are more revolting than the undisguised buffoonery of sceptics. A few concise annotations will suffice to exhibit the marvellous infatuation of men who wish to attempt "to add, and to take away from the words of the book of prophecy."

1. It is universally admitted, except by Neologians, that the Apostle John wrote the Apocalypse about the year 96—nearly thirty years after the death of Nero. The suppositions in reference to Nero, consequently, would be a description of the past dead persecutor, not a prediction of a future enemy of the church.

2. Irenæus read the number 666 ; and recorded that it was Polycarp's definition, received from the Apostle John, that the word was Lateinos.

3. Even admitting the assertions of some Sciolists, that the Apocalypse was written before Nero's death, his short-lived course totally contradicts the perpetuity of the Beast's existence for the "forty-two months" designated by prophecy Revelation xiii. 5.

4. Not one characteristic of the Beast, as portrayed by the Apostle, appertains to Nero, in any possible form of application.

The Beast was not to arise until after the flight of the woman, the Church of Christ, into the wilderness. Revelation xii. 14.

The Beast had "seven heads, ten horns, and upon his horns, ten crowns." Those ten horns, the angelic interpreter told John, were ten kings of Kingdoms, *who had not then received their power.* Revelation xvii. 12.

The whole world, using the term in its prophetic limitation, as applied to the Roman empire, " wondered after the Beast;" and his power and their idolatry were to "continue forty and two months."

All the world " worshipped the Beast ;" and his dominion and mischiefs were to be prolonged until after the destruction of Babylon the Great. Revelation xix. 19, 20. Now it is specially to be remembered, that, at the period of the prediction, whichever date is assigned to it, the mystical Babylon was not in existence ; and the Beast which sways in it still retains the dragon's "power, seat, and great authority." Revelation xiii. 8.

It would occupy a volume to combine all the particulars contained in the Apocalypse respecting " the Beast of blasphemy ;" and historically to demonstrate that the application of the number 666 to "*Nero Cæsar*," is altogether contrary to every feature of the sacred prediction. In truth, the admission of the fact, that the number of the Beast belongs to that dead imperial incarnation of evil, Nero, nullifies the entire series of apocalyptic prophecy. It is self-evident, if the beast mentioned in Revelation xiii. 1—9; xiii. 12, 16—18 ; and the numerous collateral passages in the subsequent chapters, are applicable to Nero only, then the Scriptures were not accomplished, and as they never have been, *so they cannot be fulfilled.*

Thus the invulnerable argument in favour of the supernatural origin of the sacred volume is effaced, to gratify the "philosophy and vain deceit" of " disputers," who endeavor to " spoil" us, " after the tradition of men, after the rudiments of the world, and not after Christ."

In a " Bibliotheca Sacra and Theological Review," ushered into the religious world in the most imposing form, we have a right at least to expect that, even for the purposes of polemical investigation, nothing shall be admitted which directly impugns the authenticity of the sacred oracles, which casts a doubt upon the most assured evidences of the spirit of prophecy, and the testimony of Jesus, and which renders the most consistent and lucid methods of interpretation with all ecclesiastical and secular annals, perfectly nugatory. Such are the effects of the article cited. It is an entire perversion of divine truth, and an attempt to set aside the application of the apocalyptical predictions, to the past and present, and future condition of the Churches and kingdom of the all-gracious Mediator.

Search.

This language falls but little short of that which Christ uttered to the Scribes and Pharisees. " Wo unto you, ye blind guides." It is a striking confirmation of the character we have been compelled to give to those who teach such disguised infidelity, instead of the truth as it is in Jesus. The fact that such manifest absurdity is the best substitute which our most learned opponents can either manufacture or import from Germany, to displace the harmonious and consistent interpretation of the Adventists, should strengthen us, while we hold fast the truths we have learned.

Paterson, N. J. Bro. Otis, who has just visited the Advent brethren there, writes that they are a band of united and firm believers.

THE MIDNIGHT CRY.

THURSDAY, JUNE 27, 1844.

EARLY CHRISTIANS.

It must be profitable often to contemplate the situation and study the character of those who, with simple faith, breaking away from the companionship of their fathers, brothers, and friends, openly declared themselves followers of the despised Nazarene, whom his own nation had rejected, and the Romans had executed with more severity than if he had been the vilest of criminals, and more scorn than would have been shown to the meanest of slaves.

Faith in an ascended Saviour could not be exercised till Jesus left his disciples alone, but not comfortless. O that we could realize the intense interest of the disciples' meeting, the evening after the ascension. A few hours before, Jesus had been bodily with them—now he was gone, never to return. In the morning they had walked by his side, now they must walk forth amidst those who had put him to death. His gentle tones yet sounded in their ears, but they can never hear them again. For a few weeks they had often sought him out, or been unexpectedly rejoiced by his company ; now the impression is stamped upon their inmost souls, *he is gone.*

As their agitated souls became calm, what a train of recollections would pass through their minds. What earthly prospect could be more forlorn than theirs? What could the adherents of an executed malefactor expect from a world leagued in bitter hostility against them? How would they recall the impressions of their early life, when they had risen to their daily toil, and patiently dragged the net, or swung the hammer, or tilled the earth, or counted the unwilling tribute of their conquered brethren, and would they not be tempted to say that all the wonderful scenes of the last few years had been a dream? But the fact that they—one hundred and twenty of them—were gathered together from so many different places and employments, would show that some real and powerful cause had produced this strange effect. They can never be as they once were. A fate as terrible as that of Judas would have been the lot of each who should prove a traitor to the cause of their crucified Master. But to go forward in defence of that cause seemed to be rushing on the points of countless weapons, all aimed at their unprotected bosoms. O what a terrible, yet what a delightful extremity! Being driven from all earthly confidence, they are thrown upon the immovable Rock. Being stripped of all earthly armor, they receive in its stead " the whole armor of God," which neither fire nor steel can injure, and in which all the ingenuity of men and devils cannot harm them, while they face the foe and "resist the devil."

In this fiery furnace, how nearly was all their dross consumed. What a lovely Christian character was formed! What simplicity of faith, what purity of love, what warmth of zeal, what unflinching courage, what unfailing patience!

The Pentecost was 50 days from the Passover and as their risen Master had been with them forty days from his resurrection, there was an interval of ten days for prayer and meditation, before they opened their lips to proclaim that the despised Jesus was the only Saviour of the world. This precious season was just what they needed. They had time to realize their own helplessness, and they spent the time in earnest and united prayer. We are sure that no dispute as to who should be greatest, was ever named, but to be confessed ; or even thought of, but to be deplored. The day of Pentecost assembled its thousands from Europe, Asia, and Africa. The sweet spirit and persuasive words of Peter convinced them that he preached the truth. Though strangers before, they were now made one by the blood of Christ. The new and soul stirring truths they heard so enchained their attention, that they stayed together till many of them had exhausted their provisions. How, then, were they to be supplied? The answer was ready. One member of Christ's body could not suffer want while others had plenty.

Those who had lands or other property converted them into money, of which all shared freely. The circumstances which led them to have all things common, did not long continue, but the same brotherly love prevailed during two or three hundred years.

As a single illustration of this fact, we copy from Waddington's Church History, an extract from Lucian, a pagan of the second century, who takes occasion to ridicule Christianity, by telling a story of one Peregrinus who had been expelled from Armenia—his own country—for the most horrible crimes. He thence wandered into Palestine, and became acquainted with the doctrines of the Christians, and pretended to embrace them. Being a man of talents and education, he acquired great influence among the unlearned body of true disciples, and in consequence, soon attracted the notice of the Roman Governor, and was thrown into prison for the faith he professed. Here, says Lucian, "there came Christians deputed from many cities of Asia, to relieve, to comfort, and encourage him. For the care and diligence which the Christians exert on these occasions is incredible: in a word, they spare nothing. They sent, therefore, large sums to Peregrinus, and his confinement was an occasion of amassing great riches; for these poor creatures are firmly persuaded they shall one day enjoy eternal life ; therefore, they despise death with wonderful courage, and offer themselves voluntarily to punishment. Their lawgiver has taught them that they are all brethren, when once they have passed over and renounced the gods of the Greeks, and worship that master of theirs who was crucified and regulate their manner and conduct by his laws. They despise, therefore, all earthly possessions, and *look upon them as common.* Therefore, if any juggler, or cunning fellow, who knows how to make his advantage of opportunity, happens to get into their society, he immediately grows rich ; because it is easy to abuse the simplicity of these silly people."

We trust that no Second Advent believer will be troubled, if we are looked upon in the same light by the proud philosophers of the present day, who have no more faith in Christianity than Lucian had. Let us contemplate the character of Christianity in its freshness and purity, and seek the honor which cometh from God only, and we shall continue to be despised by the world.

COMMENTATORS.

We attended a Baptist Church lately, where the pastor was commencing a course of lectures on Romans. The speaker seemed happy to inform his hearers that he had, in his library, between a dozen and twenty commentaries on the epistle, which he hoped to be able to digest, and exhibit what was most excellent in them. Indeed, he intimated that he should not undertake the Herculean task of explaining the epistle if he had not such help.

The following remark of Doddridge, in his note on Matt. xviii. 17, should be kept constantly in mind by those who are inclined to use commentators as guides. He says, "This is one of those MANY Scriptures which would have been very intelligible if it had not been *learnedly obscured* by ingenious men, whose interest it has been to *spread a cloud over them.*"

Let congregations beware how they suffer themselves to be led blindfolded by men who, however they may talk of digesting their commentators, are, by their training, accustomed to follow them as their guides. After the testimony we have quoted, the sincere seeker for truth will rejoice at the statement Doddridge proceeds to make.

"I am more and more convinced that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense, would take it on his first reading the original, or any good translation, is almost everywhere the true general sense of any passage, though an acquaintance with language and

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antiquity, with *an attentive meditation on the text and context* may illustrate the spirit and energy of a multitude of places, in a manner which could not otherwise be learned."

Chronological Calculation.—If a period of 2300 years commenced *in* the year 457 before Christ, there would be only 456 years and a fraction before the Christian era, leaving 1843 years and a fraction, to be completed, which would extend *into* the year 1844. Until this year is complete, we do not see how it can be shown with absolute certainty, that such period has ended. This was the amount of the article from P. H. Gosse of London, last week. Bro. Litch, in a note to us, professes to see the matter in a different light; but his illustration fails, because he commences his supposed period, *at the first moment of the year.*

Let us illustrate a little further. On the first of January, 1800, the impression was very general, that the 19th century had commenced, and there were in some places enthusiastic celebrations of the event. After several months, it was declared by some, that the 18th century was not yet complete. The point was warmly contested, and bets to a large amount were made. The question was refered to certain college professors, who decided that 18 centuries would not have passed away till the first day of January.

Now let us suppose that a new era, (which we will call the year of the Jeffersonian Revolution,) commenced with this century, and that to a child who was born *in* the year 1798, it was said, "your age will be 46, when a still greater revolution shall occur." We will suppose that in reckoning that child's age, we adopt this plan.

1798	is the year	3	before the Revolution.
1799	"	2	"
1800	"	1	"
1801	"	1	after the Revolution.
*	*	*	*
1843	"	43	"

As 43 and 3 make 46, the whole period must end *in* 1843. But this is an obvious error; It may be thought that as the person will not be 46 till *in* the year 1844, as may be seen thus; 1798 from 1844, leaves 46; and as a man's age in general terms is called 46, until he is 47 he would retain whatever faith he had in the prediction, until the year when he was 46 had ended; which would not be till his birth day *in* the year 1845.

It will be easy for men who "make a man an offender for a word, and lay *a* snare for him that reproveth in the gate," to sneer at us, as if we were seeking a subterfuge; but we ask, where is the error, in what we have here written.

We would rather be instrumental in rousing men to look for their coming Judge too soon, even though we incur the hatred and contempt of a majority, than to have their caresses, while fulfilling the prophecy which assures us that many will be saying "peace and safety," at the very instant when sudden destruction cometh upon them.

Dear readers of the Cry, let no temptation turn us from our steadfastness. Let us not be of those that draw back unto perdition, but of those that believe to the saving of the soul.

If it be asked why we have delayed the presentation of this point till now; we answer—First, we did not understand it as we now do, till about five months ago, and then it was presented by Bro. S. S. Snow in an article published in the Cry, last Feb. Secondly, we could not show that the period would not end in the Spring of 1844, and therefore we did not wish to take up time and room by discussions, which might have been worse than useless.

N. Southard

Since the above was written, we have received the following. By publishing it, we do not endorse all the expositions of particular texts it contains.

Dear Bro. Southard,—About the first of last January I felt it my imperative duty to impart to the world, and especially to the Advent band, the light which my heavenly Father had given me, concerning the termination of the prophetic periods. I had been previously quite strong in the belief with Adventists generally, that the 6000 years of this world or age—the 7 times of the Gentiles—the 2300 days of Dan. 8, and the 1335 days of Dan. 12, must end within the Jewish year 1843. I had preached accordingly. And God had blessed my soul, and blessed my labors in so doing. I still believe that I was then doing my Master's will. It was necessary that a mistake should be made in regard to the ending of the days, and that this mistake should be general among the expectants of the kingdom, in order that their faith might be tried; and that a wicked world and a world-loving church might have ample opportunity to manifest their hatred to our blessed Lord's appearing—to mock, and scoff, and harden themselves in their sin, and ripen for their coming destruction. Had not such a mistake been made, there are some prophecies which could never have been completely fulfilled. Such for instance as Ezek. 12: 22, "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?" Also, Hab 2: 2, 3, "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time; but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

But our heavenly Father, in great kindness and compassion to his people, has provided for this emergency. He has not left us, at this critical and trying time, without promises in his word, constituting a firm, an immoveable foundation, on which our hope and faith may fix, and *never be shaken.* Of the class of passages contained in the blessed book, that are peculiarly applicable to this trying time, there is one particularly striking and encouraging in the 51st chapter of Jeremiah, where the prophet is speaking of the fall and destruction of mystical Babylon, or Anti-christ, as shadowed forth in the type, by the fate of old literal Babylon, in her destruction by the Medes and Persians. In verse 45 God says, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Here we have the same call that is made to the people of God, in Rev. 18: 4, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The merest tyro in the interpretation of the prophetic scriptures must see that these two passages are perfectly parallell, and that they spesk to the same point. And I sincerely pity the man who *will not see* Taking them in connection with many other like passages, both in the old Testament and in the New, we are shown clearly that the last message which God sends to his people, in this last end of time, is a command to deliver themselves from mystical Babylon, i. e. to come out and be entirely separate from all connection and fellowship with corrupt, apostate Christendom. And *God's people will obey that call.*

After thus commanding his people, in verse 45, to go out of Babylon, he proceeds, in verse 46, to give them a precious word of caution and encouragement. "And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that there shall come in another year a rumor, and violence in the land, ruler against ruler." What is the rumor here spoken of? *It is the Advent message.* And what is the first year of the message? *It is the Jewish year* 1843. As God foresaw the passing by of that year of the rumor, he saw it necessary, lest the hearts of his people should faint and be fearful, to forewarn them that there should come another message, and in another year, after the first.

This was clearly unfolded to me, who am the least of all the saints, before the passing by of the first year of the rumor. I felt it my indispensible duty to proclaim to the world and to the dear brethren and sisters of the Advent, that the periods could not terminate before the seventh month of the Jewish sacred year in A. D. 1844. I could not rest unless I proclaimed this truth. I therefore prepared a brief article, setting forth some of the reasons for these views, which was published in the Cry of the 22d of last February; and subsequently in the Advent Herald.

Saml. S. Snow.

Worcester, Mass, June 22.

* * *

The Seventh Month—Though we have never considered the proof sufficient to justify us in looking to any period, *beyond the present moment,* yet we readily give place to the articles of C. S. M., for we wish to have all the Scripture light on this great subject, spread before our readers.

Dear Brother Tullock:—About a year since, I read Bro. Miller's view of the types of the Mosaic dispensation, of which he says, "you will find all the ceremonies of the typical law, that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings, but all the feasts and ceremonies in the seventh month, or autumnal equinox, CAN only have their fulfillment at his second Advent." I have found it to be so sweet and glorious a privilege to wait and watch DAILY for the manifestation of Jesus, that I have been slow of heart to receive ALL that the prophets have written, which has been supposed by some of our brethren, to relate to a definite and still future date. Yet my whole heart says, the will of the Lord be done. Let God be true, though every man should prove mistaken; and let the TRUTH stand, though the heavens fall. Since our devoted Bro. Snow has been with us, I have been led more seriously to consider the meaning of these shadows of things to come, and to understand that the body, or substance, is of Christ. When he was with his disciples he taught them, that he came to fulfill the law, and that every jot and tittle must have its accomplishment. We find that the time and circumstances of his death, minutely corresponded with the type of the paschal lamb, even unto the day, and the hour of the day in which it was slain. If he accomplished, such a definite fulfillment in his first Advent of the type before given, why should we doubt the conclusion that the types of the seventh month "CAN only have their fulfillment at his second coming?" We have believed and fully expressed that the TIME IS REVEALED, and that it is the duty of every one, to search and understand. This precious truth is as sure and applicable to us now as before our expected time had passed. We KNOW by a thousand proofs, that the time hasteth greatly, and that our mistake is only a fraction. We should, therefore, submit to the leadings of the Father's unerring providence and follow Christ and his truth, and not settle down in the error of our opponents, and say the exact time is sealed, the prophetic mine exhausted, and wisdom must die with us. No, truly, for God hath appointed a day in which he will judge the world, and of that day and hour maketh known, none save the Father, and the wise shall understand. Let us then not look back into Egypt, but listen to the voice from the pillar of fire, which reproves our sadness, saying "wherefore criest thou unto me? speak unto the children of the Advent, that they go forward." With this determination, it may be interesting to some, to look over the dates of our old charter, and commence by reviewing the types of the seventh month, as understood by Bro. Miller, and published a year since. He says:

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.

2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29—34, surely a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. xxiii. 27—35. a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month 1—15th day, Lev. xxiii. 24; Num. xxix 1. A type of the gatherings of the elect, Ps. lxxxi. 3—4; xcviii. 6.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee sounded seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14—17.

7. The time of release of all Hebrews in bondage seventh month, fifteenth day. Deut. xv. 1—15; xxxi. 10, 11: Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—34, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies, after making the atonement, he blessed the people. Lev. ix. 22, 23: 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain, in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29: 1 Thess. iv. 16.

What shall we say then, if God and his truth are with us who shall prevail against them? If these shadows are of Christ, his body will soon appear. Let us then FOL-

LOW on, to know the truth, and if the vision tarry from the first, until the seventh month, let us wait for it, knowing assuredly that at the end, it will speak and not lie.

Phil. C. S. M.

"IN THE MIDST OF THE WEEK."

The prophetic period of 2300 days, is a fundamental point, on which rests the unshaken faith of many waiting hearts. The seventy weeks is the clue of its commencement, and the cross of Christ the immovable seal that fixes its tangible position independent of the starting point. We understand, that as surely as the seal was set in blood, at the cutting off of the seventy weeks (or 490 years) from the vision, so surely the closing glory of his final coming, will cleanse and restore his sanctuary at the end of the days, for at the time appointed the end shall be.* We know assuredly that we are NEAR the fulness of the time, and as knowledge is to be increased, and the Lord will do nothing, but he revealeth his secret unto his servants the prophets, it is our duty and privilege to seek and know his revealed will. We are admonished by the Lord not to be slow of heart to believe ALL that the prophets have spoken, and also, if any lack wisdom, to ask God, who giveth to all men liberally, and upbraideth not, and it shall be *given him*. There has been much said and written concerning the time in the year in which the decree to restore and build Jerusalem was given, and as it takes the whole of the year 457, B. C. (the starting point of the vision, as generally acknowledged by Adventists) and 1843 after Christ, to make the full number, 2300, it becomes a matter of deep interest, now that the remaining portion of time is fast wearing away, to understand something more definite concerning it, for we confidently believe that God has appointed, or made known, a day in which he will judge the world. We would then, independent of the question of early data, consider the events that mark the close of the weeks that are cut off, for if we can discover at what time in the year they ended, it may throw some light upon the time of the closing of the vision. In the first place, seven weeks are fulfilled, in the building of the streets and walls of Jerusalem in troublous times. Then three score and two weeks more reach unto the manifestation of Messiah the Prince. "After" these he is cut off in the MIDST of the last week of the seventy, causing the sacrifice and oblation to cease forever. With the simple and true understanding of an unprejudiced mind, relying on the primitive meaning of this word, according to an excellent and established English version, we at once perceive that the *midst* or middle of the week must be a point between two halves, or after the first half. Now there are seven years in a prophetic week, and these divided in the *midst* must necessarily divide the fourth year in two parts. In this point stands the cross. Then if we can ascertain what time in the current year our Lord was crucified, it will demonstrate that the year, according to the vision, commenced six months previous, and ended as much later. Surely it is established beyond controversy, that Christ the antitype of the Paschal Lamb, was offered on the 14th day of the first month of Jewish time, which corresponds to a point, somewhat later in April. This shows that the prophetic year in which the crucifixion took place, commenced and closed in autumn, and if this decides the time in the year, in which one of the years of the vision terminated, the rest will assuredly correspond. We therefore now understand that as surely as the seventy weeks are a part of the vision of 2300 days, and our Saviour suffered death in the spring in the middle of the year, the MIDST of one of the weeks, so surely the whole period will terminate in the autumn of the current year, we would therefore lift up our heads and rejoice for our redemption draweth nigh. C. S. M.

C.S. Minor

MORALS OF THESE LAST DAYS.

Not only have men broke loose from the restraints of religion, but all the minor checks of custom, public opinion, and self-respect seem to have been withdrawn from immense multitudes. On the Sabbath, at this season of the year, a great many thousands of the inhabitants of New York, are crowding the stages, cars, and steamboats, or travelling on foot through the adjacent villages of Harlem, Astoria, Williamsburg, or pushing their excursions to more distant places. The effect of this must be to counteract all the moral purposes of the Sabbath, and render it an occasion of accelerating the prevailing corruption. For the accommodation of these people, many hundreds of horses, which have been employed during the week,—instead of the rest for which God provided in the law written by his own finger, and given to Moses amidst the thunders of Sinai—are driven to the utmost limits of their strength, and thus killed by inches, —while hundreds of drivers, firemen, boatmen, car conductors, and engineers, are kept from the relaxation they need, that they may be placed in the way of influences which would tend to draw their minds upward from the groveling pursuits of earth, are this day compelled to pursue their usual round of labor, embittered by the effort often required to stifle the convictions of conscience, when they think of the morality their mothers taught them. When the remedies which God has provided for corruption are thus turned into sources of moral disease, what reason have we to think God will much longer bear with this perversion of his works?

A company of wild Indians have been encamped for two weeks at Hoboken. The Tribune of Saturday said:

☞ The Iowa chiefs at Hoboken wil lperform to-morrow their celebrated Scalp Dance, the men and women equally participating; the former holding on their spears the trophies of their victories.

How many thousands went to see them, each contributing a shilling to the ferry company, we cannot tell.

Several excursions are regularly advertised for the Sabbath.

A few weeks ago, having occasion to pass into the city by the earliest train of cars on Monday morning, we were compelled to wait a considerable time where the horses are attached to the cars in place of steam. As some of the passengers were complaining, we remarked that the drivers and hostlers did not have the rest which they ought to have enjoyed the day before. The driver soon made his appearance—it was then but little past four—and soon after began to curse and swear, because he had been kept at work till about eleven o'clock the night before. Thus multitudes of laborers drag out their lives in the metropolis of a land called Christian.

From the items of news which have lately appeared in the newspapers, we select a *few* specimens.

A young woman, 17 years of age, from Dutchess county, lost her way in the upper part of the city, and asked one whom she thought was a gentleman from his dress and appearance, to show her the way home. He promised to do so, but conducted her into a narrow street, enticed her into a house of iniquity, where she was locked in, and then, when she screamed for help, threatened with death by her betrayer, and derided in her agony by abandoned females who had prepared a stupefying mixture which the villain gave her to drink on her first entering the house, and which she took without suspicion, for water, as he told her it was. With incredible energy she struggled with the fiend in the dark, as one of the females had blown out the lamp, burst through the door and walked a short distance, when she fainted and fell. She was conducted home, probably by some hired agent of the fiendish women of that house whose "steps take hold on hell."

The mayor, in offering a reward of $100 for the discovery of the criminals, says, "Complaints are daily made of the commission of crimes of like nature."

On Tuesday of last week, the wife of a carman came into the city with her two children. The husband and father received them at the wharf, and took the furniture they brought, and started home with it, directing them to take the omnibus. They came not, and for two nights and a day he was kept in awful suspense as to the fate of his wife and children. On Thursday morning, while continuing his search, he met a man bringing them home. He said he found them in his stable at Yorkville, —the woman nearly insensible, and the youngest child horribly bruised. On being roused, she told where her home was, and relapsed almost immediately into the state of insensibility in which she was found.

We had heard some days ago of the case of Mr. Fairchild, who formerly enjoyed a respectable standing, as Congregational minister at South Boston. The following shows that he has made an awful confession of his guilt, by adding another to his crimes.

MOST MELANCHOLY.—We learn that a clergyman, Rev. Joy Hamlet Fairchild, of Exeter, N. H. and formerly of South Boston, attempted to commit suicide this morning, by cutting his throat with a razor. The wound inflicted is very severe, but it is thought he will recover.

Mr. Fairchild has been respected for many years as an able, pious and faithful Congregational minister—but there have lately been strong reasons to suspect that his moral conduct has long been corrupt, and that he is unworthy of exercising the holy duties of his office. We learn that an Ecclesiastical Council was to have been held last week to investigate charges alleged against him, and the mental excitement of shame and mortification, was doubtless the cause of his determination to add to his sins by attempting to rush unbidden into the presence of his Maker.—*Boston Mercantile.*

The Tribune of Saturday records a suicide at Auburn, and another case of stabbing at Philadelphia, originating in a quarrel between two lads, in which one of them was wounded by the other, thrusting a file in his back. It was withdrawn by a third person who was also wounded, and was followed by a copious rush of blood.

A mob of about two hundred persons attacked the sheriff of Cataraugus county, and his assistants, and drove them, wounded, from the place where they were attempting to perform their legal duty.

A youth was stabbed by another a few days ago, in this city, and died of the wound.

FOREIGN NEWS.

The Acadia arrived at Boston on Wednesday of last week, bringing news to the 4th of June, from Liverpool.

O'CONNEL sentenced.—The British Government have taken the bold measure of imprisoning this advocate for liberty, for one year, and fining him nearly $10,000. His prison is in the suburbs of Dublin, where he occupies apartments in the Governor's house. After the sentence, he arose in court, and said he had made a solemn affidavit that he had not entered into conspiracy or committed the crime with which he was charged. He was warmly cheered by the people, both in court and on his way to prison. He immediately issued an address, earnestly calling on the people to preserve peace, order, quiet, and tranquillity. He encourages the people to hope that the House of Lords will reverse the decision of the court. By this act, the British Government acting through the court, have added individual cruelty to national wrong; and many millions of people have their hopes scornfully mocked.

FRANCE.—Prince de Joinville, has published a pamphlet on the French navy, which is considered warlike in its tone, and was very offensive to his aged father, and a scene of considerable violence is said to have occurred between them; but the matter has been arranged so that the royal family are again on good terms.

SWITZERLAND.—There has been a short but somewhat bloody civil war, occasioned by contention between opposing parties of professed Christians.

TURKEY.—The accounts from Albania are of a very alarming nature. Notwithstanding the exertions of the Turkish Government, fresh atrocities are daily perpetrated upon the unfortunate Christians. The force under Reschid Pacha is deeply imbued with a feeling of hatred to the Giaour, and numerous desertions have taken place.

A letter from Constantinople, of the 27th April, says that the state of Albania becomes daily more and more alarming. The whole province is in a state of revolt, and bodies of the insurgents scour all parts of the country, committing the most frightful excesses. By the last accounts, the town of Skotia was closely blockaded by an army of 15,000 Albanians. Ali Bey had arrived with a reinforcement of 3,000 men, and after a desperate engagement with the Albanians, he broke through their ranks, and entered the town.—800 men were left dead on the field.

GREECE.—Accounts from Athens, state that an extraordinary sensation has been created by the discovery, a few days ago, of a secret society, with ramifications, not only over all Greece, but in Macedonia, Thessaly, and Epirus. It is called "The Grand Brotherhood," and its principal object is to subvert the Government and the existing order of things, under the mask of religion and liberation of the fatherland.

EDITORIAL CORRESPONDENCE.

The conference at South Woodstock, Vt., was well attended, and continued with deep interest for several days. We were very much gratified and interested, in meeting with our brethren in that part of the state. We attended meetings with them, the 8th, 9th and 10th of June, when we left for the Addison Camp Meeting. On the Sabbath, notwithstanding the heavy rain, the house was crowded; mostly with the faithful and true hearted servants, who are looking for their Lord. It was thought if the day had been pleasant, the house would not have held one half the people. So much for the "Death of Millerism." Whether it has been dead or not, the cause of God was never in a more flourishing state among them, than now.

ADDISON CAMP MEETING

Commenced on the 11th inst., and continued with unabated interest for one week. This in many respects, was one of the best camp meetings we ever had. The saints were full of faith, and the Holy Spirit. The lectures of Bro. Miller, Litch and others, were seasonable, and produced a mighty influence. The prayer meetings were worked with deep solemnity, and strong faith in God. We had a few conversions, and many cases of restoration from a backsliding state. Twenty five happy souls were immersed in Lake Champlain, which was only a few rods from our camp. But as you will have a more full account by another hand, I will say no more

CHURCHES.—THE SEPARATION—CHARACTER OF THE MOVEMENT.

We found that the friends and supporters of the Advent cause, had as a general thing left their respective churches, and declared themselves free and independent of all associations that stood opposed to the Advent at hand, whether they professed *friendship*, or *hostility*. I could not learn that they rejected the idea of a true ministry or church, or the only *creed*; the BIBLE. But cling to all these with more interest than ever. They have regretted the necessity of this step. But it was a case of life and death; *certain death*, if they remained in the old organizations, deprived of their rights and "meat in due season." Life, if they gave up all for Christ and his truth. The fruit of this action has been, and still is—life; a vigorous and strong faith, and a more thorough consecration to God and to the Advent cause.

It has been said, that this movement was got up and carried forward, by indiscreet men; disorganizers, come outers, etc. That there may be some such persons among us, we will not deny; but that the great body of the Advent believers, who have left the churches, are such, *we do deny*. We say without fear of contradiction, that they are from among the most wise, judicious and experienced members of the church. And more, that they are from among the most intelligent, pious and devoted: and are carrying out the great principles of the gospel, in lives of self-denial and consecration; that some of their accusers at least would do well to imitate. And though I may not perfectly accord with them in some applications of scripture to the Protestant Church, which in all conscience are bad enough; yet I feel to stand with them in the humblest position, shoulder to shoulder in sustaining the Advent cause, till it be consummated by the Advent of our King.

The churches have taken such a course in relation to the advocates of "the faith once delivered to the saints" that they could not honestly live with them: And notwithstanding the remonstrances against leaving the churches, heretofore, God has led his people out into a large place, and into rich pasture; and we believe the hand of God is in this matter; although, we never anticipated such a result, in the commencement of our labours.—We expected our King to have come, and the gathering angels to have brought us home ere this. But, we are cut off from this hope as to the definite time; so, while we wait for the Lord from heaven, the little time the vision tarries, we shall be obliged to unite our strength, maintain, and still diffuse the truth. We cannot go back to a Laodicean church, or the world. There is but one course left for us, and that is, to maintain the truth as we have received it; and reduce it to practice. *We cannot give up our faith, or hope.* If it sever us from the church, friends, and all that is dear, we shall give *them* up cheerfully. If it subjects us to sufferings, reproaches, or privations, we will endure them patiently: but, God helping us, we will never! never! while we have the promise of Jehovah, give up or yield one jot or tittle of our faith.

With this life-giving faith, and heart cheering hope, we must show to the world an example of purity, zeal, industry and consecration, that will justify our high profession; or we shall become a living disgrace to the faith we profess. We must come up to God's standard of holiness in the fullest sense, in "denying ungodliness, and worldly lusts, living soberly, righteously, and godly, in this *present world*; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Let ministers and people aim at this high and scriptural standard. We cannot please God without. We cannot be useful without it: we cannot be saved in the day of the Lord Jesus without it. What little time is remaining, even God will not *trust us with his message* without it. No, nothing can be done in this most holy cause, without this high and holy aim—to the attainment and practice of the sum of the true religion; to love the Lord with all the heart, and our neighbor as ourselves. May God grant us a fresh annointing for our work, and help us to enter the field with fresh courage; and while the harvest is so plentiful, and labourers few, what our hands find to do, may we do it with our might.

JOSHUA V. HIMES.

Steamboat Troy, Hudson River June 19, 1844.

LETTER FROM BRO. J. LITCH.

ADDISON CAMP MEETING.

DEAR BRO. TULLOCK—As you will recollect, I left your city on Thursday, the 6th inst, on my way to Vermont to attend the Addison Camp Meeting. I arrived, after a pleasant passage of one day and two nights, at the residence of our well beloved Brother Miller, in Low Hampton. I found both himself and family well and in fine spirits. Indeed I have never seen him when he seemed to enjoy himself better than at present. If any evidence of his sincerity in preaching the advent of Christ in 1843 were wanting, in addition to his arduous and unrequited toil of twelve years, his present humble submission to his disappointment, and the spirit of meekness with which the confession of that disappointment is made, is sufficient to satisfy the most incredulous. That nothing but a deep conviction of duty to God and man could have moved such a man to such a work. That he is greatly disappointed in not seeing the Lord within the expected time must be evident to all who hear him speak; while the tearful eye and subdued voice show from whence flow the words he utters. But although disappointed as to time, I never saw him more strong than now in the general correctness of his expositions of Scripture, and calculation of prophetic times, and in the faith of our Lord's speedy coming. And in this faith he is abundantly justified by the several testimonies of the word of God.

I spent the Sabbath in Low Hampton, and preached in the Baptist meeting house in the morning, and in the Methodist meeting house in Fairhaven, Vt., at 5 o'clock. I found a precious band of brethren who are looking and waiting for the coming of the heavenly Bridegroom.

Left Hampton on Monday, in company with a part of Bro. M.'s family, and proceeded by steamboat down Lake Champlain to the camp ground in Addison, where we arrived about 5 o'clock, P. M., and found the ground in readiness for the meeting, a part of the tents erected on it, and a few brethren from neighboring towns upon the spot, ready to worship.

A more lovely and enchanting spot could scarcely be selected, than the one we occupied. It was situated upon the lake shore, in full view of that interesting sheet of water, and with a commanding sight of the lovely hills and valleys which skirt the lake on the New York side. The grove itself was beautiful and commodious; and while the devotions of the assembled multitudes ascended up, and the sound of harmony died away in the thickening shade, one could hardly fail to imagine himself almost, even now, near the confines of that bright and heavenly country for which the patriarchs looked.

The regular services of the meeting began at 5 o'clock, P. M., on Tuesday, and continued till Monday, P. M. The attendance was good, the services of a most lively and interesting character, so that few who went with a wish to obtain good, went away disappointed.

It was a time of general quickening among the people of God; and a number of unconverted persons were brought to bow to the sceptre of mercy.

The doctrine of the Lord's coming has not lost its power and energy by the passing of the time. Truth is truth still. And sinners of all grades yet tremble beneath its power.

The Adventists in Vermont are an honor to any cause. For untiring zeal and fervent piety, you will look in vain to find their superiors in any of the churches. The different denominations say—"You have enticed them away from us"—"you are breaking up our churches." To this we plead "*Not guilty*."

True, some of them have left the churches with which they were connected. And why? The answer is but too obvious in many instances. It is because they have been gagged and muzzled there, and forbid to talk about their coming Lord. Because they have been compelled to hear those exploded fables of the world's conversion and return of the Jews, harped upon as Bible truth. Because, in many instances, they have been driven out by an intolerant ministry. What would those ministers and members who complain do, under similar circumstances? Would they not do as these have done? I think they would. I do not, I cannot, blame brethren under such circumstances for withdrawing from the churches where they are so used. At the same time, I deprecate any thing like fault-finding and contentions, or a retaliating spirit on the part of Adventists. If they go out, let it be done peaceable, and in the spirit of the most ardent love for all they leave behind. The Saviour has left us a rule for our instruction in reference to blind leaders of the blind. "*Let them alone.*" If we think them such, and by a meek and faithful exhibition of truth fail to reclaim them, we shall do nothing with any other spirit, except to harden and make the case more desperate. May the Lord grant us all the meekness of Christ, the wisdom of the serpent, and the harmlessness of the dove.

Last Sabbath I spent at Low Hampton and Castleton, Vt, and lectured to interesting audiences in each place. Yesterday (Tuesday) came to Troy, and found the brethren strong in faith, and endeavoring to maintain it to the end. This morning came to this city, where I expect to lecture this evening, and to-morrow at Troy, and from thence to Rochester on my way to Cincinnati. Brother Himes will give you further particulars.

Yours in the blessed hope. J. LITCH.

Albany, June 19, 1844.

BROTHER C. HERSEY AND DAUGHTER.

DEAR BRO. SOUTHARD:—While I am separated from the land of my nativity, wife and children, house and land, brothers and sisters, neighbors and friends, to proclaim to a dying world, the speedy coming and kingdom of our blessed Jesus, it rejoices my heart, and elevates my drooping spirit, to have the opportunity occasionally of communicating to you, and through you to all my friends the state of the cause in which we all feel such a lively interest. I do wish that those who are out in the field would oftener let us hear from them, for to me it is like water to a parched tongue to read a few lines from them weekly. You know, dear brother, that we cannot communicate with each other, for the very good reason that we do not know where to direct to. I have brothers and friends now in the field, that started about the same time I did, and have not heard from them since they have been out. And how it would rejoice my heart to see their names in your paper, and to hear from them, if you could not have room for more than one or two lines. Let me say then to all my dear brothers and sisters, fellow laborers in the glorious cause, let us hear from *you*, and furthermore, will not some one, in each of the little flocks, let us hear from them also? I must now tell you how my faith stands on this great and glorious subject. I believe with all my heart that we are living between the "budding" and "putting forth" time, and the summer, and that we are almost four years into the "quickly," between the second and third wo, and sixth and seventh trumpets. And this very moment that I am now writing, is the moment that the vision (seems to) tarry; but I bless God that it will not tarry, but at the appointed time it will speak.

The cause in this region is *onward*. We have been in

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this county some six or eight weeks, and have lectured in many of the towns and small villages, and I rejoice to have it to say, that the blessing of God has attended our labours. My ~~daughter has~~ spoken on an average nine times a week, to large and attentive congregations, who have been held in breathless silence, as they have sat and listened to the evidence of Christ's speedy coming. Many of the dear children of God have been quickened, and embraced the Advent doctrine. Sinners have been converted, and are rejoicing in hope. The Poor House and its inmates have not been forgotten. We have visited them,and preached unto them the coming of Christ, and they are the ones to receive the word gladly. "The poor have the gospel preached unto them." I trust that when he who is our life shall appear, many of the poor in Otsego county House, will appear with him in glory. It is my prayer to God also, that the keeper of that house, and his dear family, may be recompensed in the resurrection of the just, for his kindness to us. We have also visited the prisoners in the County Jail, and preached unto them the Gospel of the Kingdom, which they received with joy, and I hope have given their hearts to God. We also always visit the sick; it is not uncommon for us to visit three or four sick persons a day, and I have got the greatest blessing to my soul in this duty that I ever received in my life. It has so happened, that the greatest part of those we have visited have been Christians, and when we have told them of the coming Jesus, and that soon, very soon, their poor frail emaciated bodies would be made like unto his glorious body, and he was soon to destroy him that had the power of death, and ransom them from his cold grasp—when we present these glorious truths to the dying saint, we have never failed of seeing their countenances light up with joy, and often I have heard them exclaim, "Jesus *does* make my bed as soft as downy pillows are." O I praise God for the glorious hope of the Christian!—the glorious prospect of soon seeing Jesus!—and let me say to all my dear brethren, "Soldiers of the cross, arise! Lo! your leader from the skies waives before you glory's prize, the prize of victory!" Then struggle, O then struggle manfully.

Our labours are now done in this county; we shall next week go west. We leave the work in this region in good hands. Bro. Ingmire, pastor of the Presbyterian Church at Fly Creek, has resigned his office, and is a faithful laborer in the Advent cause. The brethren in most of the villages are strong in the faith, and have commenced prayer meetings. May the Lord be with them.

Yours in the glorious hope, Charles Hersey.

PRESIDENT WEETHEE.

Bro. C. W. Mitchell writes from Norwich, Ohio, June 16:—The first lectures we have had in this place on the Second Advent, were delivered last week by Bro. Weethee. He was attentively heard by a respectable audience. His arguments were clear and powerful. Prejudice gave way, and the minds of many were directed to an unbroken chain of events within the sacred volume, with such convincing evidence, as to leave but little doubt that it is a chart of time given to man, and possible for him to understand the matter therein contained, and not left altogether in the hands of priests to be dealt out to the laity, as their many and conflicting creeds would severally dictate.

Brother Wethee is further engaged to lecture in this place in three weeks from this time.

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Baltimore, Md.—Bro. I. R. Gates is continuing the meetings at Odd Fellows' Hall. He writes:

I have now been in Baltimore nearly two months. I have had meetings three times on every Sabbath, (and where I spoke in the woods four times) and four and sometimes five nights in a week. Our meetings are fully attended, and very interesting and spiritual. At our prayer meeting last Monday eve, there were over one hundred brethren and sisters. Many spoke of the blessed hope, while others engaged in an unusual spirit of prayer. At the close, several arose for prayer. Thus you see, my dear brother, that we are occupying with some success, and mean to continue until our lovely Saviour appears. Some very intelligent men and women have embraced the Advent doctrine since the Spring last, so that if the trial, in consequence of the vision tarrying, has shaken off some, it has brought out others, and thus God is glorified. I have given three discourses in the woods just out of the city, where were over a thousand in attendance. I have recently baptized fifteen happy souls here, which makes above seventy that I have buried with Christ during the last seven months.

I have a meeting appointed here in a pleasant grove, on the fourth of July, to continue as long as Providence may direct. I have written to Bros. Storrs and Fitch to attend. Pray for us. The grace of our Lord Jesus Christ be with you all. Amen.

J. R. Gates.

Hartford, Con., Bro. Wm. Rogers writes June 17.—Our meetings are increasing in interest. The brethren are praying for a deeper experience in the things of God—holiness, without which no man can see the Lord, interests many hearts—a deeper devotion, more self-denying labour. The consequence is, souls are converted among us, and backsliders reclaimed. We hope the car of salvation will move steadily onward, until our King and Saviour come, which we believe will be soon. Until then we will watch, and wait, and labour.

Lecturers.—Br. Fitch lectured to large audiences at Chrystie street, three times last Sabbath.

Bro. Galusha has recently been at Rochester, where he gave several strengthening lectures, and is now probably at Cleveland. Br. Barry was to be at a camp-meeting at Volney this week. The Voice of Truth says:

Br. L. D. Mansfield, Oswego, N. Y., has issued his third No. of his rich and spirited sheet, "Babylon the great is fallen."—He has also made us a visit, and lectured to good acceptance. Brn. Morley and Pratt from the east, have spent a short time in the city. They, and Brn. Smith, Macomber, J. D. Johnson, are at Leroy, Scottsville, Dansville. or their vicinities, proclaiming the gospel of the kingdom nigh. In some of these places, the work of God is gloriously going on among the people. A general steadfastness characterizes the saints in this city. The Lord is with his people.

☞ Bro. Fitch is lecturing at Chrystie Street every evening this week except Saturday, when he leaves for Philadelphia, and his place here will be supplied by Bro. Storrs.

Bro. A. A. Stevens will lecture on Sunday next at Franklin Hall, Chatham Square.

* * *

A Spy in the Camp.—We perceive by the Baptist Advocate of June 20th, that Mr. Welch of N. J. who visited our encampment at Addison, a few hours, has made a distorted report of what he could see and hear while there. His appearance and conduct, at the time, rather indicated that he was there for no good object; we received him into our tent, and made him welcome to our table, gave him publications and treated him with Christian courtesy. But with all suspicions, we did not expect him to leave his appropriate work (as Sabbath School Agent,) to ridicule and slander, a humble, and despised company of Christians, who are preparing and looking for the coming of their Lord.

We have no time and less disposition to review the article and to expose its misstatements, but will only say to the friends of candour and justice, that his letter is a false representation of the meeting. Since he has treated us in this unjust manner, it may be well to relate an anecdote which occurred while he was on the ground, which will show his real character. In conversation with Mr. Miller, he was disposed to press him somewhat on his *disappointment*, but stated at the same time, that, *now* Mr. Miller occupied the same ground that he did. He was looking for the coming of the Lord as an event that might take place at any time. Mr. Miller, surprised at this, asked if it were really so. To which he replied in the affirmative. Did you look for Christ yesterday? Yes. Did he come? O, no. Well, said Mr. Miller, were you not *disappointed* then? O no. said Mr. Welch, *I did not expect him*!!! The brethren were called to prayer, and our visitor left the ground.

We are truly sorry, that the Sabbath School should be disgraced by an agent who has so little regard for *truth*, and is so ready to violate all the principles of honor, in his intercourse with his fellow men, not to say his fellow Christians.

The Baptist Advocate.—This paper has pursued a very disingenuous, uncourteous, and undignified course, respecting what it calls "the Midnight Cry and its Unitarian publisher." It reminds us of a pettish school boy who vents his spite by foolish nicknames. A few strictures on its last article were received from Boston after the present paper was full. They will appear next week.

Bro. Himes and J. J. White lectured at the Tabernacle last Sabbath to large audiences. The cause is well sustained in Boston.

The Advent Question Books; for Bible classes and Sabbath Schools, will be published as soon as possible.

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Religious Dreams.—A man applied to the Rev. Rowland Hill for admission to his church, and began to give an account of his experience by relating a dream.—"We will tell you," said Mr. Hill, "what we think of your dream, after we see how you go on when you are awake."

THE CAMPAIGN.

July 4—7, East Randolph, Vt. Conference.
July 16—21, Near Albany, N. Y. Camp-meeting. (To be appointed by the committee, and if held at the time above mentioned, Brn. Miller and Himes will be present.)
July 24—29, Rochester, N. Y. Camp-meeting or Conference, as the brethren may appoint.
July 30 to Aug. 1, Buffalo, N. Y. Conference
Aug. 3d and 4th, Toronto, Canada West. Conference.
Aug. 10 and 11, Cleveland, Ohio. Conference.
Aug. 18, and onward, Cincinnati, Ohio. Conference.

Remarks. We shall attend the above meetings, if the Lord permit. And it is expected Bro. Miller will accompany us to the west, We intend to pitch the Tent beyond Cincinnati, and go as far as St Louis, if practicable.

J. V. Himes.

Boston, June 22, 1844.

Notice. There will be a Second Advent Conference at East Randolph, to commence on 4th of July, if time-continue, to hold over the Sabbath. Brn. Himes and others are expected.

J. D. Marsh.

Randolph, Vt. June 16, 1844.

☞ The brethren at Hamilton, Canada West, have appointed a conference to commence at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend.

A Second Advent Conference will be held in Grafton, Vt. (the Lord willing) commencing Wednesday, July 3d at 10 o'clock A. M., to continue over the Sabbath. Our dear brethren in that vicinity are invited to attend. Lecturing brethren are especially requested to come filled with the blessing of the gospel of Christ.

In behalf of the brethren,
Geo. W. Peavey.

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FRANCONIA CAMP-MEETING GIVEN UP.

Bro. Moses Chandler requests that we give notice that the Franconia (Sugar Hill) camp-meeting is given up for the present.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 25.

Postmasters.—Evans, N. Y., 50 cts. | Norwich, O.—Devereaux N. Y—Springwater, N. Y.—Middleport, N. Y.—Westford, Mass.—Norwalk, O—Strafford Corner, N. H.—Bainbridge, Pa.—South Hadley Falls, Mass.—Wales, Me.—Salina, N. Y.—Bristol, Ct.—Tallmadge, O.—Cleveland, O.—Burrillville, R. I.—Londonville, O.—Plymouth, Mich., each $1 | Euclid, O. $2. | Bristol, Ct.—Weatherfield, Vt., each $3. | Lockport, N. Y.—Hyde Park, Vt.—Montrose, Pa.—Dutch Settlement, La.—Rome, N. Y.—Victor, N. Y.—Marion, Ala—Lockport, N. Y.—Magadore, O.—Brant, N. Y.—Ashfield, Mass.—Great Bend, O.—Piffardiana, N. Y.—Montgomery, Vt.—Port Byron, N. Y.

Individuals.—C Benns—L Wainwright—R Tracy, each 50 cts. | J Fancher—L W Burrell—A Barker—C Robinson—G Spensor—O N Whitford—J M Dewey—H Barbour—E Brisbane—Wm. Frost—Wm. Goldsbury, each $1. | A Loomis, $1,50. | H C & C D Rhodes - Phineas Phillips—George Hossler, each $2. | G S Miles—H Caswell, $10. | Wm Rogers—J S Schoomaker—Charles Hersey—J Williams—A H Otis—J Litch—T Wrightson—J V Himes—C S Minor—J Kilton—I R Gates—John Allen, Jr.—Samuel Brown—Mrs. Miner Smith, (all right) S S Snow—M Chandler—L Wiswell—E C Galusha—W C Neff—Charles Greene.

The "Voice of Elijah" will credit H Caswell, Herkimer, N. Y., $2, and charge this office.

THE MIDNIGHT CRY!

Vol. VI.—No. 25. NEW-YORK, THURSDAY, JULY 4, 1844. Whole No. 130.

te . . , and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

RENOVATION OF THE EARTH.

The following is copied in a late Advent Herald from the Christian Review, (a Baptist Quarterly of high reputation,) from March 1839. Its agreement with Second Advent views, is striking and refreshing.

Remarks on Romans viii. 18—24.

We introduce our remarks on this passage with the following translation.

For I consider that the sufferings of the present time are not worthy of comparison with the glory which is about to be revealed to us. For the longing desire of the creation is awaiting the manifestation of the sons of God (for the creation was subjected to frailty, not of its own will, but on account of him who subjected it,) in the hope that the creation itself shall also be delivered from the bondage of corruption into the glorious freedom of the children of God. For we know that the whole creation groaneth, and are in pangs together, until now. And not only so, but ourselves also, having the first fruits of the Spirit, even we ourselves groan in ourselves, awaiting our filiation [the sonship,] the redemption of our bodies.

We do not propose to comment separately upon all the words and phrases of the passage, but to touch lightly upon those on which there is no difference of opinion. We shall aim rather to dwell upon those portions which are essential to a right apprehension of the general scope of the passage. It will be obvious to all, that the keynote of the passage is struck in the verse immediately preceding that with which our translation commences. "And if children, then heirs: heirs of God, and joint heirs with Christ; if we suffer with him, that we may also be glorified with him." Thus bringing the sufferings of Christians into immediate contrast with their future glorification, the mind of the apostle instantly takes fire. In a manner strikingly characteristic, he proceeds to give utterance, as far as he is able, to the conceptions by which his soul was filled and overwhelmed. But what is the point of view, from which he contemplates the glory that is to be revealed to the sons of God? On what stage in the career of the sons of immortality does he fix as furnishing the most full and perfect contrast to the weight of suffering, that bows them in this vale of tears? In other words, what is the period referred to, when they were to be glorified together with Christ? For, that one and the same period is indicated by this and the following expressions,—the glory which is about to be revealed to us—the manifestation of the sons of God,—the glorious freedom of the children of God,—and finally, the sonship—the ransom of our body,—that all these expressions, we repeat, point to one and the same occasion, does not, we think, admit a doubt. And what is that occasion? Are we not pointed, most distinctly, to the resurrection? Overleaping all the intervening periods, and overlooking, as it were, all preceding and minor displays of the Christian's glory, does not the mind of the apostle fasten upon the time when the glorified body, raised from the dust in renovated youth and beauty, shall be reunited to the glorified spirit, and the relation of the children of God shall be recognised and announced before an assembled universe? Let us recur, for a moment, to the expressions as they occur:—when, according to the representations of the New Testament, are Christians to be glorified together with Christ? When, in the only sense, acknowledged by the Scriptures, is to take place the manifestation of the sons of God? Compare here, Col. iii 4. "When Christ, our life, is manifested, then shall ye also be manifested with him in glory." Compare, too, 1 Thess. iv. 13, a passage directly relevant to our subject. And to what period, again may we so justly refer the glorious freedom of the sons of God, as to that which witnesses their triumph over death, the last enemy, and emancipates their entire nature from the thraldom to which sin had subjected it? But if the above expressions left any doubt, it is dissipated by the final, most explicit statement of the apostle himself, in which he couples the filiation (evidently another expression for the manifestation of the sons of God,—the full and public recognition of their relation, and their investiture with the glory which belong to it) with the redemption of the body, making the two circumstances, if not identical, at least coincident in time.

Here, then, it seems to us, is an important clew to guide us in the interpretation of the passage. And we cannot avoid the conviction, that here all the interpreters, whom we have seen, have more or less failed. Some throw the resurrection entirely out of view. Others, who admit a reference to it, yet fail to give it due prominence,—to make it the fore-ground of the picture,—to let it occupy that place which it manifestly occupied in the mind of the apostle. We think the phraseology of the passage, especially taken in connection with the general tenor of the New Testament representations, forces upon us the conviction, that the apostle here refers definitely to the period of the resurrection, and that, not so much because this was the most advantageous view from which to draw the contrast, but because this was ever uppermost in his mind, when he reflected on the future glory of the people of God. Indeed, it cannot have escaped the attentive reader of the apostolic writings, how frequent and striking are the allusions to that period, and how it pervaded and colored all their religious hopes. The passage which we have quoted from Col. iii. 4, is full of significance, and furnishes a striking commentary on that under consideration. "Ye are dead," says the apostle, "and your life is hid with Christ in God." The Christian life is now *hidden*, *concealed*. In his separate existence, and real character, he is scarcely recognised. When, then, is he to be manifested? When honoured with the title, and clothed with the glory, that belong to his station? When, in other words, is his manifestation,—his filiation,—to take place? "When Christ, our life," proceeds the apostle, "is manifested, then shall ye also be manifested with him in glory."

In 1 Cor. 15, this topic furnishes the theme of one of the most animated and eloquent discussions found on the pages of this always animated writer. He shows how it follows from and presupposes the death of Christ, how it involves the very cardinal doctrines of the gospel, and is a vital element of the Christian's faith and hope. He dwells upon its proofs, its scenes, and its practical uses, with a minuteness, a variety, and a fulness, which show that it absorbed the energies and interests of his soul,—that it was with him an ever-present and inspiring truth, held not merely as a tenet, essential to the completeness of a scheme of doctrines, but as a truth fruitful of practical influences, and heavenly consolations,—pressing on his heart with the might of a new and overwhelming reality,—the consummation, and the glory of the gospel,—the grand object of Christian hope,—the grand incentive to Christian faithfulness.

It will not, we trust, be irrelevant in this connection. to present a passage of some length, from 2 Peter iii. 10—16. We shall give it nearly in the words of the common version. "But the day of the Lord shall come as a thief, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works in it, shall be burnt up. Since, then, all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,—looking for and hastening unto the coming of the day of God, in which the heavens being on fire shall be dissolved, and the elements melt with fervent heat. But we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot and blameless, and consider the long suffering of the Lord's salvation. As also our beloved brother Paul, according to the wisdom given unto him, hath written unto you, as also in all his epistles speaking concerning these things." This interesting passage needs no comment; compared with Rom. viii· 19: 1 Cor. xv. 1 Thess. iv. 13—18, it sheds a flood of light upon the uses which the apostles made of the doctrine of the resurrection.

If we have succeeded in settling this point, the way is opened for deciding, satisfactorily, upon the meaning of the much contested *ktisis*. We need not dwell upon the origin and possible signification of this word. Derived from *ktizein*, *to create*, it denotes primarily *the act of creating*; secondly, as synonymous with *ktisma*, *the thing created*, *the creation*. It has, we believe, in its ordinary use, about the same latitude as the word creation, and may, according to its connection, refer chiefly to inanimate nature, or include sentient beings. That it is ever, or could be without the utmost harshness, employed to denote Christians, there is no evidence. The expression, *kaine ktisis*, *a new creature*, or *a new creation*, furnishes no ground for such a supposition. The question then, is between that view of it which includes and refers chiefly to sentient beings, and that which refers exclusively to inanimate nature. Does it, in other words, in the passage under consideration, denote *men in general*, *mankind*, or *inanimate existence in nature?* If the view which we have taken above be correct, the question is easily, nay, is already decided. The *ktisis* is introduced as looking with earnest longing for the period when the sons of God shall be manifested, in hope of showing them their glorious deliverance. Is this true of the world of unconverted men? Could the heathen, of or before the age of the apostle, be said in any possible sense, to be anticipating the resurrection period, with the hope of being themselves participators of its benefits? This point is too plain to need argument. Of all the doctrines or facts unfolded in the word of God, —of all the truths, undiscoverable by reason, of which the gospel is the depository; and which none, perhaps, bears so decidedly as this the impress of its superhuman origin,—none is so far from having visited the loftiest visions of the sublimest speculators. The Pythagorean metempsychosis bears to it no anology. Theologians have fancied, that in the Platonic triad, they could discover the germ of even the mysterious doctrine of the trinity. The sacrifices of the pagan world have been regarded as embodying a dim conception of the atonement. But the resurrection of the dead is, we had almost said, the one great fact that belongs exclusively to Christianity.

The only meaning then, which remains for *ktisis*, in the present case, is the *inanimate creation—nature*. By an animated, we do not say bold—prosopopœia, the writer introduces universal nature as longing for the period of the complete emancipation of the sons of God. The argument then,—for it contains the substance. though not the form of an argument,—is used *a fortiori*. It reasons from the less to the greater. If the benefits to be reaped by irrational existence from the scenes of that day are so great as to justify it in earnestly expecting them, what shall be its results to the immortal intelligences,—the sons of God—who are to be the principal participators in its glories? If its subordinate and incidental results are so unspeakably desirable, what may they anticipate on whom it shall confer its "weight of glory?"

The sentiment derived from this interpretation is amply sustained by other declarations of Scripture. We will not go back to the prophetic writings, although it is certain that among the Jews there existed a belief in the future renovation of the earth. Neither would we lay much stress on the "renovation," of Matt. xix. 28, or the restoration of all things, of Acts iii. 21, as these expressions are too general to be a safe foundation for argument. When, however, the fact is clearly made out from other sources, they may justly be regarded as corroborated evidence. We need but appeal to the passage already quoted from Peter, in a similar connection, to place the matter beyond a doubt. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The words, " according to his promise," decidedly oppose our interpreting this as the mere figurative language of prophecy.

But this general view receives still further confirmation from a right understanding of the clause contained in the parenthesis. We have connected, in *hope*, not with, *was subjected*, but with, *is awaiting*. It thus introduces the reason of the anxious longing of the *creation*, for the period in question. The construction seems thus more simple and unembarrassed, and will we think, commend itself to the judgment of the reader. The clause in the parenthesis, then intimates the reasonableness of the expectation entertained by the *creation*. The reason is that it had no agency in the act which subjected it to its state of bondage, but guiltless itself, was so reduced solely on account of another.

The earth was not brought into subjection on its own account. "Cursed is the ground for *thy* sake," is the emphatic declaration of the Judge, to guilty man, and one which sets in a striking light the truth of the passage before us. As it was not then, by its own agency, or for its own guilt that it was subjected, but solely as the innocent participator in the punishment of another; the creation may rationally hope (such is the tacit implication,) that when the last vestiges of the curse are removed from the offender, the unwilling and unoffending sharer in the curse shall receive a like liberation. There is a tacit appeal to the justice of the Deity,—an implied assertion that he will not suffer the innocent victim to remain involved in evils from which their guilty author has been liberated. This idea might receive a much more extended elucidation than we now can give it, and one which would go far to establish, on independent grounds, the probability of the future restoration of the material world. And the natural period of such a renovation would be the time when it had ceased to be the repository of the sleeping dust of sin-ruined, but ransomed man,—when death the final enemy, was utterly annihilated by the resurrection of the bodies of the believers to life and glory. What we repeat, more natural, what more consonant with all we know of the divine economy, than that, in that moment even physical nature, which was moulded by the plastic hands of its Creator into innumerable forms of beauty and perfection, and scanned by the Omniscient eye, was pronounced "good," shall spring forth from the bondage of its corruption, be freed from the stains of sin, and renovated and beautified, become the meet abode of righteousness? Christ was revealed that he might destroy the works of the devil. One of these works was the subjugation of the natural world to natural, as a faint type of moral evil. The curse, which was laid upon the earth, was as much a result of the malignant efforts of the great adversary as the death, temporal and spiritual, inflicted on Adam and his posterity. And does not, we ask, the full *accomplishment* of the avowed purpose of the Son of God's appearing—his complete triumph over death and him who has the power of death, that is, the devil, require that he rescue the earth, also, from the evils which it shared, in common with its guilty inhabitants?

We have thus given our general view of this difficult, interesting and sublime passage. We willingly leave it be compared with that which makes *ktisis* refer to mankind in general. It is readily seen what a stoop this latter requires us to make from the elevation to which we are raised on the glowing wing of apostolic faith and hope. It in fact perfectly *unchristianizes* the whole passage. It degrades "the manifestation of the sons of God,—their glorious deliverance from bondage,—their *uiothesian*, the public and solemn ceremony of affiliation into something or nothing, which has been anticipated with earnest longing by the whole heathen world! Tell us not that the apostle brings forward such a view to cheer his Christian brethren in their state of trial and infirmity. Ask us not to believe, that he has led their minds away from their own glorious resurrection,—a reality with whose truth and importance his mind was all imbued and glowing,—to a heathen expectation which never existed, and which, if it had existed, was never to be realized! Not only is there no inexplicable "*lacuna*" in the omission of the heathen world, or the race of men in general, but such an illusion would have been wholly inappropriated. True, they are no less in bondage to frailty and corruption, than the natural world ; but it is not true that they, like that, can with any propriety be represented as looking forward to the resurrection as their period of deliverance. And why? Because it will bring no deliverance to them. The world of mankind, so far from welcoming the gospel intelligence of a general resurrection and judgment, shrink from it as a period of superlative woe, in which wrath is to come upon them to the uttermost,—which while it consummates the blessedness and glory of the righteous, shall fill the measure of their misery and ruin. On the contrary, there is the utmost propriety in asserting this of inanimate nature. And why? Simply because it is a fact,—at least because it was the current opinion of Christians of that age, an opinion sanctioned, or rather originated by the express promise of the Messiah himself. No good reason, then, can be shown for denying to Paul the license employed by his colleagues in composing the sacred canon.

With those who regard the figure as unwarrantably bold, there will be we believe, few to sympathise. We will not dwell upon the accustomed boldness of oriental and prophetic imagery, in which the sea, the earth, the mountains, the valleys, are made not only fraught with intelligence and emotion, but by a still greater stretch of imagination, are endowed with hands, eyes, *feet*, and made to perform acts corresponding to these endowments. The figure in question hardly allies itself in this respect, to oriental imagery. It is a figure, such as in every nation and age would spontaneously suggest itself to a vivid and powerful imagination, in the contemplation of such facts. Whose bosom does not thrill with the conception,—what taste does not readily admit, at once, the propriety and awful grandeur of the figure, in which Robert Hall represents creation as clothing herself in sackcloth, and a shriek of unutterable agony rending the frame-work of universal nature over the perdition of a single soul? But when the theme is the general resurrection,—with all the weight of glory which will be bestowed on the people of God,—when Omnipotence itself shall lavish its treasures of grandeur and of glory, how immeasurably greater the propriety of representing universal nature as instinct with life, and awaiting with earnest longing the happy period, in whose results, in themselves inconceivably glorious, it is so largely to participate. Bold as the figure seems, to a superficial contemplation, it sinks into tame propriety by the side of the mighty subject which it is designed to illustrate.

And finally, may we not find in this passage another instance of the use which the primitive Christians made of the doctrine of the resurrection? With what vital energy and animating power, it came home to their hearts!—how it prompted them to labour, supported them in trial, and consoled them in affliction! May not the modern church inquire how far, in this respect, she has partaken of the apostolic spirit! The doctrine of the resurrection is, indeed, incorporated in our articles of faith and occasionally dwelt upon, in our preaching and contemplations as a sublime truth and a glorious reality. But has it due prominence in our reflections? Do we look and "hasten forward" to the coming of the Lord? Does the Christian preacher avail himself of the utmost efficiency of this instrument, as a means of keeping alive and spreading a deep-toned and active piety? Does it press upon Christians in general its motives to obedience? Is it cherished as a vital, cordial doctrine of the gospel intimately connected with the resurrection of our Lord, livingly intertwined with all our hopes of future blessedness, and animating us to be steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as it conveys to us the assurance and the pledge, that our labour is not in vain in the Lord?

A. C. K.

The Bible Dangerous.—" Yes, the Bible is indeed a dangerous book," but for whom? It is dangerous for infidelity, which it confounds; dangerous for the world, which it condemns; dangerous for Satan, whom it dethrones; dangerous for false religions, which it unmasks: dangerous, ay, highly dangerous to every church that dares withhold it from the people, and whose criminal impostures or fatal illusions it brings to light.—*Adolph. Monod.*

ON PATIENCE.

BY GEO. STORRS.

The following, is the substance of a sermon delivered in several places, and now furnished for publication, in compliance with repeated and urgent requests. We are confident our readers will unite with us in thanking the author, and trust we may all "let patience have its perfect work."

1. IN WHAT DOES PATIENCE CONSIST ?

It is that grace which enables us to bear afflictions, trials, crosses, opposition, disappointments and calamities, with calmness of mind, and a ready submission to the will of God ; and also, enables us to labour to do good and not faint.

II. URGE THE IMPORTANCE OF THIS GRACE.

1. *It is important if we would get or do good, or be fruitful in obedience* : See Luke 8 : 15. "But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with PATIENCE." Why did these persons differ so essentially from the others? A principal reason, I think, may be seen in the exercise of the grace under consideration. The others heard the word as well as these; but the first class not having *patience* to hold on to the truth, and fully digest it in their minds, allow the devil to take it away, and thus they perish. The second class, though they receive the word with joy, and endure for awhile, yet when temptation, or trial comes, because they have not *patience* to endure, fall away. The third class, because there are difficulties to be overcome, and obstacles to be removed, failing in *patience*, suffer themselves to be carried away in the easy current of the cares, riches, and pleasures of this life. But the fourth class triumph by their *patient* labour to prepare the ground for the word to take root, and an equally patient effort to keep what they have received ; and hence bring forth fruit. This is the result of *patience*. Those who thus act are the objects of the special notice of their blessed Lord. See Rev. 2 : 2, 3. "I know thy works, and thy labour, and thy *patience*, and how thou canst not bear them which are evil ; and thou hast tried them which say they are apostles, and are not; and hast found them liars: And hast borne, and hast *patience*, and for my name's sake hast laboured, and hast not fainted." Without this grace we need not expect success in any thing that is good.

2. *Patience promotes a lively hope.*

Rom. 15 : 4. "For whatsoever things were written aforetime, were written for our learning that we through PATIENCE and comfort of the scriptures might have hope." Excellent as the things are that are written, we shall neither learn them nor be *comforted* by them, so as to be inspired with a lively hope, without *patience*.

3. *Patience is essential to keep alive love, among Christians.*

Rom. 15 : 5. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:" This language imports the importance of his grace, to enable the followers of Christ to love one another, under the differences of opinion and judgment that will arise in the present state of trial, where we see but in part, till the time shall come when we shall all see eye to eye. Without this grace we may as well renounce the christian profession ; as an adherence to such profession, while we live in the habitual neglect of that grace which is a special mark of christian character, is but hypocricy. Let us see to it, then, that we have the grace of patience in exercise as we we would not be found wanting in love to our brother : "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." 1 John 4: 20.

4. *Patience is one evidence of final salvation.*

See 2 Thess. 1 : 4—7 " We glory in you in the churches of God for your *patience* and faith in all the persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer ; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." Patience, then, was a principal grace, the exercise of which prepared them for, and made the apostle feel an assurance that they would be ultimately sharers in the kingdom of God.

5. *This grace is important from the fact that Christians are exhorted to follow after it.*

See 1 Timothy 6: 11. "O man of God follow after *patience*, &c." Here is a beautiful figure. Nothing so likely to flee away from a man, as patience; but take heed, if it has escaped you, at all, " follow after" it—make all haste—use all speed—turn not to the right nor to the left, until you overtake it—let it not escape you by any means. Again Paul tells Titus, 2 : 1, 2, to " speak the things which become sound doctrine : that the aged men be—sound in—*patience*," &c. An important grace for the aged, especially. If old age comes on attended with impatience, there is very little hope of the salvation of such an one. See, also, 2 Pet. 1 : 6, "Give all diligence to add to your faith—patience," &c. There must be no slackness or carelessness, in seeking for this grace. It is not an exercise that we may get along without. The fact is, there is no making any progress in the ways of God unless it is in constant exercise. Hence the importance of the apostolical injunction—*give all diligence* to add it to faith.

III. ENCOURAGEMENT TO THE EXERCISE OF THIS GRACE.

1. *From the advantages to be derived from it.* In dealing with men in general. See Prov. 25 : 15. "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone." Even the mighty are overcome by it; and the most stiff who are as unyielding as a bone, are broken down by its power.

See the case of Jeremiah, 28th chapter. He had been most grossly insulted by the false prophet Hananiah; but instead of stopping to consult flesh and blood, he "went his way." Where did he go? To the Lord. When the Lord gave him words he returned and delivered his message. "Then said the prophet Jeremiah unto Hananiah the prophet, hear now, Hananiah; the Lord hath not sent thee: but thou makest this people to trust in a lie: therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month."

Had Jeremiah lacked in patience he might have uttered hastily that which would have dishonoured himself, and injured the cause of the true God; but he waits quietly till the Lord bids him speak; and then the words which he spoke were demonstrated to be of the Lord; for they came to pass.

This grace is of great advantage in dealing with children. See Col 3 : 21. "Fathers, provoke not your children to anger lest they be discouraged." That there is a great spirit of insubordination among children in general in this age cannot be concealed. Parents wonder why their children pay no more regard to their authority; and complain of their offspring for their impatience and fretfulness; yet, most likely, it has not occurred to them that they, themselves, have been teaching their children this lesson from the first dawning of the infant's intellect. Where you find impatient and fretful children, you may set it down as a certainty, generally, that one or both of the parents have been the *practical* instructors in their evil dispositions. They wonder their children should show such tempers, while they themselves, probably never even reprove them for their conduct without manifesting, to their children, the same tempers they condemn: and *practical* lessons outweigh, by far, all merely *theoretical* discourses; or, the child follows the *example* of the parent rather than his *precepts*; that is perfectly natural, and every parent should understand it. Hence the great importance of patience if we would not ruin our offspring by our own fault.

2. *We should be encouraged to the exercise of the grace by the example of illustrious persons.* See James 5 : 10, 11. "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction and of PATIENCE. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy." See also, Heb., the whole of the 11th chap., from the 32d verse to the end, with the 1st verse of the 12th chap. "And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae, of David also, and Samuel, and of the prophets,—who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; Women received their dead raised to life again; and others were tortured, not accepting deliverance that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder; were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented: (of whom the world was not worthy;) they wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us, should not be made perfect. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with PATIENCE the race that is set before us."

Especially let us contemplate the example of our blessed Lord. See Heb. 12 : 2, 3. "Looking unto Jesus the author and finisher of our faith: who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Also, see Matt. 27 : 26—44. Please turn to that account of the rejection of our Lord, and the insults offered him, and behold his meek and patient endurance of it all, opening not his mouth. O, my heart melts within me when I think of the injuries and sufferings inflicted upon our blessed Saviour, by those whom he came to save; and see how he bore it all without a murmur or complaint. Let us blush that we ever find in ourselves anything contrary to the same meek and patient spirit.

IV. HOW SHALL WE OBTAIN AND PROMOTE THIS GRACE?

1. *Get a deep sense of the sinful nature and horrid character of impatience.* It is a *practical* denial that God governs the world; for, if we really believed that the government of God extended to all events, in some form, so as to suffer nothing to take place but what he will over-rule for good to them that love him, we could no more indulge ourselves in impatience, than we would find fault with our Maker in his management of the affairs of this world. Hence, when we allow ourselves to indulge in a spirit of impatience, we practically deny the government of God, or openly avow our dissatisfaction with it: either of which is a most horrid sin. Let our minds be deeply impressed with this truth. Labour to fix it on our hearts. It will do much to draw out and bring into exercise the grace of patience.

2. *Humble ourselves on account of our sin in this matter.* Confess, first our sin to God, and humble ourselves deeply before him on account of it. Then confess to men towards whom you have indulged impatience. Here begin in your own households. Has it been towards a husband, a wife, a parent, a child, a brother, a sister, or a domestic; rest not till you have fully confessed your sin to each and all of them. Take them alone, and tell them frankly, without reserve, without any remarks as if you would throw any of the blame on them for what you have done; leave their own consciences to settle that question; but clear your own soul of the leprosy, by a sincere and hearty confession; thus cast the viper impatience out of your bosom, and crucify it. It dies a hard death, it is true; yet nothing will do the work like this confessing: but the peace you will feel when you have done it—and the power you will feel to resist it in future, will repay you a thousand fold, when it is done. But, you say, I would confess, but I am afraid if I do I shall be impatient again. To guard you against that, resolve that you will confess as often as you are overtaken in impatience; and your poor heart will rather watch and struggle against this sin than to undergo the mortification of often confessing. "But my domestics are so provoking I cannot help getting out of patience," says one. And can you help swearing, when you are in that state of mind? You reply, perhaps,—"I would not swear for the world." But why not? Is it any greater sin to swear, than to get impatient? One is as much prohibited in the Bible as the other—and one will as *certainly* ruin your soul as the other. The fact is, one is not quite so *unpopular* as the other among professedly religious people; and men in these degenerate times, judge of the sinfulness of a thing, not by the rule God has given us, but by the repute or disrepute it is held in among their fellow men. God, however, will not judge thus. Has impatience so pervaded the professed church that even ministers dare not rebuke it as a soul-destroying sin, because, perhaps, they feel that they are involved in the same practice! Truly alarming is the state of that people whose watchmen have become dumb in this matter, the sword is coming and the warning is not given. If you would feel that you sinned in swearing at your children and domestics, and that such a practice would deprive you of your character as a christian, let me tell you that impatience, before God, no less deprives you of your christian character; for the same God that has prohibited swearing, has also commanded us to be *patient in all things*; and if we "keep the whole law, and yet offend in one point, we are guilty of all." James 2 ; 10. And our Saviour has told us, and that most solemnly—"In your patience possess ye your souls." Let us then, I repeat it, humble ourselves for the sin of impatience. And if any of you "cannot help getting out of patience" with your "domestics," confess to them, and then dismiss them from your employment, if their conduct is such that you cannot endure it. Do your work with your own hands rather than ruin your soul, by giving place to that which God abhors. But perhaps you will say, "I am not able to do all my work, and I can get no other help." No matter, you had better die for the want of help than to perish forever through impatience. Once more I say, cast the fire out of your bosom before it consumes you utterly. Humble thyself before God, and all men towards whom your conscience tells you, you have been impatient. Till this is done you are not likely to make progress in the grace of patience.

3. *Fully resolve on amendment.* Nothing can be done without this. You make the resolution tremblingly—but nevertheless *make it*: and then—

4. *Pray much for strength to keep that resolution,*—and; also, for an abiding sense of its importance. See Col. 1 : 9—11. "We cease not to pray for you that you might" be "strengthened with all might according to his glorious power, unto all *patience*." &c.

5. *To promote this grace, consider the blessed results to be realized by the trial of this grace.* See James 1 : 4. "But let *patience* have her perfect work, that ye may be perfect and entire, wanting nothing." It is the perfecting—crowning grace. So to speak, it is the key stone to the arch: it binds all the other graces together. No wonder our Lord should say—"In your patience possess ye your souls." Luke 21 : 19. See the blessed result of the trial of it, as set forth by the apostle, Rom. 5 : 3—5. "And not only so, but we glory in tribulations also; knowing that tribulation worketh *patience*: and *patience* experience; and experience hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And again, Rom. 2 : 7. "To them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life."

6. *Promote this grace by the consideration of the coming of Christ.* See James 5 : 7, 8. "Be *patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and latter rain. Be ye also *patient*; establish your hearts: for the coming of the Lord draweth nigh." See also, Heb. 10 : 35—37. "Cast not away therefore your confidence, which hath great recompense of reward: for ye have need of *patience*, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." This is the crowning consideration. Our Lord and Master is coming. He will soon be here. O, let us be patient in *all things*.

One word of caution for the times in which we live, and I have done. The time of "perplexity" has come—the nations are soon to be angry—already there is violence in the land—party is arrayed against party—*impatience* characterizes all the movements around us—the professed followers of the meek and lowly Lamb, are becoming infected with it on every side—the signs of our Lord's near approach, thicken continually—the very slumbering of the professed church, proves that we are not mistaken in the fact that our Lord is at the door; let us beware, then, of being entangled in any way with the party strifes that are now among us, breeding the most bitter impatience; let us keep our eyes upward, looking for our Lord from heaven to change these vile bodies—to establish his kingdom, and reign forever on Mount Zion, and before his ancients gloriously. Hallelujah. Amen.

BRO. COX'S APOLOGY.

Some more than two years since, after investigating the subject as extensively as I then could, I embraced the opinion and believed, as I think, *with all my heart*, that the Redeemer of the world would come to Zion from the clouds of heaven in 1843, or within a few months of it. The idea on my mind was that the 2,300 days, spoken of by Daniel the prophet, were *years*, and at their termination Christ would come in the clouds of heaven, for the destruction of Anti-Christ, and set up his everlasting kingdom, and that those days or years would terminate as early, at least, as within a few months into 1844. When I embraced this opinion, I received a remarkable divine manifestation, such an one as is unusual in Christian experience, at least with me. I took it at the time an attestation of the truth of what I had embraced.

After conversing about it, and occasionally alluding to it in public for a little more than a year, and feeling quite certain that I was not mistaken, though I generally prefaced an allusion to it with the remark that I was a frail, fallible being, I published it to the world, and stated that I thought it to be the witness of God's Spirit to the truth of the theory, or rather of the specific *time* of the Advent. I thus did because it was the time on which my mind had been labouring. Some two months more or less, after publishing this statement, and after an unusual exercise of mind, I set myself to work to ascertain definitely when the supposed year closed. From the best light I could obtain, I came to the conclusion that it would close at farthest as early as the last of May—the present month; I thought as early as the 25th. Let me here remark, lest some might think it the result of excited feeling, that the Divine manifestation I received came to me *unexpected*, *unsought*, as much so as it would be for the reader now to receive it. This made it the more certain with me. Besides, in two or three instances, though not in the high sense first alluded to, it seemed renewed to me, not at my will, but when on the point of reviewing the ground, to ascertain if I were not wrong. This made me firm; and I suppose with the grace usually afforded me, though I have seen the time I would gladly abandon the idea for peace sake, yet I suppose *nothing* could have separated me from it in the present world. I clung to it as a trust from God for which I was accountable, and nothing but the loss of my integrity could have taken it from me. I asked no man to believe as I did, I made it no test of salvation or of fellowship, unless God required it at their hands, of which *they*, not I, must judge. I was sometimes afraid that others might lean upon me for their faith: this I deprecated. I wanted all to examine for themselves. But I claimed the privilege of believing what I supposed to be the truth of God's word, though it were against the world: and to express my opinion of it, not recklessly, but when I thought myself called to it, by the movements of grace upon my heart. But time has taught me that I was in error; and that I have attributed to the Spirit of God what belonged to a frail mortal, though in the integrity of my heart I did it. God meant it for one thing, I took it for another. But perhaps the reader may ask, are you sure even now that you are mistaken? May not the definite time of the fragment of a year, yet bring about the event and meet all your hopes? I answer, I have been mistaken, whatever may be the events of the future, and I have certainly committed an error in the deductions I have drawn from the circumstance named; and it is meet that I should confess it, and I do it gladly. As to the future I know nothing, and as it does not become me to speculate, so I would seek another solution than that of specific time, or none at all. As to the many speculations, as to what we should do if the time passed, and our hopes should not be realized,—intimating that we should give up our Bibles, our experience, et cetera, I can only remark, he must have but little grace, and one would think as little sense, who could conclude that a man would sooner give up God and the Bible, and Christian experience, than to admit *himself* in *error*, whatever might be the circumstances. God and the Bible and Christian experience have been the light and solace of the world too long to be abandoned for any thing, under any circumstances whatever: for they have *all* the evidence of which they severally are capable.

Let me say too that this was no hasty matter with me, in relying as I did upon this Divine manifestation. Early in my Christian experience my mind was called to the movements of the Holy Spirit upon the heart, as a teaching spirit, as leading into truth. I saw the error into which many had fallen, and during the years 1832–3–4, my mind was almost exclusively occupied with the subject; and I then thought I had found laws by which I could determine the voice of the Shepherd, in *special cases* without error. From that time to this, I have supposed I have been at times, when there was no other source to be instructed from, and *only* then led by this divine teacher. In no clear case, that is, clear to my own mind, though often proved, have I, to my present recollection, been mistaken. This gave me the confidence I have manifested. But I will not detain the reader; and will only add, that I believe as firmly as ever that the last great events of Daniel's prophecy, are yet to be fulfilled—that we are on the eve of their fulfillment—and that the Saviour will soon appear for the final redemption of his people, and the establishment of his everlasting kingdom—even so. Amen.

G. F. Cox.

Saco, Me. May 28, 1844.

P. S. The influence that I have desired and contended that this doctrine should have on myself and others, has been, that every good work should be kept in motion—every man at the post assigned him by providence; only redoubling our energies as the event advances towards us. As the sun at a distance would melt *gradually* the mountains of ice, but on approaching us suddenly would dissolve them *in mass*; so by the coming of that day—its being even at the door, its natural influence should be to dissolve all the icebergs of the heart, and open all the fountains of charity to their utmost extent.—I am of the same opinion still. I say this for those who have been with me in the advent rather than for myself.

G. F. Cox.

"Are you a Follower of Miller?" A few days since, I stepped into a shop on business, in Washington Street, when in came a man, blusturing and swearing as though that was his peculiar delight. The shocking profanity of the man induced me to check him gently, as if to curb the error. He immediately turned upon me saying, "Well, you are a follower of *Miller*, aint you?" I hesitated. What, thought I, are "the followers of Miller" the only ones in Boston from whom the profane have expected any reproof? Have the great mass of professing Christians here been conformed to the world, and not rebukers of iniquity? Alas! it is too true. Now, whatever blame may be attached to the "followers of Miller," and with what degree of justice or injustice, it is just to them that it should be remembered that they have firmly rebuked both the religious and the irreligious profanity, which the great mass of professed Christians have winked at. "Honor to whom honor is due."—*Genius of Christianity.*

* * *

Bro. Gross writes from Burlington, Otsego Co.—"The cause is prospering in this vicinity, where the truth is faithfully preached."

THE MIDNIGHT CRY.

THURSDAY, JULY 4, 1844.

"GIVE ATTENTION TO READING."

This was the advice of Paul to Timothy, when but few books except the Sacred Scriptures existed. Our Lord also said, "Take heed what ye hear." The spirit of that command to us, includes "Take heed what ye READ" We may read too much even of that which is good. How very cautious, then, should we be in guarding against the corrupt influence of the thousands of papers issued by those "who mind earthly things;" "whose end is destruction."

"The companion of fools shall be destroyed." By reading the language of a corrupt writer, we place ourselves partially under his control, unless we keep the mind in an attitude of resistance, which is very unpleasant, as well as difficult.

The unbelief, the licentiousness, the blasphemy. the disregard of truth, justice and mercy, so prevalent now, are the natural fruits of a press controlled by those who practically say, "There is no God."

We would earnestly caution all who love the Lord's appearing, and who wish to be ready to meet him, to remember that they have no time to loose in reading such papers, or even in those called religious which are calculated to promote and extend the kingdom of the Prince of darkness, by leading sinners to put off the work of salvation, under the delusive hope that there must be a thousand years of peace and safety before Christ comes.

We cannot judge for others, but we may entreat all to consider whether their reading tends to strengthen them to do the will of Christ, and prepare themselves and others to meet Him with truth and joy. Lay aside the unfruitful reading which so abounds, and search the Scriptures, and those works which increase your relish for them, and delight in them.

ROMANISM IN BOSTON.

A Roman Catholic lady of Boston, residing in a Protestant family, took part in discussion upon the different translations of the Bible. But having some doubts about what she heard stated, she asked her priest for information. She came back satisfied, for a certain Bishop of the city had assured her that *ours* was a translation from the Greek and Hebrew, which Greek and Hebrew were translations from some other, probably the Latin language! Theirs was taken directly from the Latin itself, and of course more probably correct, ours being a second-hand version.

This is a specimen of the "deceivableness of unrighteousness," which shrinks not from a double falsehood to attain its selfish ends. When a man embraces popery, he not only forsakes the fountain of living waters, but throws away the light which would lead him back to it, viz: the Bible. The professed protestant may also be a papist in reality, when he implicitly takes a man's interpretation of the Scriptures, instead of searching them for himself. Are there not many who have this mark of the Beast?

Controversy.—There is something very ensnaring in discussions for the maintenance of favorite opinions. When we meet in Bible-class, therefore, we need to be always on our guard that we be not enticed into a contest for mastery, instead of reverential seeking for the mind of the Spirit. When this is the case, that which should be food for the soul, becomes inflaming poison,—just as milk becomes poisonous when injected into the veins. In all our Bible discussions, let us desire to receive the sincere milk of the word, "*that we may grow thereby.*"

EARLY MINISTERS.

There is beauty in the character of the early laborers in the Lord's vineyard, which, alas! we too seldom see now. The humility and fervor of the apostles can be traced in the Acts and the Epistles. The following character of their successors is from Waddington's Church History. "We read little of the clergy of the first two centuries; they appear to have discharged their pastoral duties with silent diligence and disinterested piety. We learn their character for the most part, from the effects of their labours; and we find its ample and indisputable record in the progress of their religion, and in the virtues of their converts."

THE OPPOSITION.

We rejoice that when men are desirous of saying evil of the Advent cause, it shows itself to be spoken *falsely*, and for the sake of Christ. Our readers will notice the character of the article signed Delta, which is quoted by Bro. Himes. How eager the writer evidently was to say something against us! It is a relief to be informed as we are, by persons likely to be correct, that it was written by Mr. Dowling, author of the pamphlet which was advertised as "Miller used up for a shilling." Every other Baptist is thus relieved from suspicion of being its author.

Is it not evident that he might have said, with truth, something like this?—"I hated to know that a paper was published in the city advocating the doctrine *I* have tried to destroy, and when I saw it stated that it was dead, I could not help shouting through the press; but when I found my mistake, I was so mortified that I determined to make the publisher's name odious in the community." The denomination to which Bro. Himes belonged has no creed but the Bible. This making a creed for a man and then denouncing it, is akin to the practice of heathen persecutors, who dressed Christians in the skins of wild beasts, and then turned out wild beasts to tear them in pieces.

"THE REDEEMER."

When in spirit we gaze upon the matchless perfections of the Son of God, who left the throne of his Father's glory, and through suffering, reproach, and death, accomplished the redemption of a fallen world, our whole being is offered in adoration and praise. When we consider the condescension, and love, the compassion and endurance of his manifestation in the flesh, we need an angel's tougue, to express our emotions. To look at the scene of the Crucifixion, and behold One, who with a word, could gather the flaming myriads of heaven, or dissolve with a look, the things of clay, who were madly reaking their malice against the love that would save them; to behold such infinite submission, and such a sacrifice as a ransom for our fallen race, we may well be filled with love and admiration unexpressed. This was the price that long since was paid for the redemption of the kingdom and subjects of this sin-darkened world: to bring it back again from the power of Satan, the curse and death. The set time for the return of this princely Redeemer is near; and yet how weak is the sympathy of his ransomed subjects with their exiled King. The hour hasteth greatly, and yet they are indifferent, and many say by their opposition, we will not have this man to reign over us. The meek, the suffering and the crucified, is returning again, to receive the purchase of his death, and is THIS his reception? Is this the zeal, the love, and the gratitude of his ransomed captives, who groan in an enemy's land, oppressed by sin and death, and subject to the power of darkness? Can such rebel against the lawful Heir, who comes to reign in peace, and restore again the shades of Paradise, and dwell forever with his purchased ones?

Yes, it is even so, He is AGAIN wounded in the house of his friends, and crucified by those whom He sought to save. Oh that our head were waters, and our eyes a fountain of tears, that we might weep day and night for the rejectors of SUCH LOVE.

Phil. C. S. M.

"WATCH AND PRAY."

All christians concede and understand the necessity of prayer, but few seem to realize the equal importance of watchfulness. Our suffering Redeemer in the dark conflict of the garden, said to his disciples, "watch ye and pray, lest ye enter into temptation," for He knew that although the spirit was willing, yet the flesh was weak. Our life is made of moments, and our experience is composed mostly of seemingly unimportant and trivial incidents, but it is the *little things* of life and practice, that constitute character. We should shun the LEAST appearance of evil, the SHADOW of wrong, which is first presented by the tempter, for if these are received or unnoticed, what may not follow? Therefore, with a peculiar diligence should we watch each wandering thought, and careless word, lest we are led thereby into temptation and sin. Temptation only, is not sin, for the unspotted mind of Christ was subject to the same enemy, but knowing our weakness and the power of the adversary, we should WATCH and shun his first approach. Let us then be jealous over the little things, the fractions, and the unreserved moments of time. Let us guard with attention, the hours of weariness, indisposition, and trivial contradictions, for the whole arena of GRACE and PATIENCE is often more necessary, while the enemy lies in partial ambuscade. Prevention is better than cure, therefore to avoid the occasions of sin, is better than penitence. The primitive fathers taught, that "it is good to repent, but not OFTEN," lest we grieve the Holy Spirit wherewith we are sealed. Then with humble submission to the leadings of Providence, and patient endurance in well doing, let the Advent Pilgrims " be sober, and WATCH unto prayer, for the end of all things is at hand."

Phil. C. S. M.

THE MIDNIGHT CRY DEAD!!!

The Baptist Advocate recently copied an article from the New York Sun, (which it no doubt hoped was true,) that the Midnight Cry was *discontinued!—was dead!* On being informed that the report was not correct, the following article was published in the Advocate of the 20th, in which it will be seen their correspondent "*Delta*" would make the report of the "*Sun*" true if he could.

The article is so rich, and gives such a true specimen of the spirit and sentiments of our opponents that we shall give it to our readers with the notes appended.

Correspondence of the Baptist Advocate.

THE MIDNIGHT CRY AND ITS UNITARIAN PUBLISHER.

AMENDE HONORABLE.

In a brief communication last week, I took occasion to repeat a statement made in the New York Sun, that the Millerite paper called the "Midnight Cry," had ceased to be published. I have since learned that this statement was incorrect, *that a number was published last week, and that it is still lingering out its brief and precarious existence.*

Note 1.

"Delta" must try his hand again before he makes the "*amende honorable.*"

(No. 2. Mr. Miller's Confession, &c.)

When I read the statement in a paper usually *so accurate in matters of city news as the Sun!!!* I at once concluded, that it was correct, for the following among other reasons.

1. Because Millerism proper, or forty-three-ism, is itself dead, and its unfortunate originator, Wm. Miller, has at length confessed that he knows nothing about the matter, and I supposed that common honesty would lead at once to the abandonment of a paper established for the purpose of advocating this confessedly exploded heresy.

Note 2.

"Delta" probably got the report of Mr. Miller's confession from the *New York Sun*, but he forgot, it seems, to notice the correction of that report in the same paper. If "Delta" were living in the practice of "common honesty," he would be as ready to " repeat a statement" that was true, as to repeat those which have been " showed to be false;" and when he found he had given circulation to falsehood, if it had not been from choice, he never would have been guilty of offering an "*amende honorable*," which adds insult to injury.

(No. 3. "Delta's" wonderful ignorance about the "Cry.")

2. I supposed the report correct, because during a sojourn of several weeks in the city, I had not set my eyes on a single copy of the paper, nor even heard the name once mentioned, either of the Midnight Cry, or of the Millerism which it advocates, although a year or two ago, the paper was found in almost every house, and the subject of the burning up of the world before April, 1844, upon almost every tongue.

Note 3.

He did not associate with the right sort of society. If he had visited those who were looking for their coming King, he would have found the "Midnight Cry," and family altars where the prayer is still daily offered up, "Thy kingdom come"—" Come Lord Jesus, come quickly." And so poor " Delta" is permitted to be disturbed from his slumbers, just enough to prove to the world that he rejoices in iniquity, and not in the truth; and to show that the scoffers are giving their sign that the Lord is near; to raise the cry of " peace and safety," and at the same time " smite their fellow servants."

(No. 4. Evangelical Christians supporting Joshua V. Himes, a bitter opposer of the Deity of the Lord Jesus, &c.)

3. I was prepared to believe the report correct because I have long wondered that professedly *evangelical* Christians, by whom this paper has been almost wholly supported, should be willing to sustain a publication whose proprietor and publisher, Joshua V. Himes, has long been known as a bitter opposer of the true and proper Deity of the Lord Jesus Christ.

Can it be possible (as I am informed) that evangelical Christians have *taken the communion* from the hands of a man, simply because they can stand with him on the common ground of Millerism, who would rob the adorable Redeemer of his Godhead, and reduce him down to the level of a mere created being? Let such a man talk of the coming of Christ. What does he mean? Does he believe in the coming of HIM who is coequal and coeternal with the Father, the uncreated Word, who has "upon his vesture and his thigh the name written, KING OF KINGS, AND LORD OF LORDS?" No such thing.

Note 4.

"Supported by evangelical Christians!" Does not "Delta" know that such Christians are good judges of Orthodoxy? Would *they* support a paper that contained false doctrine?

Who has " long known that J. V. Himes has been a bitter opposer of the true and proper Deity of the Lord Jesus Christ?" I challenge him to show any such thing in my preaching or publications. This is, to use the language of the Baptist Secretary, in speaking of our paper, a most "*atrocious falsehood.*" I believe that Jesus Christ is the King of kings, and Lord of lords. I believe in the fullest sense that my coming Saviour is " the Alpha and Omega, the beginning and the end, saith the Lord, which IS, and which WAS, and which IS TO COME, the ALMIGHTY." Rev. i. 8.

"Can it be possible," &c. This episode of pious horror in view of the awful sin of associating with a heretic, who is discovered and convicted by the eagle " instinct" of " Delta," and declared to the world by his unblushing and slanderous bigotry, is worthy of a place in the chronicles of *Auto-de-fe.* As to any bad results, it is perfectly "defunct," 1. Because " Delta" does not preside at Rome, and this is the 19th instead of the 15th century; and 2. Because the use of such means of defence in our day, is fatal only to those who use them. And we think we shall not make a very great mistake if we should look upon this article as a proof that the writer, " instead of being actually dead, is only gasping for life."

(No. 5. Delta's wonderful "astonishment that intelligent evangelical Christians" should support the "Midnight Cry," and his doubtfully "willing" correction of his former statement.)

Now, it has long been to me a matter of astonishment that intelligent Evangelical Christians should be willing to pay for a religious paper, conducted by a person holding sentiments so subversive of the gospel as these, and I was therefore prepared to believe that they had at length come to their senses, and resolved, if for no other reason, at least for this, to relinquish their support of Mr. Himes' paper, that they had ceased from this inconsistency, and that the Midnight Cry was defunct. Since I learn, however, that the paper, instead of being actually dead, is only gasping for life, I am perfectly willing to make this correction as to the matter of fact.

Note 5.

"Matter of astonishment," &c. "Intelligent evangelical Christians" have learned that there is a difference between those "who profess that they know God, but in works deny him," and those who make known their faith by its fruits. We have employed no "agents," we have offered no " premiums," and our subscribers have so far "come to their senses," that they prefer to support a paper which affords them something worthy of the name of "bread," rather than to practice the inconsistency of " paying for a *religious* paper" which gives them the serpents and scorpions of neology instead of it!

But why does " Delta" slander and misrepresent me, and my views? Why, he wishes our subscribers to relinquish their support of our publications! He does not say the paper is bad at all: it is the publisher. And even on this score he does not charge me with immoral conduct, only he accuses me of holding "sentiments subversive of the gospel." When the Pope consents to canonize Martin Luther, I will ask " Delta" to acknowledge me as an evangelical Christian.

"Gasping for life instead of being actually dead!!!" What will our evangelical friends say to this? Will they let it *gasp its last*, and be placed among the things that were? We are willing to leave the matter with them. We have no desire to publish it any longer than it may be needed, and of this our "intelligent" patrons shall be the judges. We have no object but to do good, and prepare ourself, and as far as possible to aid others by our publications to prepare for the coming of the Lord.

We will only say to our friends abroad, that the paper is in good condition as yet, our subscription list is on the increase. If our subscribers continue to be as punctual and as faithful as heretofore, the paper will be sustained. While our enemies are getting up false reports to injure and sink it, let our friends be vigilant.

(No. 6 *Tidings of the issue of a new work by this "Unitarian editor," to defend the faith of the Apostles, Martyrs, and Reformers, against the "evangelical" apostates of these "last days," produces great alarm in the mind of "Delta."*)

P. S. I learn from a notice in the Christian Reflector, that this Unitarian editor, Joshua V. Himes, instead of endeavoring to repair the almost incalculable mischief that he has caused among the churches of Christ for the last two or three years, by advocating a scheme of prophetical interpretation which time has shown to be false, has recently come out with a new speculation upon the credulity of his followers, in the form of a quarterly pamphlet of 144 pages, which he sells at 37½ cents a number. The following extract from the notice referred to, will give an idea of the object, spirit, and contents of this pamphlet.

"The tenor and evident object of the whole work are to keep alive, by vigorous fanning, the flames which gleamed so fiercely one and two years ago. We believe in Christ's second advent, but we also believe in the duty of cherishing and exhibiting the spirit of Christ, and also in moral honesty and Christian frankness. Striking illustrations of the want of these, we find in the work before us."

The concluding article is a Review of Professor Chase's Remarks on the Book of Daniel. From this we learn that 'the professor has had the good fortune to secure nearly, if not quite, a unanimous cheering from all sects, editorially, in his favor.' The editor of the Methodist 'Advocate and Journal,' of New York, appears to be in ecstacies, after a perusal of the work. The reviewer does not know but that journal 'will introduce an amendment to the Breviary,' to this effect:

Dowling has slain his *thousands*,
And *Stuart* his *tens of thousands*.
But *Great Doctor Chase excels all the hosts of the Lord*."

Shame on such contemptible ribaldry and slang from the pens of those whose cheeks ought to be mantled with shame for the mischief they have caused by the advocacy of the end of the world at a time that has already passed, and by their unmeasured abuse of all who could not believe that it would occur at the exact time these "wise ones understood," and declared, in their conceited ignorance that it would !

Delta.

"Incalculable mischief." And wherein is the mischief? Does it consist in the revivals, the conversion of thousands from their evil ways : the waking up of God's people to a life of watchfulness and prayer ? Or in giving offence to such "evangelical" men as "Delta ?" O what mischievous doings ! And wherein could a church suffer if it had no more regard for truth than "Delta," unless it were by having its sins exposed and punished ? This would be just such mischief as the truth has always been guilty of. Truth wakes the viper from his lethargy.

"*A new speculation*." Will friend "Delta" read the book. It is worth 37½ cents, and that, you know, is one shilling less than the "Review," the "Examiner," and other works of the kind, which cost the same amount. Who are the "speculators?"

Did "Delta" ever hear of a pamphlet advertised in our *religious* papers, and by large show bills ☞ "*Miller used up for a shilling*, by the Rev. John Dowling, A. M.," &c. A work, by the way, sufficiently replete with falsehood to justify the suspicion that this "*amende honorable*" is from the same hand. No "contemptible ribaldry and slang from the pen" of "Delta" is there ? If his cheeks have not been already "mantled with shame," in reviewing his own language, we leave him to the judgment of Him who has provided no place in the heavenly Jerusalem for one who loveth or maketh a lie.

J. V. Himes.

POPERY SPEAKING AGAINST THE MOST HIGH.

A law against reading the Holy Scriptures was enacted in the reign of Henry V. of England, of the following purport :

> "That whosoever they were that should read the scriptures in the mother tongue, they should forfeit land, cattle, life, and godes from their heyres for ever, and so be condemned for heretykes to God, enemis to the crowne, and most arrant traytoures to the whole land."

Then the power of Popery was absolute, as Luther's Reformation did not commence till the time of Henry VIII. The power which dared to speak thus still exists, and will continue till Christ comes. It boasts of being unchangeable, as it must be infallible. The question of this world's continuance is a question between the prevalence of Popery and the reign of Christ. Which should we choose ?

POPISH FALSEHOOD.

The weapons of popish warfare have been fraud or force, just as the simplicity or weakness of a people has invited, or their own strength or policy has dictated. In its last stage, it operates by "craft." Here is a specimen, illustrating at once the hardihood of a popish editor, and his estimate of the ignorance of his readers. The foreign correspondent of the New York Observer, copies the following from a French paper called the Universe :—

A boarding school was opened in 1841, in the United States, by nuns. In this popish school was placed a Protestant girl of fourteen or fifteen years. On entering, she was surprised to see them pray.

What is this ? she asked, with much simplicity, of one of her companions.

—It is prayer.

—And what is prayer ?

—It is addressing supplications to God.

—But who is God ? asked the girl, more and more amazed.

—God is he who created you, and who has given you a soul.

—A soul ! Have I a soul ? What I pray you, is a soul?

The editor adds : "*Such ignorance is frequent among* the GREATER PART *of these poor children*!"

Such a case may have happened, but how monstrous is this assertion ! The conclusion of the story illustrates the manner in which Popery is undermining Protestantism, even in its strong hold and refuge.

After some time, the girl of whom we speak, affectionately embraced her superior :

—Mama, I beg you, said she, give me a chaplet.

—But, my dear child, answered the nun, you know that chaplets are for little Catholics.

—It is all the same, said the child, persisting, I will wear this chaplet round my neck, and I will be the little girl of the Virgin Mary.

Love to Christ Expressed by a Dying Infant.—A little child, when dying, was asked where he was going. "To heaven," said the child. "And what makes you wish to be there ?" "Because Christ is there.?" "But what if Christ should leave heaven ?" replied the visitor. "Well," answered the child, "I will go with him." Some time before his departure, he expressed a wish to have a golden crown when he died. "And what will you do with it ?" said a friend. "I will take the crown," said the little boy, "And cast it at the feet of Christ."

Those who do not love the Saviour here, can have no share in the joy and glory of his kingdom. Reader, if you have anything on which you set your heart more than on Christ, that thing is a most dangerous snare, and you need to be instantly converted, and become as this little child.

THE BIBLE.

The following is an account of the number of books, chapters, verses, words, and letters, contained in the Old and New Testaments.—The calculator is said to have spent three years of his life in forming this table :

OLD TESTAMENT.

Number of books,	39
" chapters,	929
" verses,	23,214
" words,	592,439
" letters,	2,728,100

The middle book is Proverbs.
The middle chapter is Job. xxix
The middle verse would be II. Chronicles, xx. 17, if there were a verse more, and verse 18, if there were a verse less.
The word *and* occurs 35,543 times.
The word *Jehovah* occurs 6,855 times.
The shortest verse is 1 Chronicles, 1 : 25.
The 21st verse of the 7th chapter of Ezra, contains all the letters of the alphabet.
The 19th of the II Kings, and the 36th chapter of Isaiah, are alike.

NEW TESTAMENT.

Number of books,	27
" chapters,	260
" verses,	7,059
" words,	181,258
" letters,	838,389

The middle book is II. Thesalonians.
The middle chapter is Romans xiii. if there were a chapter more, and xiv, if there were a chapter less.
The middle verse is Acts xvii. 17.
The shortest verse is John xi. 35.

OLD AND NEW TESTAMENT.

Number of books,	66
" chapters,	1,189
" verses,	31, 173
" words,	773,697
" letters,	3,566,480

THE GOSPEL MISSIONARY.

This is the title of a paper recently started by Elder J. Macay, and J. F. Weishampel, at Marietta, Pa. It disseminates Bible truth, but the treatment it receives from those who should be faithful preachers of that truth, is stated as follows :

AUTHORITATIVE PROHIBITION.

We learn, and believe it too, that one of our preachers has charged the brethren in the town where he lives, not to patronize our paper, under the penalty of being brought before the church for it ! We leave our readers to say whether this is not the spirit of the "little horn."

The following is from its fourth number.

A FEW THOUGHTS.

"How humiliating is the thought, that though our world has had the light of the gospel for nearly 2000 years, it is but little the better for it. It is true, its rays have, in some sense, dispelled the darkness from the moral atmosphere of the human mind, revealing scenes past, and things to come, and from the mass of mankind an acknowledgment of its superior claims ; so that many are saying "Lord, Lord," but do not the things which he says, and are resting in the shade of cold formality, without the power of godliness, destitute of that gracious, transforming efficacy which assimilates the soul to its heavenly Original, and conforms it to the image and will of God.

If, then, the Great and Good Being has been constantly employed, for so long a time, to bring back to Himself his lost and wandering children, using the various means his infinite wisdom has appointed, and lavishing continually the treasures of his grace, to so little purpose, what is the prospect for the future ? Shall we have any other gospel ? is there any promise or hope of any other dispensation of the Spirit ? No, verily ; the Bible gives us to understand, that the awful crisis is fast approaching, which will seal for ever the destiny of our world—"Yet a little while, and he that is to come, will come, and will not tarry." Reader, where art thou ? what art thou ? and whither are thy footsteps tending ?

LOVE OF THE BIBLE.

A few weeks since, an interesting little blind boy about twelve years of age, in Providence, R. I., became the hopeful subject of converting grace, and after relating such a religious experience as drew tears from almost every eye, he was baptized and received as a member of the church.

Immediately upon his conversion he became very desirous to learn to read the Bible with raised letters prepared for the use of the blind, and in a very short space of time he learned to run his delicate fingers along the page, and to read with ease and propriety. The utmost object of his wishes seemed now to be to possess a complete copy of the Bible for the blind, that consists of several large volumes. His parents were unable to buy one, but his pastor obtained one from a Society in Boston.

Not long after the little boy received the volume, his pious mother saw him retire to the room where they were kept, and she stepped softly to the door to see what he would there do. And why do you think the little fellow went to his room ? His mother saw him kneeling by the side of these precious volumes, and lifting up his little hands in prayer, to return thanks to God for this blessed gift of his holy word. He then rose from his knees, and taking up one of the volumes in his arms, hugged and kissed it, and then laid it aside, and proceeded to the next, and so on, till he had, in this simple but beautiful and expressive manner, signified his love for each of those blessed volumes, which, through the medium of touch, had spread before his mind the wonders and the glories of God's revelation to man.

What a beautiful comment is afforded by the above touching incident upon the words of David, "The statues of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold ; sweeter also than honey and the honey comb !"—*Bap. Adv.*

We wish all our young readers would consider why they do not prize the Bible as much as this little boy. Is it not because you do not consider how dark this world would be without it, and because you have not learned the true glory of the life and immortality it brings to light ? Think of the blind boy groping in darkness, but enjoying a light more precious than that of the sun, and then pray as the Psalmist did : "Open thou mine eyes, that I may behold wondrous things out of thy law."

THE LORD'S FARMS.

Some years since, as the venerated Father Patterson of Philadelphia, of excellent memory, was riding in a public conveyance through one of the most fertile counties of Pennsylvania, his attention was attracted by the many large farms which are to be found in that part of the country. He admired the beauty of the landscape, the richness of the soil, the luxuriance of vegetation, the extensive meadows and ample fields, waving with the yellow harvest, and ripening for the sickle. As he looked abroad over the highly cultivated fields, on the right hand and on the left, he said to a friend of ours, "Indeed, indeed, the Lord has many fine farms in this region ; but, alas ! I fear the Lord receives very little rent for them all." And we fear this passing remark is applicable to many farms in many other parts of the country. For, whose are the numerous plantations so widely scattered over our country? Do they not belong to him who spread them out, and carpeted the green fields, and who gave to the soil its fertility and productiveness? We know, indeed, that men are the nominal owners, and that they feel and act as if they had the alienable right to dispose of them as they please. But men are only tenants at will, and the rightful owner can eject and dispossess them at any time.—*N. Y. Evangelist.*

Let all possessors of property, think of this. If your heart is in your earthly treasure, you are a wretched man; your possessions, if not managed faithfully for God, are a snare and trouble, while you keep them, and will add to your consternation and distress when he whose right it is, shall come to reign.

An Ominous Future.—A sermon with this title by Mr. Olmstead of Chelsea, Mass., has just been printed. The Christian Reflector makes an extract which closes thus:

"The sky of our national horizon is thus being overcast, and unless God in his mercy prevent, a storm is gathering in pent up violence that will break forth on our land like that mingled with fire and hail that smote the land of Egypt. Well, indeed, will it be, if, before its power, our ship of State is not foundered, wrecked and riven."

THE FINAL JUDGMENT.

A careful observer of human nature, as he casts his eye over different classes of society, sees that their peculiar sins differ rather in kind than in degree. And they who are generally deemed most guilty are often in the eye of God the most excusable.

The wandering vagabonds of earth, the blood-thirsty savage, the ragged, bloated beggar, the prowling gangs of riot and violence, are not those upon whom God's frown will fall most severely in the Day of Judgment.

They have generally been *nurtured* in the *school of vice*, from the cradle to the grave, their minds are uninformed, their hearts uncultivated, and their moral accountability is only to be measured by the good influences they have resisted and trampled upon. Guilty and degraded as they are, they are far, very far from being the most deplorable sinners in the left hand throng.

It is the man who has a cultivated mind, and who has been trained up in the midst of churches and Bibles and Sabbaths—who has been warned from the pulpit, and warned by conscience, and has felt and resisted the pleadings of the Spirit;—it is the man who turns in cold unconcern from the sacramental table, and utters no voice of morning or of evening prayer in his family, and sets his children the example of rejecting the Saviour, and of a prayerless life—who has no pious emotion to throb in sympathy with a Christian friend, but who contributes by his own spiritual death to the desolation of the soul, to the stupefaction of the spiritual feelings of all within the reach of his paralizing influence—whose lips never teach his infant child to lisp in prayer, or with paternal warnings guides its youthful spirit to penitence and the Saviour;—it is the man who *knows God*, but does not *love him*—who has the Bible, but will not read it—who is familiar with God's commands, yet refuses to obey them—who has heard of a Saviour's love, and carelessly disregards it—who sees the wants and woes of a lost world, but has no prayer for its relief, and no effort for its redemption: *This is the man* upon whom will rest doomsday's heaviest penalty. He is, of all the world, God's most implacable foe. He has shut his eye against light, and steeled his heart against influence, and betrayed immortal souls, and in judgment's hour, his cry of despair will be the loudest

The indictment in that day preferred against the sinner, will be, "God, in whose hands thy breath is, and whose are all thy ways, thou hast not glorified."

The poor benighted Hindoo woman, who rises in the morning, and from the mud, at the door of her hovel, squeezes out the image of her god, and bows before it in worship, has a more devout spirit than many a man in New England, whose mind is enlightened by all the revelations of philosophy, and who knows the requirements of religion. Even in this act of brutal blindness, of degrading superstition, she rises in moral dignity above that man who has known God, and yet has glorified him not as God.

We are apt to make altogether erroneous estimates of the comparative degree of sin. We look into the brothels of pollution—into the grated cells of crimes, for the worst specimens of human depravity; and we see there, indeed, the most brutish ignorance, the most disgusting degradation, and the direst wretchedness; but we do not see that which God regards as the most atrocious sin.

Most of these wretched victims, cradled in vice, and nurtured in crime, have many extenuating pleas to move the compassion of God. But his eye rests with a frown which compassion does not soften, upon the man whom he has blest with a home of every comfort, whose mind he has enlightened by free access to knowledge, whose manners he has refined by giving him his birth in a Christian land, and who is nevertheless living without God in the world. His neglect of God has no extenuation. His ingratitude is unparalleled in its enormity. Retribution's blackest cloud hangs over him. Eternity's heaviest thunder will peal upon *his* soul. Most emphatically is it true that it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment than for him.

Do you feel the glow of love and gratitude towards your heavenly Father? Do you carefully cherish every religious emotion which the Holy Spirit excites in your mind? Do you honor the Saviour by meeting him at the sacramental table, and unreservedly dedicating your all to him? Do you love the sweet hour of secret prayer, and that commingling of Christian sympathies which is the communion of the saints? Do you choose for your friends your heavenly Father's friends, and in their congenial Christian sympathies find your chief joy? Do you love to talk of heaven, and try to encourage and animate your friends to press onward in the divine life? Do you weep over a perishing world, and devote your energies to reclaiming a lost race to God? These are the tests of character which will be applied at the judgment?

The consciousness of preparation for this great day is the only solace of life.

Life is filled with scenes of trial, where nothing cheers but hopes of heaven. The mind has its storms as well as the material world. At times the clouds will gather, we know not why; the horizon of hope is shut in by the gathering gloom; all the inward thoughts and feelings begin to swell in wild commotion, and then the tempest rages, day after day, and night after night, with unabating violence. In vain we ask whence came these darkening clouds, these troubled waves? All our endeavors to assuage this elemental war, to calm this agitating storm, are unavailing; it rages like the ocean tempest, till apparently it exhausts itself, and then the vapors are gradually dissipated; rays of light break in; the clouds scatter and roll away, and the soul reposes in sunshine and lovely calm.

Distribution of Tracts at the South.—A brother who chooses to observe our Saviour's caution against sounding a trumpet before him, has recently ordered 40,000 tracts for distribution at the south and west, in addition to many similar purchases in times past. Our readers will be glad to hear of such facts: and we trust others will share in the good work. The brother sends us the following for publication:

Bro. Freeman, writing from Charleston, S. C., says: "My labor has been excessive: what with distributing tracts at the hotels, shipping, &c., and for a long time vainly endeavoring to obtain a place to lecture in, &c., I am sometimes cast down by the great opposition I have to contend with, especially from ministers and professors. I feel under much obligation to the worthy mayor, who exerted himself much to obtain the City Hall for me, and contributed five dollars. I have lectured in the Temperance Hall, a very convenient place. I have been so much affected of late with the abundance and importance of my work that I have been afraid of my mind being so much racked as to unfit me for duty, and have trembled when I stood up before the people to speak in his name; but I will praise him, for he stood by me, and I trust gave me a word in season." From Savannah, he writes: "I was encouraged here by some friends of Christ, but as usual the opposition triumphed. I expect to get the Oglethorpe Hall to lecture in. It seems there is much more religion among the blacks here than the whites. I am told they are a most interesting people to preach to, so attentive and so grateful. Very few are permitted to learn to read, yet they tell their religious experience with such simplicity and sincerity, that it cheers one's heart to hear them. I have been astonished at the indifference and repugnance to religious reading in this section, especially on the blessed subject which is nearest my heart. All the reading with the men is Clay, Tyler and Texas! and with the women the most trifling trash. Dear brother, I do hope and pray that the dear brethren and sisters may be kept watching for their blessed Lord."

LETTER FROM BRO PRIDEAUX, OF BALTIMORE.

The writer of the following may be addressed at Norfolk, Va., by any persons at the south who may wish a visit from him. We passed over a part of the same field (in which he has been) last summer. After closing a lecture at Westminster, the county seat of Carroll Co., Md., a young man opposed us with great earnestness for nearly an hour. Bro. Prideaux says, in a private note: "That man is now an Adventist, looking for the speedy coming of Christ." Such facts may well cheer us on.

Hill Island, Susquehanna Co., Pa., 1844.

Dear Bro. Southard,—I left Baltimore (where I had been laboring about 4 months) on the 3d of May, accompanied by Bro. Barstow. We had a letter of introduction to Brn.Shriver and Swarmistedt, of Westminster. We made an appointment for the following Wednesday, and then proceeded to Uniontown, and labored in that neighborhood. On returning to Westminster, Mr. Shriver had obtained the Methodist Protestant Church, where we lectured three times; and never did we labor with greater success and pleasure. The Good Master greatly assisted and acknowledged our weak efforts. We left the place with deep regret, a previous engagement rendering it necessary. We remained a few days, laboring at the residence of Bro. J. Young, Two Taverns, Adams Co., Pa. This good brother took us to Churchtown, Cumberland Co., Md. Here we also labored a few days, and then repaired to Middletown, Pa. Here we found a noble hearted band of Advent believers, standing as firm as granite pillars. We labored here with great pleasure several days. We also crossed the river and lectured four times at Newberg, in York Co. Here the friends were very anxious that we should not leave without making another appointment. We made one for the 23d (to-morrow.) We returned again to Middletown, preached on Monday, 3d of June, and were liberally helped on our way. We proceeded to Philadelphia, and from there returned to Baltimore. Here we found things going well. There was a reaction there, as well as other places, as '43 was supposed to terminate; but the brethren and sisters still hold firm, and the prospects are good. Bro. Gates is there, and we earnestly pray that his labors may be attended with the divine blessing. There is a noble band there, and may the Great Head of the Church keep them together in the bonds of love till he shall appear with their reward. My mind was exceedingly cheered while spending a week amongst them. I had often been cast down, fearing I was doing no good there, yet I had a clear conscience that I was laboring to the best of my ability, and with all my energies: but while there many testimonies were given that my labors had been blessed to not a few. Bless the Lord, O my soul. On Saturday, the 15th inst. (having been at home one week) I again left for Bainbridge. On the Sabbath, 16th, had three services, and one on Tuesday. On returning to Baltimore, we intend to go into the South, first to Norfolk, and if the way opens before us, answer the call of sister Anderson, from Fayetteville, N. C. Our only difficulty is the means to start with: we are, however, quite satisfied that the Lord will provide the means, if it is his will we should go.

I am quite as strong as ever, nay, stronger than ever, that the Lord will soon appear. I was satisfied before the termination of '43, that there must be a seeming delay, hence the passing away of '43 had no effect on my faith.

May I be permitted to drop a word or two to my dear brethren and sisters who are looking for the coming of our blessed Lord. It is a peculiarly interesting season. It is also a time of trial. In every age the Lord has tried the faith of his people. Peter seems to point to the object of the trial of our faith, (1 Pet. 1: 7,) "That the trial of your faith," &c. Let us then hold fast without wavering, for He that shall come, will come, and will not tarry. But we are surrounded by peculiar dangers, and I cannot but regret that some of our dear brethren have been led away with them. We are in great danger of going into a controversial spirit, and thus go to sleep on the all-important subject which ought to engross all our attention. How necessary the injunction, Watch! *Watch!!* Watch!!! May the Lord keep our dear brethren and sisters, and may they be disposed to discountenance controversy, at least on points of minor importance; but may we be continually engaged in that preparation of heart, and have that purity of intention by which we may stand in that great and awful day, when the heaven and earth shall pass away—that when the announcement is made, " Behold the Bridegroom cometh," we may be ready to go out to meet him and enter in to the marriage feast; and let us not forget that some at that time will have to manifest their lack of the essential justification to meet him when it is too late—no oil can be procured. O God, keep us all wakeful, and keep us to thy coming, faithful. Amen.

Yours in the confident expectation of soon seeing the King in his beauty. W. **Prideaux.**

EXTRACT OF A LETTER FROM BRO. J. B. COOK.

Dear Bro. Himes:—You see by my date that we are far distant from each other, but I trust we are not far distant from the rest which remains for the people of God. Wife said, the other day, "How far are we away!" I told her that I did not feel far away. The Lord seems to be the home of my soul, and very near, so that I feel quite at home, notwithstanding every face and each scene is new. The affections of our souls are turned away from this world, which is reserved unto fire, and I pray that this may be our experience more and more, till we can each say with truth, as did the apostle, I am " crucified to the world and the world unto to me. I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me."

There is a goodly band of brethren in St. Louis. You and others are earnestly desired to visit them with the "Big Tent," if possible. They will do all in their power to sustain you. The brethren in Springfield have increased in confidence instead of throwing aside their Bibles; *Christians* are in every place quickened and profited by the plain proclamation of Divine truth. It is so in this place. We are deterred from going to Indiana, by the badness of the roads. In the mean time we go the Lord willing, to Ottawa. We are in good spirits. " The smile of the Lord is the life" of our souls. Yet a very little while " and the coming One will come and will not tarry." Amen! and Amen!!

J. B. **Cook.**

Richland, Sangamon County, Illinois. May 31, 1844.

LETTER FROM MICHIGAN.

Bro. Hassler, of Auburn, Oakland Co., writes:

"*Dear Bro. Southard*,—While the Bridegroom tarries, I desire to keep my vessel well filled with the oil of faith and grace, and my lamp trimmed and burning, so that when the Bridegroom comes, I may be ready to go in immediately. And as the Midnight Cry is a great help in getting a right understanding of God's holy word, I feel a great desire to see it sustained.

"The few brethren and sisters in this section (with the exception of two) who have fully believed in the time, continue steadfast and firm in the faith. We hold our meetings by ourselves, having withdrawn from man-made churches. Our meetings are but thinly attended—many who profess to love the Lord, are determined to hear nothing of his coming, and think by staying away, our meetings will go down. But blessed be God, there are some 20 brethren and sisters scattered through three towns, who get together as often as possible, and God blesses us. We generally hold a communion season once in about four weeks. We now have Bro. Butler Morley, from Rochester, N. Y., with us.

I also understand the Baptist Advent brethren at Troy (a town adjoining) continue steadfast in the faith, looking for the blessed hope.

My faith is strong that the day of the Lord is near and hasteth greatly. Brethren, have you seen the signs that were to precede the coming of the Son of Man in the clouds? if so, then lift up your heads and rejoice, for the day of our redemption draweth nigh."

THE CAUSE.

Bro. Smith brings cheering intelligence from Dansville, N. Y., where himself and Bro. Macomber have been laboring recently. Sinners have bowed to Christ for mercy—backsliders have been reclaimed—some of God's people have come out of Babylon—and the friends of the good cause have erected a tabernacle in that place, where they now meet undisturbed.

Bro. J D. Johnson gives good news from Le Roy. He has recently baptized seven more Christians. Believers are strong in the faith and hope of the gospel; and a deep interest is being waked up on the speedy coming of Christ in that entire community. More lecturers are greatly needed in that important field.

Bro. J. Litch gave us three deeply interesting discourses last Sabbath. The congregations were large—believers in the coming of Christ are strengthened, and sinners faithfully warned to prepare to meet their God. We have nothing discouraging to say of the cause in this city.

Finally, from every quarter, with few exceptions, the cause is prospering far beyond the predictions of its opponents, and our most sanguine expectations. We admit, however, that there is a strong inclination to " slumber and sleep" while the Bridegroom tarries, and some doubtless will be found in this condition at his coming: yet, we rejoice to see a settled determination manifested by very many, not to sleep as do others, and to see well to their stock of oil. The only way to be ready is to watch and pray always, or without ceasing.—[*Voice of Truth.*

THE SUN-SET OF JUNE 3d, 1844.

A glory lingers in the skies
  Where slow the sun-set fades,
Still gilding with its crimson dyes,
  The evening's deeper shades.

A radiant cloud is floating there,
  Like heaven's transparent gold,
And hides etherial visions fair,
  With many a pearly fold.

For sometimes from behind its screen,
  Dim forms will seem to glide,
Away into the far serene
  Where angels pure abide.

Or waving back awhile reveals,
  A glimpse of vista bright;
Whose beauty o'er the spirit steals
  Like hope's enhancing light.

This glorious pageant in the sky,
  Has some mute errand done,
And beckons, as its shadows fly
  Beyond the dying sun.

And tells of an approaching hour;
  When on a cloud of light,
The Son of God will come in power,
  And all his glory bright.

Phil. C. S. M.

Meeting on the fourth of july.—At Bull's Ferry in New Jersey. A steamboat leaves the foot of Canal street, touching at the foot of 19th st., at 5, 7, 9, and 10 o'clock. Fare 12 1-2 cts each way. Bro. Teall, Curry and others, will be present.

Bro. A. A. Stevens from Yale College, who has lectured extensively at the west, with Bro. Chittenden, will lecture next Sabbath at Franklin Hall, Chatham Square.

Bro. Geo. Storrs will lecture at the corner of Chrystie and Delancy streets.

NOTICE.—AN IMPOSTOR.

An Englishman, under the ordinary size, rather gentlemanly in his appearance, about 33 years of age, who visited New York last winter, professing to be an Advent lecturer, and who there called his name James, as he has since, in this vicinity, but who was known in Connecticut by the name of Morgan—has acted a very dishonest part here—proved himself a villian, and absconded. Our friends in other places are cautioned against him.

Troy, N. Y., June 20, 1844. T. M. **Preble.**
J. **Litch.**

CAMP-MEETINGS.

THE CAMPAIGN.

July 4—7, East Randolph, Vt. Conference.
July 16—21, Near Albany, N. Y. Camp-meeting. (To be appointed by the committee, and if held at the time above mentioned, Brn. Miller and Himes will be present.)
July 24—29, Rochester, N. Y. Camp-meeting or Conference, as the brethren may appoint.
July 30 to Aug. 1, Buffalo, N. Y. Conference
Aug. 3d and 4th, Toronto, Canada West. Conference.
Aug. 10 and 11, Cleveland, Ohio. Conference.
Aug. 18, and onward, Cincinnati, Ohio. Conference.

Remarks. We shall attend the above meetings, if the Lord permit. And it is expected Bro. Miller will accompany us to the west, We intend to pitch the Tent beyond Cincinnati, and go as far as St Louis, if practicable. J. V. **Himes.**

Camp-meeting at Brooklyn, Ct.—A camp-meeting will be held in Brooklyn, Ct., on Tuesday, August 20, and continue over the Sabbath.

Thos. Huntington, **Thos. Farnam,** **Wm. Wheeler,**	Committee of Arrangements.

By divine permission, a Camp-meeting will commence July 10, seven miles east of Rochester, N. Y., near the canal, in the vicinity of Fairport. Persons coming by the canal or otherwise will call at Fairport.

Also, it is proposed to hold a camp-meeting somewhere in the vicinity of Le Roy, near the close of July. The friends in Le Roy, Scottsville, and vicinities, will make the necessary arrangements, that seasonable notice may be given.

☞ The brethren at **Hamilton, Canada West**, have appointed a conference to commence at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend.

A Grove or Conference meeting (the Lord willing) will be held at Port Byron, N. Y., beginning on Saturday, July 27, at 2 P. M., and continue over the Sabbath.

Also, at Manlius, commencing on Friday evening, Aug. 2, and continue over the Sabbath.

Second Advent Conference at Cooperstown. Otsego Co., N. Y., 64 miles west of Albany, to commence on Tuesday, July 30.

And at Esperance, Scoharie Co., 26 miles west of Albany, to commence on Tuesday, Aug. 6—each to continue over the Sabbath.

That these conferences may be extensively useful, evening lectures will be given in such adjoining places as may be deemed expedient. The Advent friends in the vicinity join with the undersigned in requesting the attendance and labors of lecturers who can come, consistently with other duties. All who are willing to give heed to "the sure word of prophecy" are respectfully invited to attend. H. H. **Gross.**
Wm. Ingmire, Cooperstown.

CAMP-MEETING IN THE VICINITY OF TROY AND ALBANY, N. Y.

The Camp-meeting proposed in this vicinity, will be at Sand Lake, about 10 miles east from Troy, to commence Tuesday, July 16, and continue over the Sabbath, on ground owned by Henry Moul—the place where the Methodists hold their camp-meetings annually. Board may be had by the day or week on reasonable terms.—But those who come from neighboring towns had better provide themselves with tents, provisions, &c.; and the tents should be erected the day previous to the meeting.

Those who may arrive in Troy by any public conveyance, will please call at the National Temperance House, on the corner of River and Ferry Streets, near the steamboat landing, where carriages may be found to convey persons to the camp-ground on reasonable terms.

Brn. **Miller** and **Himes** will be present, as will be seen by a notice in the Cry of last week. All who are interested in the subject of Christ's speedy coming are invited to attend.

☞ A Second Advent Camp meeting will be held, if time continue, in Newington, eight miles south of Hartford, Ct., commencing on Wednesday, September 4, and continue one week or more. Further notice next week.

☞ Conference, 16th August, at Liberty, Me.

LETTERS RECEIVED DURING THE WEEK ENDING JULY 2.

Postmasters.—South Mills, Ill.—Ithaca, Ohio, each 25 cts. | Brandywine, Md., 50 cts. | Peru, Ind.—Troy, Mich.—Howlett Hill, N. Y.—Black Rock, N. Y.—Albion, N. Y.—Shippensburgh, Pa., each $1. | Berlin, Con.—Norwalk, Ohio.—Seneca Falls, N. Y.—Brownsboro, Ky.—Leroy, N. Y., each $2. | Marrietta, N. Y.—North Springfield, Vt.—Peru, Vt.—Akron, Ohio—Augusta, Ill.—Portsmouth, N. H.—Southbridge, Mass.

Individuals.—J Bates—Clarissa A. Ludlow—S Boon—C. Stebbins—James Fowlis, each $1. | E R Pinney $1 50. | Charles Green, $10. | C S Minor—J V Himes—T Huntington—W Prideaux—John H Kent—J Litch—T M Preble--T Wrightson—H H Gross—J Rundle—J Ludlow—E C Galusha. | Mendham, N. J. $1. | Harrodsburgh, Ky. $2. | E J Tasker—R Thayer, $1. | Wm. Trobridge, $2 | S Bliss—all right—John L. Paine. | Long Bolton, O.—Peekskill, N. Y.—Millbury, Mass.

THE MIDNIGHT CRY!

VOL. VI.—No. 26. NEW-YORK, THURSDAY, JULY 11, 1844. WHOLE No. 131.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY

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A VOICE FROM GENEVA.

THE FUNDAMENTAL PRINCIPLE.

The great dividing line between us and our opponents runs across the description of the judgment in the seventh of Daniel, and the prediction of the Man of Sin, in Paul's epistle to the Thessalonians. If the "judgment" and "the brightness of Christ's coming" here, refer to the great consummation of this world's destiny, then the popular doctrine of a millennium falls like a millstone, and the glorious coming of Christ in the clouds of heaven is seen by the eye of faith as being just before us. We rejoice to find this interpretation brought before the religious world at this moment, by one so eminent for his evangelical labours as Prof. Gaussen of Geneva. The following is the substance of his discourse to the theological students in October last. It was translated for the New York Observer, and, strange as it may seem, published in that paper. In the number containing the conclusion, is the following editorial note:

> REMARKS ON THE BOOK OF DANIEL, in regard to the four kingdoms especially the fourth; the 2300 days; the seventy week; and the events predicted in the last three chapters. By IRAH CHASE, D. D., Professor of Ecclesiastical History in the Newton Theological Institution. Boston: Gould, Kendall & Lincoln. 1844. pp. 84, 18mo.
>
> We have but cursorily examined this book; but we perceive that the author rejects the received opinion of the church that the fourth beast denotes the Roman apostasy, and regards it as denoting the successors of Alexander. However ingenious the learned Professor's reasoning, we consider such interpretation tame and frigid, and would only request the author and his readers to contrast with it the eloquent and lucid exposition of Professor Gaussen.

One exposition is tame and frigid, the other is "eloquent and lucid." We will not ask the editor of the Observer to tell us which is true; but we will ask every one who dares to follow the truth at any sacrifice, to *disprove* the doctrine of the following article, or immediately proclaim his faith, and act consistently with it, that the coming of Christ is the next great event of prophecy. *One of these, we think, he must do.*

POPERY, AN ARGUMENT FOR THE TRUTH, BY ITS FULFILMENT OF SCRIPTURE PROPHECIES.

GENTLEMEN,—I call your attention now to an important point, which should be constantly before your eyes, when you have to do with Rome: I mean the precious and sacred doctrine of our fathers, too much neglected and often even despised in our churches, though God has given us, to appreciate its value, many new reasons which our fathers did not possess.

The doctrine is, that Rome is the Babylon of which John speaks; the pope, the Man of Sin, the son of perdition of whom Paul speaks; popery, the little horn of which Daniel speaks.

I would show you that this doctrine, constantly held in the church of God for more than twelve hundred years, has only been lightly esteemed, like the doctrine of an evil Spirit, the Tempter, in times of lax theology and infidelity.

When the pious Waldo distributed the Scriptures in France, seven hundred years ago, the cry was soon heard: Come out of Babylon! When the great Wickliff preached the Reformation in England, five hundred years ago, all eyes were turned to the Roman pontiff with the exclamation: Behold the Man of Sin! When the generous Huss and when Jerome of Prague made their voices heard, a hundred years before Luther, it was against the abominations of "the great Whore" foretold by John. When our fathers preached the Reformation in Geneva, one of their first cares was to affix to the wall of the City hotel, a brass plate, (of which, alas! there only remains the frame,) and on which they inscribed thanks to God "for having delivered them from the tyranny of Anti-Christ." When the fathers of most of us, gentlemen, made their admirable Confession of faith at Rochelle, they took care, in their seventeenth national synod (held at Gap under Henry IV. in the year 1603), to decree, that at the end of the 30th article should be inserted the following declaration, called article 31st, (I transcribe their words):

"And since the Bishop of Rome has erected a monarchy in Christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called of God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matter, to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services; and in respect to the civil government, to trample under foot the lawful authority of magistrates, by taking away, giving and exchanging kingdoms—we believe and maintain that it is the very *Antichrist* and the *Son of perdition*, predicted in the word of God under the emblem of a whore clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the spirit of his mouth, and finally destroy it with the brightness of his coming, as he has promised and already begun to do."

For more than fifty years, the protestant ministers and people of France were persecuted by kings and governors of provinces on account of this 31st article. But we love to hear their faithful voice making itself heard in their twenty-ninth and last national synod, after they had been refused for fifteen years holding any:

"The king's commissioner having requested that they should not employ such expressions (*Antichrist*, when speaking of the pope; *idolatry* when speaking of the Romanists,) in the oaths taken in this synod, the moderator was instructed to answer as follows—

"'But in regard to these words; *Antichrist*, found in our liturgy, and *idolatry* and *working of Satan*, found in our Confession of Faith, they contain the reasons and foundation of our separation from the church of Rome, and express the doctrine which our fathers maintained in times of cruel persecution; and we are resolved, after their example, never to abandon them by the grace of God, but to preserve them faithfully and inviolably to the last moment of our life.'"

Such, gentlemen, is the declaration of your fathers, which I put to your understanding and to your conscience; —to your understanding, that you may study it carefully—to your consciences, that you may preach it resolutely, like your fathers "in times of cruel persecution, faithfully, inviolably, to the last moment of your lives."

This important doctrine is taught us by three prophets: by Daniel in chapters ii., vii., and xi.; by Paul in his 2d epistle to Thessalonians, and his 1st to Timothy; and lastly, by John, in chapters ix., xi., xii., xiii., xvii., and xviii of the Revelation.

I design to give you some idea, gentlemen, of the wonderful light which the Holy Spirit sheds upon this subject; and I shall be satisfied for this purpose to state briefly what only one of these prophets, the oldest, Daniel, says, and that only in his seventh chapter.

I beg, first, that one of the brethren will please to read aloud the first fourteen verses.

You will recollect, gentlemen, that in his chapter ii., Daniel, under the figure of a golden image, had described already at large the future history of nations until the second coming of our Lord Jesus Christ.

In this seventh chapter, we see again the same succession of four great monarchies; but here presented only for the purpose of revealing to us the time and place of a most frightful apostacy, which should afflict the church for many ages, and which taking its rise in the empire of the Latins, soon after its division into ten distinct kingdoms, SHOULD NOT BE DESTROYED TILL THE SECOND COMING OF OUR LORD JESUS CHRIST.

But mark how sublime and majestic is this symbolical conception of the future! These four great empires, which contain in their destinies all the glories of this world during twenty-four hundred years, exhibit themselves to the prophet under the view of four great beasts, rising up one after the other on the bosom of a great sea agitated by tempests These four monarchies will be equally cruel and tyranical; they will oppress the people of God: they will devastate the earth, and their glory will be that of the destroyers of mankind! The first, the Babylonish empire, is a lion with eagle's wings. The second, the empire of the Medes and Persians, a wild bear of the mountains, to whom it is said: *Arise, devour much flesh!* The third depicts admirably with a few strokes Alexander and his history: it is not only a Leopard swift and terrible; it has four wings of a fowl, and it has also four heads; its power is taken away and its empire is soon scattered to the four winds of heaven. The fourth lastly, the empire of the Latins, has no name, so terrible is it: it tramples everything under foot; but (as in the prophecy of the golden image) it ends by *being divided into ten;* its ten horns are the ten kingdoms of the Gothic nation, which towards the fifth century, all at once, (as if at the word of command from the banks of the Vistula to the Roman frontiers,) invaded, with a view to retain under a divided form, the vast empire of the Latins, namely:—-the Visigoths, Herules, Ostrogoths, Francks, Burgundians, Vandals, Alans, Sucoi, Gepides, and Lombards!

Now listen: You have here already *the place* of the predicted Apostacy, and you have also *its time.* Its place: it is a Roman apostacy, it is the whole territory of the Latin monarchy; its time is the ages which shall follow the invasion of this empire by ten barbarian kings. You have also its whole progress; for, narrow as the canvass is, by after strokes of the pencil, the Holy Spirit describes both the character and destinies of the empire with wonderful precision. Mark the 8th verse:

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Then (verses 24, 25,) in the interpretation which the Angel gave of these symbals to Daniel, we are told this signifies that another king shall rise up after the ten kings, and he shall be diverse from the first ten, and he shall subdue three kings; and moreover, he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.

It would take long, gentlemen, to do justice, by our interpretations, to the divine beauty of this picture. Popery is here found completely described by thirteen or fourteen marks.

I will try to make you understand how, at each of these marks, we are forced to exclaim, not only, "*Is this the pope?*" but, "There is nothing under the sun, nor in the history of all ages, to which these divine descriptions can be applied, unless to the pope! it can only be the pope!"

First mark. The NATURE itself of the power prefigured by the little horn.—Plainly, according to the prophecy, this must be a PRIEST KING. It is a KING; for it is written: *The little horn came up among the other ten;—and another king shall rise after the ten.* It is a PRIEST-KING; for it is written that *it shall be diverse from the other kings;* and all that follows is designed to tell us in what *it shall be different*, and to show it to us at once in a political and in a religious character. What does it do? it blasphemes, persecutes the saints, pretends to change times and laws. As KING, it is feeble and small, it is a *little horn;* but as PRIEST-KING, it is great and mighty, it has power to oppress the saints for ages, it speaks great words, it governs the world. Where will you find in the whole history of the world, unless in popery, a priest-king who has pretended to change times and laws, who has reigned with power, and who has made war upon the saints?

Second mark. You have here too the *geography* of this power. Where must we seek for the little horn? Where is its "holy see!" Where its lands, its patrimony, the "domain of the church?" Where must we place the theatre of these abominations?

How clear is the prophecy! It points you to the Roman monarchy, places this holy see in Rome; these lands of the church in Italy; and this theatre of a wicked power in the vast empire of the ten Latin kingdoms. You are not ignorant with what care John elsewhere points us to it in Rome, the city of seven hills, the Babylon of the last times. You know too that the Roman Catholics, as well as we, all recognize that Babylon, in John, can be no other than Rome. If then this power is a territorial state, it is, according to Daniel, a Roman state; if it is a church, this church, according to Daniel, is a Romish church; if it is a pontiff, this pontiff, according to Daniel, is a Roman pontiff; if it is a great Apostacy, this Apostacy extends, according to Daniel, between the Rhine, the Danube, the Greek empire, the Adriatic, Mount Atlas and the great ocean; that is to say, throughout the whole territory of "the Fourth Beast." In other words, we must seek it in France, Belgium, Spain, Portugal, Savoy, Italy, Bavaria, Austria, and part of Hungary.

Third mark. The ORIGIN of this power, and the nature of its growth. How did it come into the world? Slowly, little by little, by constant increase, as a horn grows on the head of a bullock. Remark that the first ten horns (or the ten kingdoms established by the barbarians in the Roman empire) had appeared to the view of the prophet as already fullformed; but not so with the eleventh horn; it presents itself as coming up after the others, silently and imperceptibly, as a horn grows. And now inquire of all historians, if this is not an exact description of the origin of the papal tyranny; and if it has not become threatening, imposing and terrible, without their being able to tell the year when it began.

Fourth mark. The CHRONOLOGY of this apostacy: by which I mean to say the time of its commencement and of its end. When ought it to commence, according to Daniel (this is a striking mark)? According to the vision, it is immediately after the division of the Latin empire into its ten Gothic kingdoms; that is to say, towards the sixth or seventh century. And, according to the same vision, this divided state must continue till the coming of Christ! But, I ask, if it is possible to find, anywhere but in popery, the least solution to so clear and distinct a problem? I ask if all the histories of the popes do not show us this power springing up from the ruins of the Roman empire, towards the sixth or seventh century, rising out of the very midst of the ten kingdoms formed from these ruins, in the days of Clovis, Justinian and Belisarius! Point me, then, in all the world, (but especially in the Roman empire and in Rome,) to a priest-king who began to reign 1200 years ago, and who reigns in our day, still to continue till the second coming of our Lord Jesus Christ.

Fifth mark. The TERRITORIAL ACQUISITIONS of this power. Here is something marvellous! "Three of the first horns (says Daniel, verse 8th,) were plucked up before the little horn;" and these horns John represents to us as *each wearing a crown*. Take now a map of Italy; look for the pope's domains and find how many of the ten kingdoms, the pontifical territory now occupies. You will see that it has supplanted three: the Herules, the Ostrogoths and the Lombards. And if you will then go to Rome, and see him there, this very year, upon the banks of the Tiber, in his pontifical robes, trample upon the ashes of Romulus, or see him in the church of St. Peter, or in his palace in the Vatican: you will see him bearing upon his Babylonish tiara (for he is the only king on the globe who places upon his head this prophetic covering) you will see him, I say, bearing upon his Babylonish tiara three crowns of *horns plucked up before him*, the crowns of Odoacer, Theodoric and Alboin. Find me on earth another prince who covers his head with three crowns! And this prince is a priest king; this prince is in Rome; this prince has grown great as a horn grows; this prince began about the sixth or seventh century; this prince still exists! It is written: "Three of the first horns were plucked up before it," and "He shall subdue three kings!"

Sixth mark. The extraordinary SAGACITY, consummate skill, incomparable policy, constant vigilance of this power. How admirably is this mark portrayed in the symbols of the vision! Whence, according to Daniel, the great power exercised by the little horn, to rule the whole Roman Catholic empire, and to agitate the world for so many, many ages; since it comes after the other ten, and is also the least? Listen: *It had eyes*, Daniel tells us, *like the eyes of a man!* Its eyes, there is the secret of its power! A horn having eyes! strange conception truly, but admirable when we take the meaning! For twelve hundred years, what has given Rome her power, is that extraordinary sagacity, that worldly policy of which the eye is emblematical; that vigilance which she exercises over every part of the earth by her religious orders, by her jesuits, her apostolical prelates, and especially by her confessionals: it is that penetrating eye, always open, and which never sleeps; it is that consummate knowledge which it has of human weakness, and of which the confessional has been the great school for 800 years; it is its tricks and profound subtleties. "Those depths of Satan, as they speak," says John, (Rev. ii. 24.)

Seventh mark. Its DECEIVABLENESS, its falsehoods and lying wonders. This is a striking mark, and without a parallel in history. I would have referred it to the preceding; but Paul has so well described it in his second Epistle to the Thessalonians, when he says, of "the Man of sin" that "his coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness (ii. 9, 10)," that I thought I should give it a distinct place. To this head we must refer the false legends, false books, false relics, the wonder working medals, false cures, and more especially the *false decretals*, that surprising falsehood, which has never had its like in the world for hardihood and success; for these false decretals deceived all Europe for 500 years, and availed alone to the success of the monstrous usurpations of the popes.

Eighth mark. Its more than royal POMPS. Daniel tells us (verse 20) that although this horn was "the least," "his look was more stout than his fellows." The pomps of Charlemagne, Charles V., Louis XIV., and Buonoparte were very great; but were they comparable to that of the Roman pontiff? The greatest kings must hold his stirrup, serve him at table, (what do I say?) must prostrate themselves before him, and kiss his feet; or even put their necks under his proud foot! Go yet this year to view him in the Vatican, as I myself have done. You will see hanging in the "royal hall" where all the ambassadors of Europe pass, a picture representing the great emperor Henry IV., uncovered before Gregory VII. You will see in another picture, the heroic and powerful emperor, Frederic Barbarossa upon his knees and elbows, before pope Alexander III., in the public square of Venice the foot of the pope rests on his shoulder; his sceptre cast to the ground; and under the picture these words: "Frederick, a suppliant adores, promising faith and obedience!" You must see with your own eyes this priest-king in his palaces and his temples, to form an idea of his pomps, and to understand the full meaning of these words of Daniel: "His look was more stout than his fellows." What eastern king was ever borne like him upon men's shoulders, decked with plumes of the peacock? Incense is burned before him as before an idol; they kneel on both knees before him; they kiss the soles of his feet; they worship him! *Venite adoremus!* (Come let us adore,) exclaim the cardinals when they go to him. The present pope caused to be sold in Rome, this year, among the numerous medals which the pontiffs have successively struck, to perpetuate in brass the exploits of their history, a medal which I had a few days ago in my hand, and where you read these words above the portrait of Adrian VI. crowned by his cardinals: "Quem creant, adorant" (Whom they create, they adore). How often, when viewing him with my eyes amidst his pomps, has this oracle of the Holy Spirit sounded in my ears: "He as God sitteth in the temple of God, showing himself that he is God."

Ninth mark. Its LANGUAGE, its great swelling words. The little horn *had a mouth* (says Daniel) *and this mouth spake very great things*. It would seem that nothing in the vison struck more forcibly the prophet, than the violence, the pride and malignity of this language. He expresses more than once his astonishment at it. (Verse 11.) "I beheld, then because of the voice of the great words which the horn spake." . . . .—"I would know the truth (he adds vs. 19, 20:) touching this mouth that spake very great things." Surely, gentlemen, this mark alone would be sufficient to designate the Pontiff of Rome. Let the most superficial scholar in history in one of our colleges, be asked to search in the whole course of the 900 years of the dark ages, and the 400 years of modern history, for the power which had unceasingly filled the world with the noise of his great swelling words, words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending the nations obedient to him on remote expeditions and exterminating wars? Is there a scholar who does not at once reply: it is the pope; it can only be the pope? In this respect the pope is without his like in history. For 1200 years the world has resounded with his great swelling words: words of threatening and anathema; he himself calls them "thunders;" Gregory XVI. now reigning, speaking in his book "of the triumphs of the church," borrows the language of Jupiter and says that *he fulminates*; words of command and of violence; he opposes kings, he condemns them, he deposes them; —words of hatred and murder: for two centuries he overturned in Asia, by his crusades, all the Western nations; he destroyed afterwards the Christian Empire of the Greeks: he effected then, during 27 years, by crusades of christians against Christians, the extermination of the South of France; words of pride: all historians, christian or infidel, alike tell you that, for great words, the pontiff never had his equal on earth. How much reason had not Daniel then to say: "I considered because of the voice of the great words which this horn uttered."

Tenth mark. The DURATION OF THIS LANGUAGE. According to Daniel it must last till the coming of the Son of Man in the clouds of heaven; and you see, gentlemen, it lasts still! Who could have believed before hand, that in Europe, after so much civilization, after the blessed Reformation, after twelve hundred years of scandal, a priest-king in Rome could continue with impunity such language among the nations: God is great?

Eleventh mark. ITS BLASPHEMIES. Daniel says (verse 25): He shall utter blasphemies against the Most High. But where is there anything more blasphemous than the pretentions and titles of the Roman pontiff! To call himself "the Holy Father," (the name which Jesus gives to his Father)! "the most holy Father!" "the church's spouse!" "the head of the Universal Church" (the incommunicable name of the only Son of God)! To call himself "His Holiness!" "the vicar of Jesus Christ, God's vicegerent, God on earth!" To declare himself infallible; to dare to put his decrees above even the Word of God; to pretend to release men from the commands of their Creator! To maintain that he alone creates priests, who alone in their turn create their God in a bit of bread, by three Latin words, that he may be eaten for the people! to pardon sins committed against the Lord of lords: to open to men at his pleasure the gates of heaven! Are these blasphemies enough; on the part of a worm of the dust? Was there ever under heaven any power which, in this respect is comparable to the pope? Do you find any where its like in the history of the folly and pride of man? And to assume these prerogatives, when it is known, (and all the world agree) that the priests capable of this audacity, were for the most part, for many generations, the scandal of the universe, by their luxury, their dissoluteness and their cruelties!

Twelfth mark. His homicidal HATRED and his persecution OF TRUE CHRISTIANS. Daniel tells us (verse 21): "I considered that this little horn made war against the saints and overcame them:" and he adds (verse 25); "He shall destroy the saints of the Most High!" Alas! here, the voice of history responds loudly to that of prophecy. All its pages, even to the last century, when it speaks of the popes, show you them persecuting men who would live according to the Word of God, and putting them to death like sheep for the slaughter. Who may tell what passed for six hundred years in all the dungeons and autodafes of the "Holy Inquisition," that horrid tribunal, all whose acts for these six hundred years were directed and regulated by the bulls of the Court of Rome? Other earthly governments have caused men to die by thousands (for the natural man have feet swift to shed blood); but the Pontiff of Rome has put to death *the saints*. His decrees cursed and condemned to the flames every man caught reading his Bible in the vulgar tongue. And remark here, that it would serve nothing to weaken the testimony of history, in this designation of the Roman Pontiffs, to allege the cruelties committed elsewhere for the cause of religion. These cruelties are disavowed, they are condemned, they are detested now, in all other communions; but it cannot be so in that of the pope; for they are not only narrated in history, they are part of the doctrine of popery! The duty of putting heretics to death is among the infallible and irrevocable decrees of its general councils,* like those of the Mass and Purgatory; and when Luther dared to say "that it was against the will of the Holy Spirit, to burn with fire men convicted of error," the court of Rome, in its bull *Exsurge*, placed this opinion among the number of the forty-one propositions, for which it condemned Luther, and ordered, under severe penalties, that he should be seized and sent to the pope.

Thirteenth mark. His audacious HERESIES. This perhaps is the most striking mark of all; and in which the Roman pontiff has never had his equal. Daniel says of the little horn: "a king diverse from the other ten, shall think to change times and laws." This denotes the unparallelled attempt which the pope has made upon the law of his God: he has pretended to *change the law* in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals, in its doctrine.—I say in its sovereignty: he alone on earth, proclaiming himself infallible, has dared to put his decrees and his traditions on a level and above the Scriptures. I say in its sanction: he alone on earth, has pretended to pardon the sins which the law condemns, and to dispense from the duties which the law commands. I say in the extent of its promulgation: he alone on earth, for six hundred and fourteen years, (I mean to say since the council of Trent in 1229,) has forbidden the people of God to read the holy books. Never was anything like seen in Christendom. The churches of the East, corrupt as they are, have enthroned the Scriptures in all their councils; the

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pope is the only priest who has dared publicly to withhold from man the law of his Judge and his God.—I say in its contents: he alone on earth has added to the oracles of the Old Testament, (for example the Maccabees, regarded as human compositions in the time of Jesus Christ.) I say in its morals: read what the Jesuits propagate; read the directions given, this very year, to the confessors at Friburg, Grenoble, Strasburg, and in all popish countries; read the three hundred and twenty-six authors of the society of Jesus, which were condemned in the last century by the tribunals of all Europe as encouraging every sort of crime, and which the parliament of Paris caused to be burnt in 1762 by the public executioner.† All these abominations are allowed, recommended, sanctioned by the Roman pontiff; by his formal restoration of the order of Jesuits in 1814; by Pius VII's beatification of the Jesuit Liguori, the great advocate of the immoralities of probabilism; and by its more recent pompous canonization under the reigning pope, who thus *canonized* the detestable maxims exposed in vain by Pascal, two hundred years ago, and burnt in vain by the executioner of Paris, eighty years ago (on "mental reservation," on "probabilism," and on "philosophical sins"). I say lastly in its doctrine: since he avows, by his plenary authority, heresies most opposite to the Word of God, respecting image worship, exaltation of the priests, compulsory celibacy, auricular confession, an ecclesiastical priesthood, and a sacrifice in the mass; respecting prayers to the dead, the use of an unknown tongue in worship, the adoration of Mary, relics, purgatory, the universal dominion of the pope; but especially (mark this well), by his professing precisely the four doctrines which Paul points out as the mark of the Man of sin; 1st' lying wonders; 2d, the worship of demigods, or deified dead men, which were worshipped by the Romans and Greeks under the name of demons; 3d, the doctrine of ecclesiastical celibacy; 4th, the prohibition of meats. Read the words of Paul (1 Tim. iv. 1, 3): "The spirit speaketh expressly, (he refers to Daniel) that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

Fourteenth and last mark. The exact duration of his persecutions against the people of God. Daniel and John declare several times that it shall be "until a time, times, and a dividing of time," or twelve hundred and sixty prophetic days, which are taken, with strong reason, for so many years. Who would have believed beforehand that a priest-king so violent, so proud, so cruel, so blasphemous, so contrary to the Scriptures and so well described by them, so outrageous against nations and kings, would last twelve years? and the Holy Spirit tells us that it shall last twelve hundred and sixty! and this is seen to be so! I will not attempt, gentlemen, to tell you any of the calculations which have been made upon the beginning and end of this period; but I will ask you to admire this fourteenth prophetic mark of the Roman pontiff, as all the rest ought to be admired.

Lastly, gentlemen, the same prophecies have also foretold ITS JUDGMENT AND ITS OVERTHROW. I do not mean to go into this subject; but I love to call it to your minds in conclusion, for your encouragement. Read the words of Daniel: "The judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Gentlemen, this sketch of the single seventh chapter of Daniel, will suffice, I trust, to let you see with what abundant evidence the Scriptures establish the doctrine which I desire to bring before you. Still brighter light beams from the prophecies of Paul and John on the same subject. I will return to them another day.—But what is the conclusion from the whole?

1st, That our fathers were right, when they inserted this doctrine in their confession of faith;

2d, That you ought, in your turn, to study it carefully in order to be able to preach it;

3. That it is not only a weapon of controversy, but that it contains for the pious mind, great consolation. The pope here preaches Christ to us; since at the end of the reign of the *Man of Sin* the Scriptures always point us to that of our Redeemer, his glorious coming, our gathering together unto him (2 Thess. ii. 1.) the blessed millennium and the reign of the saints.

4th, That nothing is so mighty as this doctrine for directly combatting Rome. Just as we lose time, if in preaching Jesus, we content ourselves with describing his virtues instead of saying: He is the Christ!—So we lose much time, if in refuting the pope, we content ourselves with showing his heresies and his crime, instead of saying: He is the Man of Sin!

5th, That the preaching of this truth becomes very useful for establishing of Christians in the faith. Ordinarily in the popish controversy, you do nothing but demolish; you overthrow, it is true, the mass, purgatory, indulgences; this is well, but this is all. Here, we preach the divinity of the Bible; for, in pointing to the pope, we point to a miracle, which calls upon us to believe the Bible! Considered in this view, the obduracy of the Romanists, like the obduracy of the Jews, wonderfully instructs the church, because it has been foretold; and thus it is that this doctrine transforms for us the scandals of Rome into an elegant argument. The sovereign pontiff and the Romish hierarchy become, in their way, admirable supports of the truth.

6th. That this doctrine is suited to awaken savingly men's consciences. How many men in our day, while witnessing the abomination of Rome, seek to compound with this impure system and remain quietly in Babylon, keeping free from its heresies, and spiritualizing its idolatrous rites. This doctrine calls to them: "Break, break all covenant with iniquity!" "Come out of Babylon, my people, that ye be not partakers of her sins; and that ye receive not of her plagues." (Rev. xvii. 4.)

7th. That by meditating upon the truth you will strengthen yourselves for the task: you will prepare yourselves for the perilous times which are at hand; you will hear the prophetic trumpet which sounds to encourage the sacred host of God: you will arm yourselves against persecution, and if necessary, for martyrdom! No ordinary struggle is this of the evangelical christian against the power which the Scriptures have pointed out for so many ages, and which HIS MASTER WILL DESTROY BY THE BRIGHTNESS OF HIS COMING! It is related that this thought gave strength to our reformers. It sustained the courage of Wickliff; it gave holy boldness to Luther: and the great Knox, (as well as Hamilton, his young and noble predecessor,) had it always before his eyes; it rendered him intrepid, it hardened his face like a flint before the angry looks of kings, and before the wrath of the people.

8th. Lastly. By preaching this doctrine, you will rejoice the people of God: you will prepare them for the coming of their Redeemer; and you will call their attention to the scenes which are at hand; for Christians are described by these expressions: "They wait for Jesus Christ;" they "love his appearing;" they say to him: "Lord, remember me when thou comest into thy kingdom!" "Ye come behind in no gift (says Paul to the Corinthians, 1st epistle, i, 7, 8); waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

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* See 3d and 4th de Latran.

† *Ancient and Modern Jesuitism*, by the Archbishop of Malines (p. 212). Of these 326 publications, all of which are approved by three jesuit theologians, to whom they were referred, 17 encourage immodesty; 28, perjury; 33, robbery; 36, homicide; 68, regicide; 14, simony, &c.

THE BEGINNING OF THE 2300 DAYS.

At the time the Lord saw fit to lay us on a bed of sickness last winter, we had under examination a letter from Bro. Gross, embodying much of what he has sent us in the following communication. He has devoted much attention to the subject, and his conclusions seem to be well founded.

Dan. 9: 25—"KNOW, THEREFORE, AND UNDERSTAND: FROM THE GOING FORTH OF THE COMMANDMENT TO RESTORE AND TO BUILD JERUSALEM." On the commandment here referred to, I find there is a difference of opinion among Adventists, and I have felt for some weeks past that more should be said upon it by me.—It is an important point, as the 2300 days (Dan. 8: 13, 14, 19, 27, 9, 21--27) are to be dated *at the going forth* of that commandment. I merely desire to give a very brief exposition of the Scripture, without going into historical or chronological details.

Before Christ, more than 700 years, while Judah was an independent kingdom, and more than 100 years before the captivity began, and before Jerusalem was destroyed, or the government of Judah was taken away, God gave commandment by the mouth of Isaiah, (ch. 44: 26—28 and 45: 13.) "to *Jerusalem*, Thou shalt be *inhabited*; and to the *cities* of *Judah*, Ye shall be *built*. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; *even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.* I will direct all his ways; he shall *build my city*, and he shall *let go my captives*, not for price nor reward." It will be seen at a glance, that the commandment of the God of heaven concerning what Cyrus should say or decree, and also do, was to build Jerusalem, to restore the captives, to build the temple, &c; in short, RESTORE what had been taken away by the Babylonish captivity. Ezra 6: 14 combines the (*one*) commandment of Cyrus and Darius and Artaxerxes, as that of *one* king; and as fulfilling the (*one*) commandment of God on that restoration. That verse is a general statement on that subject by Ezra, and then he adds, "this house was finished" at such a time, which qualifies or defines a definite time when the house was finished, *within* the space of the commandment of the God of Israel, which fully went forth when Artaxerxes completed both it and the commandment of Cyrus, by setting judges and magistrates over all the land of Canaan: or restored the government which was taken away—which restoration took place in the 7th year of Artaxerxes, between the 5th month (August) and the 9th month (about December.) Read Ezra 7: 13—26, and 10: 9—14.

The following scale probably exhibits a correct view of the correspondence of the several months of Jewish time with a year of the Persian king.

D.	J.	F.	M.	A.	M.	J.	J	A.	S.	O.	N.	Julian
9	10	11	12	1	2	3	4	5	6	7	8	Jewish
a.	b.		c.	d.				e.				

The letters in the first line stand for the months, December, January, &c. The figures stand for the Jewish months.

According to the Nabonasserian era, the Persian year began about the middle of December, and I can trace by the Bible that it included all of our year from December to August, or from the ninth month to the fifth month of Jewish time. A Jewish month equals a moon, and began at the new moon, therefore the new moon in December would commence the 9th month. In Neh. 1: 1, Nehemiah was visited by some of his brethren in the 9th month, [a] and afterwards in the 1st mouth, [d] and same [20th] year of the king he made the state of affairs at Jerusalem known to the king; and Ezra 7, 8 and 9, Ezra departed from Babylon on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, [e] and both dates in the same year of the king. Ezra and the people of Israel were released by decree of the king Artaxerxes or Ahasueras, in the 7th year of his reign, but before the first day of the first Jewish month; and Ezra 7: 28, Esther 2:18, fix the time of that release by the king's decree between the tenth and first months; but Josephus, B. 11, ch. 6, sec. 2, recorded Esther's feast in the 12th month, at which time the release was made, and Ezra and his companions left Babylon on the first day of the next month; but after their arrival in Jerusalem was "the going forth of the commandment to restore (the government, by setting judges and magistrates over the land, &c. Ezra 7: 25 and 26) and to build Jerusalem," which took place 2300 years ago, ending some time after the first day of the 5th month, from which point 2300 years will extend to the new moon of August next. And as the last trumpet (if true to the type) will sound in the 7th month, my mind fixes upon that time for the saints of the Most High to "be delivered (from their enemies,) every one who should be found written in the book, at the appearing of Jesus Christ." On the trumpets, see Lev. 25: 8—13. Is. 27: 12, 13; 42: 13. Zeph. 1: 14—16; 3: 8. Am. 1: 2. Joel 3: 16. Jer. 25: 30—38. 1 Thes. 4: 16. 1 Cor. 15: 52. John 5: 25—29. Rev. 11: 15—19. 2 Tim. 4: 1, 8. 2 Pet. 2: 9; 3: 7.

Also another remarkable circumstance or fulfillment of prophecy confines "the end" of "the time of the end" to some date not later than the 7th month (the 7th will begin at the new moon in October,) which was the coming against the ruler of Rome (Napoleon) by the king of the north (Syria) in 1799, from May to October, as prophesied in Dan 11: 40, as an event to occur AT the time of the end, not IN it; and as the time of the end will continue 45 years from that event, it is important to fix the last end of the event laid down, to occur at the time of the end, or to show the beginning of the time of the end.

Dan. 11: 40—"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

The saints were to be given into the hands of the abomination of desolation,' or 'little horn,' or 'serpent' (Dan 7, 25: 11, 31—39. Mat. 24, 9—11; 15—28. Rev. 12: 6, 14) for 1260 years; and as that event occurred in 538, A. D., by the Justian code, and by the Bishop of Rome being placed in possession of Rome, the 1260 would end in 1798, when we should look for that same Justinian code and the seat of government to be taken away; which actually occurred.

Between 1775 and 1798, nearly every European country suppressed the Papal monasteries, nunneries, inquisitions, annual contributions, &c., &c. But France remained pacific till 1789, when the annual contributions paid to Rome became a grievance, and payment of the annats was suppressed by the States General in that year; and the same year a decree of the National Assembly pronounced all the possessions of the clergy in France, to be National property. In 1791, Avingnon was taken from the Papal territories and added to France; in 1795, a French army entered Italy, and the Pope concluded an armistice, and gave up his Legantine government of Bologna and Ferrarra, together with his finest paintings, his most beautiful statues, and fifteen millions in money. But the Pope broke this armistice and prepared for war—the French prevailed, and the

H. H. Gross

Pope sent plenipotentiaries to obtain a treaty of Bonaparte; and during 1797, the reign of Pius VI, was marked with *humiliation*, *anxiety*, *losses* and *calamities*. France made severe complaints, by the Plenipotentiary, to the Pope, and the Pope redressed those grievances in part; the Austrian general was removed, and the Pope acknowledged the Cisalpine Republic. On Dec. 28, 1797, an insurrection occurred at Rome; the insurgents ran into the French Ambassador's palace for protection, and Duplot the Ambassador was slain. After his death, General Berthier entered Rome, Feb. 10th, 1798; the sacred college *desired* to capitulate, but Berthier denied them the privilege; Rome was taken by the French army under Berthier, Feb. 15, and every vestige of the Papal government, civil and ecclesiastical, was obliterated or taken into the hands of the French; even the Cardinals at Rome were proscribed and driven off; and the Pope was taken from Rome, first to Sienna and then to a Carthusian Monastery, two miles from Florence in France, where he died Aug. 19, 1799. Thus fell the Papal government, after having reigned over the kings of the earth and had the saints in its power for 1260 years; and then Italy was constituted a Republic by the French, at the dictation of Napoleon. The fall of the Papal power as above, is not brought into view in the above verse (40,) but it is necessarily implied in the time appointed for the saints and kingdoms to be in his power; Dan. 7: 25; Rev. 13: 10; 17: 16. But the above verse refers to events which took place after the fall of Papal Rome. By the 'king of the south' we are to understand, as in the former part of this prophecy, the king of Egypt; and by 'the king of the north,' the king of Syria.

"AT the time of the end" signifies when 'the time of the end' shall BEGIN. 'The king of the south PUSH AT HIM,' signifies a feeble, ineffectual, distant, fearful resistance, which was actually fulfilled. Bonaparte at the head of a French army (after having obtained Italy,) sailed for Egypt in May 1798, where he arrived July 1st; the army of the Beyes approached and pushed at him on the 21st, but Bonaparte readily obtained a complete victory, established his authority, and continued there till 1799. On the 15th of February he took the fortress of El-Arish on his march to Syria, and afterwards stormed and took Joppa, killed 3,000 Turks, shot down in cold blood nearly as many more, who were prisoners of war. Next arrived at St. Jean D'Acre, in Syria, 'the king of the north,' which came 'against him like a whirlwind, with CHARIOTS' *of war;* his own artillery was taken and used against him in the siege of that city; 'with HORSEMEN,' a large body of whom were gathered in the mountains of Samaria, with whom the French had several severe contests, and held themselves ready to descend upon Acre and attack the besiegers; 'and with MANY SHIPS' of war, the British fleet, under Sir Sidney Smith, joined the Turkish fleet, and came to the relief of the garrison, and were a signal cause in obliging Napoleon to raise the siege and depart out of Syria. Napoleon began his retreat May 21st—arrived at Cairo, in Egypt, August 9th; made arrangement, civil and military, to leave the administration of Egypt in other hands; left Egypt the 23d, landed in France Oct. 9th, arrived at Paris the 16th, was declared first consul Dec. 26th, which invested him (and his two associates) with the whole executive power of the French nation.

The coming 'against him' (the king that did according to his will, and possessed Rome—who was Napoleon at this date,) by Syria, 'the king of the north,' cannot be said to have terminated till Napoleon landed *from* the Mediterranean Sea *on* the shores of France; until which time the 'many ships' continued in pursuit of him. If the *close* of the events which were to occur 'AT the time of the end,' is to give us the *date* at which 'the time of the end' *began, then the end of time*, or end of the time of the end, will be 45 years after October 1799, i.e. in Oct. 1844; at which time (2300 years ago next fall) the commandment (Ezra 6: 14; 7: 12—26; Dan. 9: 25) took effect, RESTORING the government of Judea and building Jerusalem *after* the fifth month; and at which time the great jubilee will come in the seventh month (which month will begin at the new moon in October next) and the 'great' 'last trumpet' 'shall be blown in all the land,' releasing all who 'shall be found written in the book' 'of life.'

For want of more time now to write more, I close by subscribing myself your brother in the Lord.

H. H. GROSS.

Burlington, Otsego Co., N.Y., Jan. 27.

MAKING MEMBERS OF CHRIST'S CHURCH.

The Gospel Messenger, the Episcopal paper at Utica, publishes, from the Englishman's and Christian's Magazine, an Episcopal Catechism, from which the following is an extract.

Q. What is your name?
A. N. or M.
Q. Who gave you this name?
A. My godfathers and godmothers in my baptism *when I was made a member of Christ's Church.*

THE MIDNIGHT CRY.

THURSDAY, JULY 11, 1844.

TO OUR SUBSCRIBERS.

Duty requires a few words on business. We this week send a bill to each one who appears, by our books, to be in arrears, and a receipt to each who has paid in advance, stating the number to which credit is given. If our friends find these bills to be right, we shall expect speedy returns. If, notwithstanding our unwearied care, we have made any mistake, we shall be happy to correct it. Postmasters will generally forward money or communications relating exclusively to the business of the paper, free of expense, provided letters are written so that they can sign them.

You see that special efforts are made to silence the voice of the Cry by those who dislike its warnings. It is for you to say whether *such means* shall succeed.

We would earnestly request lecturers and agents to use the opportunities they may have for introducing it, whenever they find an interest awakened to read on this momentous question. Thus the impression made by their own labors will be deepened and extended.

We have no doubt that God will overrule the bitter opposition, so that the circulation of the Cry will be greatly increased, if time permit.—Surely an organ speaking truth on this subject, is needed now more than ever, when misrepresentation and abuse are so freely used by our opponents.

But we need not ask our friends to bestir themselves. New patrons are induced to rally around the Cry, by the efforts made to suppress it, as the following will show:

TO THE EDITOR OF THE MIDNIGHT CRY.

Dear Sir,—I learn by the Baptist Advocate that "The Midnight Cry" is not dead yet; for which I am truly thankful: but am sorry to learn from the same source that "it is gasping for life" for want of patronage—therefore send to my address five copies of the Midnight Cry and the writings of Prof. Whiting and Elon Galusha, on the Second Advent. I have never subscribed for any Second Advent papers, but have been furnished with many of your publications by friends, and consider your paper the very best religious publication which has ever fallen under my notice, and ask the privilege of helping to keep it in existence. I am perfectly disgusted with the course pursued by the Baptist Advocate, and particularly with its correspondent "Delta," who, owing to his evident *hatred* to the cause advocated by you, in his "amend honorable," adds *insult to injury*—therefore do me the favor to go to the office of the Baptist Advocate and have their paper to me discontinued—I owe them nothing.

Yours truly, ROBERT DICKSON.

Lansingburgh, N.Y., July 5, 1844.

This number of the Cry, closes the volume. Money can be forwarded for the whole or half the ensuing one.

☞ BRO. STORRS will lecture at Chrystie st. church on Sabbath next. Bro. A. A. Stevens, at Franklin Hall.

BRO. HIMES, AND HIS OPPONENT, DELTA.

The last Baptist Advocate publishes a brief note from brother Henry Jones, accompanied by a reply of more than a column from Delta. Bro. Jones, who has been an "Orthodox," Congregational minister for many years, says:—

"It is true, that four years ago, I was myself surprised that Trinitarians, so called, could fellowship Mr. Himes as an accredited minister of Christ, whose divinity I supposed, he denied, being himself a 'Unitarian Baptist,' as I had understood him to be. But on since closely examining him concerning his views of the everlasting worship due to Christ on the throne of God, and becoming personally and intimately acquainted with him, and his views of divine truth, my views of this supposed heresy of his were entirely changed, so that without any known change of my former sentiments on the subject of Christ's divinity, I became, and have been from that time, perfectly satisfied that he was, and still is, as truly orthodox concerning the everlasting deity of Christ, and that he does as utterly repudiate, as he now says, the infidelity of Massachusetts Unitarianism, as others, who, different from him, have called themselves Trinitarians."

The substance of Delta's reply consists in these two points:

1. Bro. Himes was, four years ago, pastor of the church in Chardon street, Boston, which styles itself a Christian church—not Christ-ian, as it is generally pronounced, but Delta chooses to call it Unitarian Baptist.

2. Delta says:—"With respect to opinions concerning God, men may be classed as follows: 1. Atheists, or believers in no God. 2. Pantheists, or believers that every thing is God, or that there is no God aside from the material universe; another form of Atheism. 3. Deists, or Theists, believers in a God, but disbelievers in a Revelation. 4. Polytheists, or believers in many Gods, as ancient and modern Pagans. 5. Unitarians, or believers in the Bible, and in but one person in the Godhead. 6. Trinitarians, or believers in the Bible, and three persons in the Godhead, Father, Son, and Holy Ghost, coequal and coeternal, and that these three are one.

He then proceeds to say, in substance, that men must be in one of these classes. Against this, we protest, in the name of every lover of the Bible. We believe that "the Word was God," and that the "Word was made flesh," that "God was manifest in the flesh," and yet, as the words "trinity," and "three persons in one God," are not found in the Bible, we cannot insist that any one shall be required to use them if he does not choose so to do.

From our childhood we have seen and heard commendations of that excellent body of Christians called Moravians, who, in proportion their numbers and means, have probably done twice as much as any other class to preach the gospel to the poor, and their labors have been abundantly blessed of God.

The following is from an account of them just published under the sanction of the Board of the Moravian Church.

"They consider the manifestation of God in Christ, as intended to be the most beneficial revelation of the Deity to the human race; and in consequence, they make the life, merits, acts, words, sufferings and death of the Saviour, the principal theme of their doctrine, while they carefully avoid entering into any theoretical disquisitions on the mysterious essence of the Godhead, simply adhering to the words of Scripture."—*He Pasa Ecclesia.* p. 413.

In which of his pens will Delta shut up the humble Moravians? But we need not stop to argue this point. Bro. Himes has given his own denial in our last number, and we call upon the editor of the Baptist Advocate to give it to his readers. The Midnight Cry is before the world. Not a word of pernicious character does Delta quote from it—*but* he is determined its publisher shall wear a name which he disclaims—*because* he can thus throw odium upon the paper and the cause. Christians, who, like the Thessalonians, have "turned from idols to the living God, and to wait for his Son from heaven," will not worship creeds or names. With all such we cheerfully leave the question, whether Bro. Himes shall be sacrificed, that Delta, (alias J. Dowling,) A. M., may be pleased?

The character of Bro. Himes is before the world. One of the writers against our faith, had the candor to say of him, in substance, (we have not the precise words,) that he was ready to act up to his convictions of duty, at any sacrifice. We formerly visited the Chardon street chapel occasionally, and were pleased with the simple piety, and Christian love which we found in the Sabbath School, the Bible Class, and the more public meetings. We went to the water-side when a large number of converts were added to them by baptism. The people were most of them poor in this world, but they appeared to be rich in faith.

The following lines we have just cut from the Christian Sun, published in North Carolina. They are so exactly in point, that we spare room for them.

PERVERSION.

Of all the base desires of man,
None should we more despise,
Than that which causes one who can
In language to disguise.

When one who speaks of others' views,
Gives them a shade his own,
'Tis then he does a falsehood use,
That truth may not be known,

The sentiments of men are dear,
And should be well expressed ;
But vile indeed, are those who hear,
And show them falsely dressed.

To ever slander righteous men,
By changing forms of speech,
Is worse than plainly lying. when
'Twould less of value reach.

How much of envy, vile design,
Is active in this way !
How many branches of the vine
Thus suffer day by day !

And some who seem to serve the Lord,
Are guilty of this crime ;
E'en some who stand to teach his word,
And own a judgment time.

Should they not shudder at their doom,
Repent, for mercy cry ;
As Paradise contains no room
For those that love a lie.

Oh ! that all men would truth admire,
And speak the same in love ;
Indulge in none but pure desire,
And reign with Christ above.

W. E. S.

Norfolk, Va., May, 1844.

VIOLENCE IN THE LAND.

Just as we are going to press, the papers are teeming with accounts of violence, rioting and murder.

Death of Smith, the mormon leader.—For several weeks, the Mormons have been in fierce conflict among themselves, and have resisted the authorities of the state. The Warsaw Signal has used murderous language towards the Mormons, and we have had fearful warnings that blood would be shed. The True Sun says:—

> " The Mormons have been pampered and petted by demagogues, who wanted their votes, until the deluded wretches actually believed they were beyond the reach of law."

This was so different from the persecutions they endured in Missouri, that they have been insolent. But all this does not justify the deliberate murder of their leader, who had voluntarily come forth and surrendered.

The Cincinnati Chronicle, which professes to derive its information from a person who was an eye witness of the affair, says:—Joe and Hiram Smith were in the debtor's apartment of the Carthage jail, and had been guarded by 50 or 60 soldiers ; but all being quiet, the governor, previous to going to Nauvoo, dismissed all except 8 or 10 of the guard. There was no attempt made by any of the Mormons to rescue the prisoners, nor did Joe and his brother use or have any arms. The mob, consisting of sixty men, all disguised, rushed in through the guard, and first fired through the door of the jail, wounding Joe as is supposed, through the leg ; whereupon he and his brother rushed for the window, and were in the act of jumping out, when Joe received three balls through his body, and fell out of the window upon the ground, when one of the mob immediately stabbed him two or three times with a sword. Hiram, who fell inside of the building, received twelve or fifteen balls through his body. Joe's body was taken to Nauvoo. The Mormons were exasperated, but were kept in subjection by the leaders, and more particularly by Joe's mother who seemed to have the most influence.

Philadelphia Riots.—The accounts are horrible. Mr. Dunn, brother of a Catholic priest, applied for arms from the state arsenal to defend St. Philips Church in Southwark. When the people learned that an armed force of Catholics was stationed in their midst, they became excited, and on Saturday last, collected around it in great numbers ; and the bloodshed which followed illustrates our Saviour's words : " They that take the sword shall perish with the sword." The military leaders seemed resolved to make up by rashness for the pusillanimity with which the mob were met when they openly threatened to fire St. Augustine's Church. Gen. Cadwallader gave orders for a discharge, not only of musketry, but of cannon. Chas. Naylor, formerly a member of Congress, openly interfered, and called this murdering the citizens. He was arrested, and put under guard *in the Church*, which of course would greatly inflame the mob. They released him on the Sabbath, and escorted him home in triumph. The Irish soldiers who had charge of the church were driven out. At 2 o'clock the church was taken possession of by the Native Americans. At that time there were not less than 10,000 people on the ground. The military were firing on one side, and the rioters with cannons loaded with spikes, broken glass bottles, &c., on the other. At two o'clock Monday morning there was a cessation in the firing. The Philadelphia Chronicle says :

> " Up to this time, there was more destruction of life than ever before known in this county—while the damage of property from balls, slugs, &c., was very great. By far the greatest loss was on the part of the citizen soldiery, the rioters having carried death and destruction into the ranks of the military."

On Monday all was comparatively quiet, but a spirit of hatred between the citizens and the soldiers had been excited, from which we shall expect to hear of still farther outbreaks. The Philadelphia Sun of Monday, (a violent anti-Catholic paper,) uses the following language, which is directly calculated to keep the flame burning. Speaking of the precipitance with which the military commenced firing, the editor, who was present, says:

> " We did not hear any timely warning given—no time was given for the multitude to disperse—and thus every man who pulled a trigger on that lamentable occasion, is a murderer. We do say, as a reporter and a citizen, that some of the officers acted more like drunken men than any thing else."

We have a letter from Philadelphia, dated Monday, 2 o'clock, which says : " The mob have held a large meeting, and requested the military to retire. In either case trouble will follow. Last evening many were killed on both sides—say twenty or thirty, and twice the number wounded."

Surely the foundations of society are breaking up.

FALL OF MINISTERS.

The Apostle Paul seemed to have two great objects occupying his mind's eye, so that if he looked at any others, it was chiefly in relation to these two. The first was the cross of Christ ; the second, his revelation with his mighty angels. His first epistle to the Thessalonians was probably the earliest of his letters which is preserved, and in that he emphatically refers to the second coming of Christ, six times in five chapters. His second epistle to Timothy was among the last of his writings, and in that he keeps the same great subject prominent, and while he mentally gazed upon the glories of his coming King, the Spirit of prophecy imprinted a picture of the last days upon his mind. Among other facts he sees the prevalence of those having the form of godliness without its power, who should be heady, incontinent, false accusers, and that they should creep into houses, and lead captive silly women—led away with divers lusts—ever learning, and never able to come to the knowledge of the truth. When the complete development of such a state of things is before the world, shall we, who are exhorted to watch, by our coming Lord, who rebuked those that did not discern the signs of the times—shall we refrain from pointing to these things ? We see the editor of one religious paper after another, and one bishop and preacher after another, proved guilty of having long committed shameful crimes, and we must speak of such facts as a treble warning to a slumbering world.

It is a painful duty to refer to them at all, but we plead not guilty to the charge of being uncandid, preferred against us by our old friend, Ray Potter. The notion that the great majority is to be converted, so that the offence of the cross will cease, so that the caresses of the world, and not its frowns will be gained by following Christ, is certainly very common. N. E. Johnson, in giving his view of the millennium to us in conversation, presented it in such an aspect. When those who are relied on as leaders in the work of the world's conversion, are found to be in a state where *they* need converting, and yet, according to the teaching of the Apostle, it seems " impossible to renew them again to repentance," the popular hope of a speedy millennium, certainly rests on a sandy foundation.

METHODIST BISHOPS.

☞ Since the decision of the General Methodist Conference, Bishop Morris of that denomination has married a widow in Kentucky, who owns a number of slaves.

He was undoubtedly engaged to this before the Conference met. Those who have read the address of the bishops, in Bishop Andrew's case, doubtless remember how earnest they were to *prevent a decision* on the great moral question before the ministers. If they had lived in the time of Daniel, they might have found very plausible reasons for falling down before Nebuchadnezzar's golden image, or in the days of Nehemiah, they would have been very anxious to prevent that reformer from coming to a decision against those nobles and rulers who exacted usury, every one of his brother.

MORALS IN A COUNTRY CALLED CHRISTIAN.

The following advertisement from the New Orleans Picayune displays a progress in brutality, which can scarcely be exceeded by heathenism.

BULL FIGHT.

A fight between a ferocious BULL, and a number of DOGS will take place this day, Sunday, at 5 o'clock, P. M., on the other side of the river, at Algiers, opposite Canal street. After the Bull Fight, a fight will take place between a BEAR and some Dogs. The whole to conclude with a combat between an ASS and several Dogs.

Admittance—Boxes 50 cents, Pit 30 cents. Amateurs bringing Dogs to participate in the fight, will be admitted gratis. Door open at half past 3 o'clock.

The spectacle will be repeated every Sunday, weather permitting.

PEPE LLULLA.

It has been said by a distinguished friend of common schools, that the march of intellect without moral culture, is the rogue's march. Here is an exhibition in a city where intelligent business men congregate from all quarters, which must harden and deprave the heart, and the Sabbath is chosen for this outrage upon God's creatures, as if to give emphasis to the declaration, "We will not have him to reign over us." How can such a city be purified except by the fires of the great day ?

Popery Sentencing Death.—A woman in Madeira has been doomed to death by the Popish Portuguese authorities for being a Protestant. It is probable that British influence will prevent the execution of the sentence. Thus the hoary headed murderess, drunk with the blood of the saints, shows that she is unchanged.

POPERY IN FRANCE.

The foreign correspondent of the New York Observer, gives an interesting account of the conversion of Abbe Maurette, a Popish priest. The revelations he makes, illustrate the present character of Popish priests in France.

"I found in general," he says, "this clergy, whom I had thought to be divine, only thoroughly selfish men, intent on temporal enjoyments—most of them not regarding the canonical laws—diverting themselves after dinners with songs against the pope and the doctrine of purgatory—urging upon the people the superstitions, which they laughed at in private, performing mechanically the duties of their ministry, believing neither in the doctrine of transubstantiation, nor indulgences—turning into ridicule poor and ignorant persons who go to confess their weaknesses—lastly, denouncing and exposing one another. After having been in their company for several years, and seeing that their conduct was so little conformed to the gospel, I could not but recognize that the salt of the earth had lost its savor, that the lamps of Israel had gone out. Finding so little faith and charity among the priests, I asked myself if religion was made only for the poor people. . . . ."

"This picture is frightful, and yet it is perfectly true. Mr. Maurette publishes these details under his own name among the very priests whom he charges with infidelity and immortality. He may defy them to contradict him; for he relates what he had seen with his own eyes, what he has heard with his own ears."

He left the Romish church, and was slandered and persecuted of course. He defended himself in a pamphlet, from which the following noble paragraph is an extract. In reference to his circulating the Bible, he says:—

"Let the priests be angry at the dissemination of the Scriptures, let the bishop curse me for this, what matter, when I am certain that the Lord blesses me? Rather die a thousand times than renounce the book of God! Let us hold this book so close to our hearts that never‘—no never, popes, or bishops, or vicars, or curates can tear it from us. For what will become of us if we are deprived of the word of God? We shall be buried in eternal night. The Romish priests assert that the Bible is obscure. This is false. The Bible is like a great tree loaded with the richest fruits from the bottom to the top. And would he not be foolish who should refuse to gather the fruits which are within his grasp because he could not reach those on the topmost branches? The Bible is like a vast world where are steep mountains for robust and vigorous men, and humble valleys for children, women, the feeble, the aged, for all who have not strength to climb the rocks."

The Observer correspondent says:—

"Mr. Maurette ends his pamphlet with a touching appeal to the Romish Priests. He implores them in the name of honesty, in the name of the Lord, and for the good of souls, to come out of a church which has falsified and dishonoured the gospel. Will this appeal be heard? Alas! interest, fear, ambition, the force of habit have more empire over the majority of men than truth."

This last statement is true of the adherents of our popular sects. They call on Popish priests to give an example of devotion to truth, which too few of them would imitate in similar circumstances. The time has come when the children of God are to be severely tried, and we rejoice at such examples as this of Maurette. It shows that Christ has a people in places where they might be least expected to be found.

Prof. Gaussen's Address.—John S. Taylor & Co. have published this address in a pamphlet form. The N. Y. Evangelist, after quoting his statement that the prophetic picture in Daniel vii. is fulfilled by the Pope, and by no other power, says:

The great body of the German expositors, together with Profs. Stuart and Chase, and a respectable body American Divines, entirely dissent from this last statement, and the application of the prophecy can by no means, therefere, be regarded as settled. It must be conceded, however, that Prof. Gaussen presents A STRONG CASE, in which those who agree with him as to the meaning of the fourth kingdom will be deeply interested.

It is indeed "a strong case," and the opposite view is so distorted, ill-formed and disproportioned to the simple grandeur of the prophecy, that the great body of honest seekers for truth have turned away from it wholly unsatisfied. When men who almost idolize human learning, and who explain away the soul of the Bible, as many of the Germans and their imitators do,—turn away from a consistent view of the prophecies, because it says to Popery, "Thou art the man," and thy doom is fixed, and the time of the judgment is at hand, it gives, if possible, new strength to "the strong case," which our views of the prophecy present.

DESPOTISM IN ENGLAND.

An Italian named Mazzini is exciting sympathy in England, in behalf of the Italians who are seeking to bring about a revolution. At the instance of the Italian ambassador, the British Government have resorted to the despotic measure of opening his letters at the London Post Office.

POPERY PREVAILING BY CRAFT.

We pity the poor bird, which is enticed into the serpent's coils, but the secret of the serpent's power is hidden in mystery. More pitiable and wonderful is the case of those Protestant parents who deliberately consign their daughters to the alluring snares of a popish school. They illustrate the prophecy that Popery should prosper, by craft. The following from the American Protestant, is a painful instance:

"It is only a few days since, a gentleman of unquestionable veracity stated the following facts to the writer. He said, he was acquainted with two families, who sent their daughters to a Roman Catholic Seminary. The fathers of these families are highly respectable, and officers in Protestant churches. Their daughters completed their course of instruction at the seminary, and returned to their father's house. The parents anticipated a great increase of pleasure, in the improvement of the minds and manners of their beloved daughters. You may judge of their amazement and horror, when these daughters told them they had united with the Roman Catholic church. Up to that hour, the parents thought that all was right. The crisis had passed, while the parents, unconscious of danger, were anticipating better days in the increased pleasure of social intercourse, which cultivation and refinement would impart. Now the awful reality of apostacy flashes upon them, withering all their hopes, as lightning withers the green and beautiful trees. The reader may imagine the heartfelt grief of those parents when the hour of family worship arrived. Then was presented a scene of anguish caused by the strange, the unnatural conduct of these children, that we shall not attempt to describe. These daughters refused to hear their father's voice in prayer, because they said *it was not right to hear heretics pray!*

"These are not the only cases of the kind. They are adduced as specimens."

* * *

From Besley's Devonshire Chronicle and Exeter News.

PRESENT CONDITION OF ROME AND THE PAPAL STATES.

Rome, April 3, 1844.

You wish me to tell you something of the state of Rome in the year 1844: I shall begin therefore, with her secularities. The patrimony of St. Peter is at present in a very disturbed state—the exchequer almost exhausted, and nothing keeps up the state but the loan from Rotshchild and the large sums of money expended by the English; the Jews first, and after that the Protestants. A large proportion of the English aristocracy spend their time in hunting, steeple chasing, balls, dinner parties, sight seeing, &c., all these and the ceremonies of St. Peter's occupy their time from morning till night, and from night till morning.

There are a great variety of reports constantly in circulation, which keep the people in a state of continual anxiety. One report is very current at this moment (the commencement of the holy week) that the four principal powers of Europe—Austria, France, Russia and England—have some kind of political agents here, demanding the pope's consent to abdicate his temporal sovereignty, and that they have given his holiness only twelve days to make up his mind on the subject. Another version of the story is, that the Emperor of Austria, has signified to the pope that, to insure the tranquility of Italy, it will be necessary that the papal states should be occupied by Austrian troops. One thing, however, is certain, that three days have been set apart for additional prayers to the Virgin, to avert some great calamity that is hanging over the fore-doomed city. The minds of the people appear to be exercised by the expectation of some great change, and to be prepared for it. The government is detested, and nothing but the dread of Austrian bayonets keeps them within any bounds. Another report is, that the Hungarian bishops and clergy have made some extraordinary demands on the pope, which he cannot grant, and that they intend separating from the Church of Rome.

* * * * * * *

Yours. PRESBYTER.

The condition of the Pope's affairs.—In a Dublin Catholic paper, a letter is published written by an individual in Italy, from which it appears that the Pope's dominions are by no means flourishing. The writer says: "The condition of the Pope's finances is very bad, and the country is in a wretched state, but that, notwithstanding, he is obliged to levy further imposts upon the people for the purpose of increasing the army. The direct taxes have been doubled throughout the states, and the custom duties have been greatly increased."—Thus, notwithstanding the boasting of the Papists, the Pope's glory continues to wane, and what is best of all, to wane in its very strong-holds Heaven hasten the day when not a vestige of it shall be left.—*Watchman of the South.*

We cut the above from the Baptist Advocate. We would most earnestly entreat the editor of that paper and also of the Watchman of the South, to tell us how this prayer can be answered, without hastening the day, when "the judgment shall set" and the man of sin shall be destroyed with the brightness of Christ's coming? On this point, the truth of God is pledged. See Dan. 7: 9, 10, 13, 14, and 2 Thess. 2: 8.

Extract of a letter from Corfu.

"We have received news of a most lively interest from Trieste, under the date of the 15th April. The seed of resistance to the religious and political absolution of the Holy See, which has been for a long time creeping amongst the Italian clergy, and which the Roman court endeavored by all means to suppress and conceal, has acquired in these latter times a public and imposing character. The number of secular and regular clergymen arrested for preaching against the actual political and religious system is stated to be not less than 70. On the other hand, then, everything also acquires much gravity on the side of the revolutionary spirit throughout the Peninsular. The Austrian government has deemed it necessary to put Venice in a state of *quasi* siege, Its garrison has been increased to 11,000 men. One frigate is constantly and openly kept with her guns turned against the city. Defections in the Austrian army still continue. In these latter days twenty Italian and Hungarian officers are said to have disappeared from the corps in which these two nations serve promiscuously.

REBELLION AGAINST THE POPE.

The Journal of Commerce in speaking of this state of things, says:—"It is evident that nothing but the presence of proximity of Austrian bayonets, prevents the Pope from being *regulated* by his own subjects. According to these accounts, no less than seventy clergymen, either secular or regular, have been arrested in Italy for preaching against the political and religious system now in force. The very fact of these arrests, for such a cause, shows the extreme of despotism under which the people groan. It shows that there is no liberty of speech even; and as to the press, every body knows that it is fettered and trammeled to the last degree. This is Popery—the instrument of oppression, whenever it has the power—the enemy of freedom and intelligence the world over."

In this connection, we give the following extract of a letter from Bro. T. Atkinson, dated Nova Scotia, May 23, 1844, and published in the Herald for June 19th. He says:—

"We have now, especially, grounds of encouragement, for it is clear that we have arrived at soundings. Recent news from Europe affords ground for expecting the speedy fall of Babylon; an event which appears from scripture, will be *connected with* or *immediately succeeded* by the coming of the Ancient of days.

We have no reason to look for the entire overthrow of the little horn until the time has expired.—The movements and intrigues now going on in Europe, indicate that consummation to be just at hand.

I do not look so much to the disaffection in Italy. A few Austrian bayonets would suffice to keep that in check; but to the fact that that disaffection is excited and directed by Russia; that in that service she has employed one of her ablest diplomatists, and that she is watching the first favourable opportunity to give the signal for an outbreak, and no opportunity could be more favourable than the present internal state of France and England, and their relation to Rome growing out of that state of things.

The British Government consider, that in striking at, or allowing a blow to be struck at Rome, they are striking at the head quarters of repeal; and Louis Philippe, tottering with years, looks on his throne as insecure to his descendents, from a rival whose claims are acknowledged by the Soverign Pontiff. The days of the little horn are numbered, and his speedy overthrow is plainly indicated.

I must say that my hopes grow stronger and brighter of soon seeing Jesus. The Bridegroom has been tarrying awhile, since the time at which we were at first led to look for him; apathy, as a general thing, has succeeded to interest, slumber to excitement, and opposition in a great many cases, where formerly was friendship. A few hold on who are aware that it is in accordance with the Lord's dealings to put to the test the faith of his people; but in general, a lethargy on the subject of the time of the advent has stolen over people's minds; we are near midnight, soon the cry will be made, behold the bridegroom cometh. Glory to God! Come Lord Jesus. I have been endeavoring to indicate the sounding at which we have arrived; they cheer my heart: soon will we see the king in his beauty, and our eyes shall behold the land that is very far off.

Thomas Atkinson.

Clements, N. S., May 23d, 1844.

A VOICE FROM HOLLAND.

We have before mentioned that we had received letters from Holland, accompanied by some books which had been issued there, on the subject of Christ's speedy coming. The following is a translation of one of the letters. We publish it, not because we agree with all its details, but because our readers will be interested to see the workings of a mind stirred up to this great subject, who, by a different process, has been led to the same conclusion, that the coming of our Lord is nigh, even at the doors.

To my brethren in America, who are waiting with me the near approach of Christ.

The Lord hath shown me in a dream the nearness of his second coming, so that I live in the joyful hope that I shall see it before my death, and I have, through various Scripture passages, announced to my fellow beings the near approach of Christ.

I was informed, about two years ago, by some one from America, that B. Smocker, a Roman professor at Boston, and William Miller, openly preached the near approach of Christ. This, and another beloved brother, were a great joy and strengthening of my hope in this matter. I have also received from a friend some specimens of the Midnight Cry to 27th May, 1843. These were very acceptable to me, and very much longed for, and I have read them with much satisfaction.

Two different errors exist here and in England. They expect the speedy restoration of the Jews to the Promised Land of Canaan, and the near approach of anti-christ. I call these errors, because the promise of God, which belongs to the spiritual Israel, they apply to the carnal Jews; and they also expect an anti-christ, and forget what the Pope and Mahomet have done.

As it respects me, and what God has revealed to me through his Spirit, it consists in the following particulars. In the Revelation of John, chapters 13 and 19th, are represented two enemies of the church of Christ, under the name of *the Beast* and the *False Prophet*. These were to oppress the church of Christ, 1260 years. The ten horned beast represents the Roman empire in the West. Daniel vii. 29. The little horn the Pope of Rome, who, in the middle centuries, governed or ruled over the kings of Europe.

Revelation 17: 12 and 13. The Pope of Rome is therefore the man of sin of which Paul writes, 2 Thess. ii. By the second beast or false prophet, I understand Mahomet, the anti-christ that should come, because he denies the Son.

The 5th. 6th, and 7th trumpets, to which the seven vials belong, are descriptive of God's judgments, which shall destroy the wicked, and the beast, and the false prophet. Among these judgments in the preceding century, were the workings of the revolutionary spirit, which broke out in France, and are what is contained in the first five vials. These expired in our time. Now we live under the sixth vial, which commenced with the revolution in Greece, so that we have now arrived to the closing day of this world. See Revelations xvi. 15. "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." We have, then, agreeably to my view, to expect the downfall of Rome, (Rev. xviii. and xix. 2,) and thereupon a visible union of Christ's church, (Revelations xix. 8,) as likewise the coming of the Prophet Elias. Malachi iv. 5.

And when this comes to pass, then shall the Beast and the False Prophet assemble all the kings in the place Armageddon, Revelation xvi, 16; xix. 19, and then shall follow God's final judgment, (Revelation vi. 6—17, and xvi. 17, 19, 20; Isaiah lxiii. 1—6, and Daniel xi. 35, and vii. 11—26.) And then shall be the promised second advent of Christ, and the thousand years sabbath shall be. (Daniel vii. 13—27.) After the downfall of Rome, we have to expect a general war over the whole earth. In the East, a general rising of the Mahometans against the Christians. (Rev. ix. 14.) In the West, the kings of the liberal party shall execute the judgments of God on the great whore. Rev. xvii. 16: xix. 2. And then, at last, all the kings of the earth shall assemble at Armageddon, and then the seventh vial will be poured out. My expectation then, my brethren, is that it is not intended to restore the Israel after the flesh, but that the Israel after the spirit will inherit the land of Canaan according to the promise.

We expect no more an anti-christ, but that great prophet Elias, which will be like John the Baptist before Christ's first coming. Elias shall precede preparing for his second coming in glory. That all this will take place speedily, we have a proof in the rapid translating and spreading of the Scriptures among the people of the earth. See Matt. xxiv. 14.

The appearances of the near approach of the downfall of Rome are already visible. In Italy there is a very great disunion. They are placed in the same condition in Italy, as the Jews were in Palastine previous to the invasion of Titus. In Turkey the spirit of Mahomet begins already to revive, by which a general insurrection against the Christians may take place.

Will you, my dear brethren, who are waiting even as I am for the near coming of Christ, be so kind as to send me the Midnight Cry from May 27, 1843, and everything else which you think proper to send me, which you think will be profitable for me. Send me those things in a parcel or script, and direct to Rotterdam or Amsterdam, or by any other means, and direct to the American Minister in Holland.

I remain your brother in Christ,

H. Hentypeter.

Keeper of the Royal Museum at the Hague.

P. S. Besides this letter I send you some of the books which I have published.

LETTER FROM BRO. LITCH.

Dear Bro. Southard:—My last letter left me in Albany, where I will now commence my narrative, and continue it to the present time.

Leaving Albany on Thursday, I lectured in Troy in the evening, and found the brethren there enjoying a state of prosperity, and continuing steadfast in the faith of the Lord's speedy return. They have rented a neat and commodious church, in which they hold their meetings, and intend to do so until the Lord shall appear. The brethren in Albany, Troy, and vicinities, have entered spiritedly into the plan of holding a camp-meeting somewhere in that section of the country—and with the feeling now manifest, can hardly fail of having a meeting of interest.

Rochester, N. Y. It is now about a year, since brethren Himes, Storrs, Fitch, Barry, and others held a great tent meeting in this place, which produced the first permanent interest which was awakened in this section of the country. Since then, the cause has been taking a strong hold on the mind of the people, and a large congregation meet from Sabbath to Sabbath, to worship God, and wait for his Son from heaven. Br. Barry is now with them, and his labors are blest of God.

Buffalo, N. Y. In this city too, the fruits of the great tent meeting last summer, are manifest. A goodly company are holding fast their integrity, and looking for that blessed hope. The labors of Br. J. J. Porter during the winter and spring, have been attended by the Divine blessing. We have the truth in the doctrine we teach, and have only to keep plying it, and the strong holds of error must tremble under its power.

In several towns in the vicinity of Rochester and Buffalo, the Lord is carrying on his work both in the spread of this truth, and in saving sinners, by turning them from sin to himself.

After spending the Sabbath in Rochester, where I endeavored to lecture three times, and Monday and Tuesday evenings at Buffalo, I took steamboat on Wednesday morning for this place, (Cleveland, Ohio) where I arrived after a most delightful passage of 20 hours, on Thursday morning. This has been the principal field of Bro. Fitch's labors for a year and a half past. The brethren have just completed a neat and commodious brick tabernacle, in the circular form 60 feet in diameter, and sufficiently large to accommodate 700 persons, and another hundred by putting in extra seats. By the way, these tabernacles are becoming quite numerous; and if the Lord's coming does not cut short the work, if I mistake not, they will become still more so. "But why not give up your meetings, now that the time has gone by?" "There is now no difference between you and us, for we are all looking for the Lord." The plain answer is, because we never can, and the Lord helping us, we never will, sit down under the lullaby song of this world's conversion, and the return of the Jews to Palestine. They are, both of them, in our estimation, snares of the devil, and are putting both the church and world asleep, while the Judge is at the door. If the churches or ministers think to draw the Advent believers back to their fold with such a doctrine, they are sadly mistaken. Not only so, but they must make up their minds to be more and more troubled as time rolls on, if they do not repent, and cease that cry of peace and safety. We must cry aloud and spare not while we believe the Judge is at the door. It is the fault of the ministry that one church has ever been divided on this question. The whole body of the ministry should have preached the doctrine, and then all necessity for special effort would have been superseded. But no, they refused to do it; and forced *the few* either to do it, or let the work sink, and the world go unwarned. Do they plead ignorance on the subject? Is it possible that any Christian minister can be found worthy of the name of a minister, who is so ignorant of the great Protestant principles of interpretation, as not to know that the great image in Dan. 2d chapter, and the four beasts of Daniel 7th chapter, which symbolize four great monarchies, end with Rome, and reach to the time of the setting up of God's everlasting kingdom? They must, they do know it. Why do they not preach it then? Do they not see that Rome is now going to ruin? Why then not sound the alarm? I deeply deplore the fact, that any such cause for forsaking the churches exists. But when asked by those dear brethren, "What shall we do? If we go and hear the cry of peace, week after week, we cannot live. What shall we do?" I cannot tell them to go and hear it. The truth must be kept before the people,--that the Lord is at hand. For yet a little while, and he that shall come, will come, and will not tarry. Brethren here are determined to hold fast to the end. I leave on Monday for Akron and Cincinnati, where I intend to be Sabbath after next.

Yours in the blessed hope, J. Litch.

LETTER FROM ENGLAND.

The Voice of Elijah of June 22d, contains the following.

Birmingham, England, April 28th, 1844,

Dear Bro. Hutchinson,—I have received 50 copies of "The Voice of Elijah." I scarcely know how to express my gratitude for such a seasonable supply. I am endeavoring to spread the knowledge of the coming Saviour as widely as possible. "The Voice of Elijah" I have sent to preachers and others in the following places:—Kidderminster, Oldbury, Coventry, Leamington, Litchfield, Staffordshire Potteries, Stourport, &c.

&c., and I am happy to say, that many are enquiring into the subject. I have begun to read the "Midnight Cry" and "The Voice of Elijah" in any place I can obtain for that purpose. By this means many a poor sinner has been warned to flee from the wrath to come, and to embrace a crucified Saviour. O that the cry may go forth to all the world, and that every creature may know Him, whom to know is life eternal. The more I read these blessd messengers, the more I welcome their arrival. I can assure you that I could circulate to great advantage many more than I receive. I am happy to inform you that Bro. Winter and Gunner have commenced in Bristol publishing a paper entitled "The Advent Harbinger." It is an excellent work. The public papers occasionally give insertion to articles on the Advent; some it is true in ridicule. A few weeks ago, an excellent article appeared in a West of England paper, and has been copied into other papers. About a month since, I read an article in the Birmingham Journal, giving an account of an Advent Camp-meeting in America. By these and other means, I hope the truth will spread throughout the whole of Great Britain.

My address is No. 2, Court Barn Street, Birmingham. Tell the publisher of the "Midnight Cry" that I hope he will send me a copy as often as he publishes.

I remain, Dear Brother, yours, in the blessed hope of soon beholding the coming Saviour.

William Phiest.

Rhode Island.—Brother Heyes writes from Providence July 8: "I have spent two Sabbaths with the brethren here, lecturing three times each day. To-morrow I go to Blackstone to remain until Friday. Sabbath next I expect to be in Attleborough, Mass., and Bro. White will spend the day with the friends here.

We had a most interesting meeting at Gloucester on the 4th, in a spacious building, on the farm of Bro. Tourtellot. The attendance was quite large, composed of brethren and sisters from Providence, Blackstone, Attleborough, Scituate, and persons resident in the intermediate neighborhood. Bro. Tourtellot kindly entertained us, and the whole company partook of the bounties of his table."

Mendham, N. J.—Brother D. A. Vindex writes:—I send you another dollar, the design of which is to secure the continuance of the welcome weekly visitor—the Cry.

It is pleasing to hear of the steadfastness of believers, that notwithstanding the time fixed in the minds of many has passed, they are still looking and praying for the dawn of the millennial glory with a confidence unshaken. I have not been able fully to agree with many in regard to time, for the reason (which perhaps is unfounded in truth,) but I am inclined to the belief that those who will be Christ's at his coming, will be called to suffer greater persecutions for the truth's sake, and the hope of his appearing than they yet have, but while I think, I thus believe, and most confidently expect, that he is nigh, even at the door, and my earnest prayer is, even so come quickly.

Brethren Burnhams who labored for and with us for a little season, I think left a sweet savor of life in the hearts of some, and I fear of death in many. The coming day will decide the question with us all.

We have a convenient house of worship, and if any lecturer should have leisure, or find it in his way to give us a call, and spend the Sabbath, and as much more time as practicable, we will be glad to share with such a brother our humble fare.

Those of us in this vicinity who are looking for the Lord from heaven, hold a meeting each Sabbath afternoon for prayer and conversation, and find it very profitable.

The Bible Examiner.—Brother Storrs has issued No. 16, containing a full exhibition of his views on the Sanctuary, and other matter. 8 pp. 6 cts.

Bro. Stockman, of Portland, Me., an Advent lecturer, formerly of the Maine Conference—died on the 25th of June, leaving a wife and three children.

Dr. Grant, the American Missionary to the Nestorians, has recently died at Mosul, of typhus fever.

Lectures at the corner of 18th street and 8th Avenue, three times on the Sabbath.

☞ The Great Tent was pitched at Madison, Inda., on July 7th, and, it is expected, should the weather prove favorable, the meetings will continue eight or nine days. Brethren Litch, Jacobs, and Brewer, are probably present.

FOREIGN NEWS.

The Britannia arrived at Boston last Wednesday, bringing news 15 days later than before received, but it is unimportant.

O'Connell's imprisonment has stirred up the people, so that money comes in by thousands, instead of hundreds, per week.

France seems likely to have more fighting to do in Africa, as the Emperor of Morocco has declared war, and was making preparatons to invade the territory claimed by the French.

Between the 13th and 17th of May, the Albanian forces were twice defeated by the Turks.

The President of the Greek ministry has resigned.

The British Government has difficulty with its subjects in India.

A revolt had been brought about to the north of Shikarpore, by a chief named Bejee Khan, who, having placed himself at the head of some cavalry, attempted to plunder the country.—A party of horse, under the command of Captain Taite, was sent to take him prisoner, but he repulsed them, and cut down ten and wounded twenty of the British troops. This event had taked place near Poolajee, and had awakened all the energies of Sir C. Napier, who was determined to put down the disturbance in the bud.

The news from the Punjaub represents that country in as disturbed a state as ever. Another member of the Dogra family has fallen, the victim of his own nephew.

Intemperance in London.—The details of the London Police to the close of 1843, returned to Parliament, shows that for the last thirteen years, the commitments for intoxication have stood as one to every 84 of the whole population. When we deduct the number of children too young to be yet addicted to the vice, the proportion of habitual drunkards to the adult population must seem fearfully great. During the same 13 years, 156,695 persons were committed for disorderly conduct, of whom 70,323 were males, and 85,772 were females.

☞ Brother **Stuart**, of Philadelphia, arrived at Cincinnati, O., a few weeks since, and was lecturing at New Richmond, Clermont Co., by last account. His friends will please address him at Cincinnati.

☞ **Grove Meeting at Bull's Ferry, N. J.**—Our friends in this city and vicinity, held a meeting at the above place on the 4th of July, which was well attended. Brethren Teall, Matthias, H. Jones, Curry, Hutchinson, and others, addressed the meeting. Bro. Storrs lectured at Newark, N. J.

☞ Bro. A. A. **Sawin**, left this city on Monday last for Canada West.

CAMP-MEETINGS.

July 16—21, Near Albany, N. Y. Camp-meeting.
July 24—29, Rochester, N. Y. Camp-meeting or Conference, as the brethren may appoint.
July 30 to Aug. 1, Buffalo, N. Y. Conference
Aug. 3d and 4th, Toronto, Canada West. Conference.
Aug. 10 and 11, Cleveland, Ohio. Conference.
Aug. 18, and onward, Cincinnati, Ohio. Conference.

Remarks. We shall attend the above meetings, if the Lord permit. And it is expected Bro. Miller will accompany us to the west, We intend to pitch the Tent beyond Cincinnati, and go as far as St Louis, if practicable.

J. V. Himes.

Camp-meeting at Brooklyn, Ct.—A camp-meeting will be held in Brooklyn, Ct., on Tuesday, August 20, and continue over the Sabbath.

☞ It is proposed to hold a camp-meeting somewhere in the vicinity of Le Roy, near the close of July. The friends in Le Roy, Scottsville, and vicinities, will make the necessary arrangements, that seasonable notice may be given.

Second Advent Conference at Cooperstown, Otsego Co., N. Y., 64 miles west of Albany, to commence on Tuesday, July 30.

And at Esperance, Scoharie Co., 26 miles west of Albany, to commence on Tuesday, Aug. 6—each to continue over the Sabbath.

That these conferences may be extensively useful, evening lectures will be given in such adjoining places as may be deemed expedient. The Advent friends in the vicinity join with the undersigned in requesting the attendance and labors of lecturers who can come, consistently with other duties. All who are willing to give heed to "the sure word of prophecy" are respectfully invited to attend.

H. H. Gross.
Wm. Ingmire, Cooperstown.

☞ A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennett, and others, are invited to attend.

☞ The brethren at **Hamilton, Canada West**, have appointed a conference to commence at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend.

CAMP-MEETING IN THE VICINITY OF TROY AND ALBANY, N. Y.

The Camp-meeting proposed in this vicinity, will be at Sand Lake, about 10 miles east from Troy, to commence Tuesday, July 16, and continue over the Sabbath, on ground owned by Henry Moul—the place where the Methodists hold their camp-meetings annually. Board may be had by the day or week on reasonable terms.—Brn. **Miller** and **Himes** will be present.

A Grove or Conference meeting (the Lord willing) will be held at Port Byron, N. Y., beginning on Saturday, July 27, at 2 p. m., and continue over the Sabbath.

Also, at Manlius, commencing on Friday evening, Aug. 2, and continue over the Sabbath.

☞ Conference, 16th August, at Liberty, Me.

☞ There will be a Second Advent Campmeeting in Manchester, Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 10th, to continue to the Saturday following. *The sole object of this meeting is to advance vital godliness in the soul.*

H. MUNGER.

☞ A Second Advent Camp meeting will be held, if time continue, in Newington, eight miles south of Hartford, Ct., commencing on Wednesday, September 4, and continue one week or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, and others, are invited to attend. Arrangements for board will be made upon the ground.

The same spot was occupied by us in Sept. 1842, and it seems to be the only place that would accommodate our brethren and sisters from the surrounding towns, as it is about in the centre of the State, and nearly equi-distant from Hartford, Middletown, Meriden, and Bristol, and many other places, in all which there are goodly bands of believers in the Second Advent doctrine.

W. D TULLER.
In behalf of the committee.

Kensington, Ct., June 24, 1844.

CAMP MEETING ON STATEN ISLAND.

The brethren in this city have made arrangements to hold a Camp Meeting at Rossville, Staten Island, (on land formerly occupied by the Methodists for that purpose) to commence on Thursday, July 25, and continue one week. The brethren at Newark, Jersey City, Bellville, Paterson, Elizabethtown, Brooklyn, Williamsburg, and other places in this vicinity, will please make the necessary arrangments to secure a good attendance from the several places.

Brethren Fitch, Storrs, Stevens, and other lecturers will be present. *Further particulars next week.*

LETTERS RECEIVED DURING THE WEEK ENDING JULY 9.

Postmasters.—Hudson, O.—Bristol, Pa.—Lowellville, O.—La Grange, N. Y.—Baltimore, Md.—Hartford, Ill.—Canton, Pa.—Holden, Mass.—Clarksfield, O.—Cleveland, O.—Troy; Mich.—New Lebanon Springs, N. Y.—Cutchogue, N. Y.—Plymouth, Pa.—Troy, N. Y.—New Haven, Ct.—North Wardsboro, Vt., each $1. | Springfield, Ill.—Roxbury, Ct.—North Goshen, Ct.—Athens, O.—Williamstown, Vt.—Kingsbury, Ind., each $2. | Leroy, N. Y., $3. | Lowell, Mass.—Mount Sterling, Ky.—Piqua, O.—Townsend, Vt.—Strafford, N. H.—Hinmansville, N Y.—New Ipswich, N. H.—Millbury, Mass.—Colbert, Miss.—Harrisburg, Pa.

Individuals.—E. Gaylord $1. | J. M. Gilbert—J. G. Loomer, each $2. | D Plumb—L Collins, each $5. | S S Snow—J Litch—T C Severance (2)—C Flint—John Moffat—R T Price—H Jones—C Price—J H Kent—G S Miles—R Dickson—E Dickerman.